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CATALOGUE OF ARABIC MANUSCRIPTS.

of
A CATALOGUE

OF THE

ARABIC MANUSCRIPTS

IN THE

LIBRARY OF THE INDIA OFFICE.

BY (1844-1881)

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OTTO LOTH, PH.D.,

PROFESSOR EXTRAORDINARIUS IN THE UNIVERSITY OF LEIPZIG.

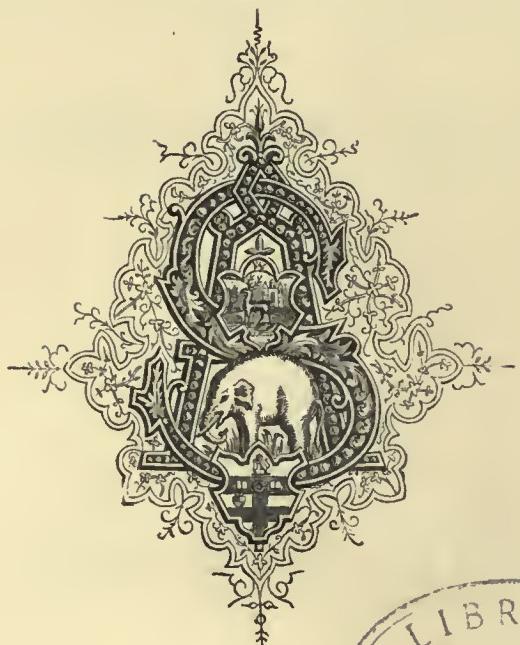
[Vol. I]

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STEPHEN AUSTIN AND SONS,



PRINTERS, HERTFORD.



PREFACE.

EARLY in 1870 I was honoured by the Indian Government with the commission to prepare a Catalogue raisonné of the Arabic MSS. in the Library of the India Office. I was engaged on this task, in London, from April 1870 to July 1872. Unfortunately nearly double that time has been spent in carrying the work through the press.

The larger half of the MSS. belong to the great collection of Muhammadan MSS. of the *East India House*. This collection was formed from the libraries of WARREN HASTINGS, TIPPU SULTAN, RICHARD JOHNSON, the GAIKWAR, Dr. LEYDEN, etc. It comprised above 3000 volumes, which were not even classed according to the different languages (Arabic, Persian, Urdu, Malay, etc.). In 1869 the Arabic portion was picked out, for the first time, by Dr. G. HOFFMANN (now Professor in Kiel), who also drew up a list, in which the numbers were arranged according to subjects. The original numeration was left unaltered.

With the exception of the library of Tippu,—of which Major CHARLES STEWART had prepared a catalogue, whilst it was still in the College of Fort William,*—these Arabic MSS. have remained comparatively little known, and only one has, to my knowledge, been used for an edition.†

The remaining MSS. belong to the *Bijápûr* collection, which consists almost entirely of Arabic books, only a few being Persian. A full account of the discovery of this collection, and of the transactions connected with its removal from Bijápûr, may be found in the *Bombay Government Records*, No. *XLI.*, *New Series*, pp. 210 sqq. It was once the Royal Library of the 'Âdil-Shâhs, but was subsequently removed to the *Asar Mahall* اسر محل, an ecclesiastical establishment, which owed its name to the possession of some relics of the Prophet. There the library was still to be found in 1849, when the attention of the Government of Bombay was drawn to it by a report of Mr. H. B. E. (now Sir BARTLE) FRERE (see *Bomb. Gov. Rec.*, l.c., pp. 215 sqq.). This gentleman also prevailed on a learned Muhammadan, named HAMÎD AL-DÎN HAKÎM, to prepare a catalogue in Urdu, which was translated by Mr. ERSKINE (*Bomb. Gov. Rec.*, l.c., pp. 221 sqq.). After being removed, in

* *A Descriptive Catalogue of the Oriental Library of Tippoo Sultan of Mysore, etc. etc.* Cambridge, 1809. These MSS. are now described partly as MSS. of Tippu, and partly as MSS. of the College of Fort William.

† 1442 Johnson (No. 382 of this Catalogue).

1851, to Satara, the whole collection was finally sent to London in 1853. Here it was examined, and a catalogue of it drawn up, in Arabic, by Mr. RIZKALLAH HASSOUN, in 1869. In order to distinguish these MSS. from those of the old stock, the letter *B* has been prefixed to their numbers.

These Bijâpûr MSS. were, on the whole, in a sad condition. Damp, vermin, and habitual neglect, had combined to do their work of destruction on the treasures of the *Asar Mahall*. They were generally deprived of their bindings; most of them were defective and in disorder; some were mere bundles of rubbish. However, I did not spare time and trouble in ascertaining the doubtful fragments, in re-arranging the leaves, and in noting the sometimes numerous defects. Now that they have been duly bound and mended, these MSS. will, I hope, still be considered a valuable portion of the Library.

In most of these MSS. there is a note, stating the dates at which they were incorporated with the Library of Bijâpûr; to which the names of the former owners are frequently added. I have usually quoted these statements at the foot of the single articles, with the abbreviation *Bij. Libr.* Subsequently to the taking of Bijâpûr by Aurangzîb, A.H. 1097 (=A.D. 1686), the Library of the *Asar Mahall* was inspected by an officer of the latter, named Kâbil Khân. It was again surveyed, by order of Âşaf Jâh,—حسب امر صدر فوج حضرت آصف جاہ—A.H. 1146 (=A.D. 1733). Identical notes (and seals) to this effect being in most of the books, I have not taken any special notice of them. As to the Catalogue *Hakîm-Erskine*, it was easy to identify most of its items, by means of the inscriptions, however inaccurate, which Hakîm himself had given to the fragments. This is the meaning of the abbreviation *Catal.*, or *Cat.*, which will usually be found at the end of the articles.

In the literary notes, I have referred, as far as possible, to Hâjjî Khalîfah's Bibliographical Dictionary, as edited by FLUEGEL (*H. Kh.*), and to the printed Catalogues of various collections; but I have avoided needless quotations.

A list of *Addenda et Corrigenda* which occurred to me, after the respective sheets were printed, will be found on a subsequent page.

In conclusion, I have to express my best thanks to Dr. Rosr, the Librarian of the India Office Library, who first conceived the plan of cataloguing all the collections under his charge; and to Professor Wm. WRIGHT, for his kindness in reading a proof of each sheet as it passed through the press, in order to correct faults of style and idiom. That in doing so he also saved me from some more material errors need scarcely be said.

O. LOTH.

LEIPZIG,
December 2, 1876.

CONTENTS.

	PAGE
THE KORAN:	
KŪFIC FRAGMENTS, Nos. 1-5	1
NASKH COPIES, Nos. 6-40	2
KORANIC SCIENCE, Nos. 41-116	7
TRADITION, Nos. 117-195	26
SCIENCE OF TRADITION, Nos. 196-201	49
LAW:	
HANAFITES, Nos. 202-277	51
SHĀFI'ITES, Nos. 278-288	68
SHÌ'ITES, Nos. 289-291	71
PRINCIPLES OF JURISPRUDENCE, Nos. 292-333	73
PRAYERS AND CHARMS, Nos. 334-379	83
SCHOLASTIC THEOLOGY, Nos. 380-471	100
PHILOSOPHY, Nos. 472-591	130
APPENDIX. PHILOSOPHY AND THEOLOGY MIXED, Nos. 592-596	163
SUFISM AND ETHICS, Nos. 597-699	164
BIOGRAPHY AND HISTORY, Nos. 700-721	199
GEOGRAPHY AND COSMOGRAPHY, Nos. 722-730	208
MATHEMATICS AND ASTRONOMY, Nos. 731-772	212
MEDICINE, Nos. 773-797	226
POETRY AND ELEGANT PROSE, Nos. 798-844	232
PROSODY, No. 845	244
RHETORIC, Nos. 846-887	244
GRAMMAR, Nos. 888-990	252
DICTIONARIES, Nos. 991-1027	276
ENCYCLOPEDIA, Nos. 1028-1029	285
MISCELLANIES, Nos. 1030-1048	285
KARSHUNIC, Nos. 1049-1050	303
INDEX: TITLES OF WORKS	307
,, AUTHORS' NAMES	317

ADDENDA ET CORRIGENDA.

PAGE LINE

- 10a. 2, for مطولاً read مطولاً.
 21a. 4, „ Khûshhâl ;, Khushhâl.
 23b. 12, „ المبروك „ .
 37b. 8, منار „ انوار .
 „ 20, „ Mas'ûb „ , Mas'ûd.
 38b. 27, „ Yahshûb „ , Yahshâbî.
 58b. 19, 25, „ Khûshhâl „ , Khushhâl.
 61b. 12, omit commonly called.
 65b. 20, for 93 read 101.
 71a. 7, for Cf. H. Kh. iv. 369 read It is entitled عيون المسائل المهمة. Cf. H. Kh. iv. 292 sq., 369.
 86b. 1, omit probably.
 97b. pen. „ , the words: (probably . . . 950)
 98a. 8, for الاجرف في الاخر read في الآخر .
 „ pen. omit IBN.
 122b. 7, add :
 Cf. H. Kh. v. 517, v: مسائل السنتين ; vi. 82, v. مقدمة الزاهد . According to H. Kh., the name of the author is Ahmad b. Muhammad Miṣri (d. A.H. 818), and the commentary is the work of Ahmad b. Muhammad b. Abd al-salâm (d. A.H. 931). It is entitled تذكرة العابد .
 128a. 18, add :
 See, regarding the author, Zeitschrift der D.M.G. xxix. 676 sq.
 134b. 25, for ii. read iii.
 140b. 12, „ Mahmûd „ , Muhammad.
 155b. 6, The name is more probably, ILÂHDÂD.
 158b. 8, for the same author read BÂKIR DÂMÂD.

PAGE LINE

- 164a. note, The name is more probably النقري Nafzî.
 170b. 8, add : and also Zeitschrift der D.M.G. vi. 436 sqq.
 176b. 23, for الفصوص read النصوص .
 179b. 25, for not mentioned read Muhammad Shîrîn. See no. 1032, VI.
 „ 26, omit the sentence : A treatise . . . 483.
 193b. 6, for which is . . . Shâdhîlî read The author is Abu'l-mawâhib Muhammad b. Ahmad Shâdhîlî. See no. 1038, xix.
 212b. 26, for (؟) بف read ابن بف .
 213a. 8, for some kind of burning-glasses read parabolic burning-mirrors.
 „ 12, for -glasses read -mirrors.
 220b. 15, for 'Âmulî العاملی read 'Âmilî.
 „ 22, add : and also Zeitschrift der D.M.G. xxix. 677 sq.
 223b. note 2, add :
 Cf. Intorno al Liber Karastonis, lettera di M. Steinschneider a D. B. Boncompagni, Roma - 1863, قسطنطون is the Greek χαριστιων .
 241a. 29, for 'Âmulî read 'Âmilî.
 272b. 31, „ Ajurrûmî „ , Ajurrûm.
 274b. 20, „ Urdu „ , Persian.
 279a. 7, „ النظير „ , النشير .
 „ „ „ , iv. „ , vi.
 298a. 33, „ , 'Âmulî „ , 'Âmilî .
 „ b. 2, „ , 'Âmulî „ , 'Âmilî .
 299a. 19,

ARABIC MANUSCRIPTS.

THE KORAN.

KÛFIC FRAGMENTS.

1.

38 A. Size $3\frac{1}{4}$ in. by 5 in.; foll. 64. Five lines in a page.

A Kûfic MS. on parchment, containing fragments of Sûrahs 36-39, viz. (foll. 2v.-6) Sû. 36, 26-40; (foll. 13-18, 7-8)¹ 47-71; (foll. 9-11) 74 to the end; (foll. 12, 19-20) Sû. 37, 1-15; (foll. 21-28) 20-64; (foll. 29-31) 71-90; (foll. 32-38) 102-145; (foll. 39-47) 151 to Sû. 38, 13; (foll. 48-59) 16-50; (foll. 60-61) 59-65; (fol. 62) 85 to the end, and the title of Sû. 39; (fol. 63, in four lines and in another handwriting) Sû. 39, 31-32, with the words كتب على ابو طالب (sic).

Round characters; wide spaces; occasional red dots for vowels. Verses divided by gold ornaments; every tenth verse likewise marked by larger ones. The titles of the Sûrahs have not been filled in. The whole MS. has more recently been bordered with thick paper, which is entirely gilt and ornamented. At the beginning (foll. 1 and 2r.) Sûrah 1; at the end the usual epilogue, مصدق الله الخ, both within ornaments. Bound in leather, and covered with silk.

This MS. is said to have been "brought into Hindostan by Tamerlane, and sent from Lahoro to Paris."

2.

39 A. Size 4 in. by 6 in.; foll. 52. Three lines in a page.

Another Kûfic fragment, containing (foll. 1-34) Sû. 2, 254-282, and (foll. 35-51) Sû. 3, 14-32.

Large characters, rather cursive; the ي flourished in a peculiar way. A few red dots for vowels. Verses marked in the same way as in the preceding MS. Bordered with paper, highly ornamented and gilt. The last leaf—on the back of which are also Kûfie characters, but nearly effaced—bears on the *recto*, within ornaments, the words كتب حسن بن علي (sic).

On some pages the letters have vanished; the margin is slightly injured. Bound in gilt leather.

3.

40 A. Size $4\frac{3}{4}$ in. by 7 in.; foll. 46. Nine lines in a page.

Another Kûfie fragment, containing Sû. 1, 6 نعمت — 2, 160 كحب ; large, long-shaped characters; vowel-points red, green, or yellow, in a few cases also blue. Sometimes, as if to indicate various readings, small lines are added on ي, in green or red, instead of diacritical points. Verses divided by gold ornaments; every tenth marked by larger ones, which contain the number. The title of Sû. 2 is on a gold ground.

¹ The first eighteen leaves have been misplaced in binding.

One leaf is missing between foll. 7 and 8, and two between foll. 32 and 33.

The last leaf, which is half destroyed, belongs to another fragment (in five lines). Both this and the first page have been entirely gilt. In a leather binding, covered with silk. Some one has noted that the MS. was written by 'Alî (fol. 46).

4.

41 A. Size 6 in. by $8\frac{1}{4}$ in.; foll. 20. Ten lines in a page.

Another Kûfie MS., containing the following parts of Sûrahs 6 and 7:¹ (fol. 13*) Sû. 6, 57-61; (fol. 5*) 69-74; (fol. 11) 80-84; (foll. 4* and 9*) 91-96; (fol. 2) Sû. 7, 28-33; (fol. 14) 39-42; (fol. 1) 45-47; (foll. 8*, 7*, 17, 6, 18, 10, 15*, 3) 55-94; (foll. 19, 16*, 12) 155-166.

The last leaf (six lines) contains parts of Sû. 7, 168, 169, with the colophon كتبه على بن حمدان on the recto.

Clumsy characters, rather cursive. Mostly red, sometimes green dots for vowels. Verses divided in the same way as in the preceding MSS. On several pages the writing has nearly disappeared.

The last page bears six seals, with signatures: viz. of two Shâfawî kings named Ismâ'îl and 'Abbâs; of Akbar; of two servants of Shâjhâbân, 'Inâyat Khân and Fâdil Khân; and of I'timâd Khân, a servant of 'Alamgîr. On the first page is written a treaty between several chiefs of Sindh, dated 25 Jumâda I., 1254, in Persian. This MS. belonged to the Sindh Prize property, and was presented to the Library of the East India House by Lord Dalhousie, 1853.

5.

42 A. Size $6\frac{3}{4}$ in. by $9\frac{1}{2}$ in.; foll. 181. Sixteen lines in a page.

A large fragment of a Kûfie Koran, containing (foll. 13-20)² Sû. 5, 112—6, 95; (foll. 25-34) 6, 108—7, 63; (fol. 36) 7, 104-126; (foll. 37-38) 7, 138-160; (fol. 35) 8, 20-34; (fol. 39) 9, 7-19; (fol. 21) 9, 38-51; (fol. 41) 9, 74-86; (fol. 42) 9, 108-118; (fol. 24) 10, 12-23; (fol.

22) 10, 34-50; (fol. 23) 11, 29-44; (foll. 1-4) 15, 99—16, 70; (foll. 5-12) 20, 34—21, 68; (foll. 66-75, 116-125, 86-105, 76-85) 21, 88—31, 38; (foll. 40, 44-51, 43, 53, 140-147, 56, 63) 34, 18—39, 63; (foll. 57-64) 41, 20—43, 37; (foll. 65, 54, 134-136) 43, 86—46, 11; (foll. 137-139, 55, 126) 46, 35—48, 26; (foll. 163-166, 162) 50, 1—53, 7; (foll. 133, 127-129, 148-151, 130-132, 152-161, 106-115, 167-176) 53, 36—89, 3; (foll. 177-181) 93, 10 to the end.

Written in rather slender characters, approaching to Naskh. Frequent red dots for vowels. Titles of Sûrahs, in a still more cursive character, and in red, are regularly inserted, but often differ from the usual names, being always derived from the first word. Every tenth verse is marked with the letters serving for figures, according to the older or Maghribî order. Also every two hundredth verse is marked on the margin.

كتبه عثمان بن عفان

Seal and signature of Akbar and others on the last page.
"Presented to the Library of the East India House by Major Rawlinson, C.B., the Hon. Company's Political Agent in Turkish Arabia, and H.M.'s Consul at Baghdad, March, 1845."

NASKH COPIES.

6.

1371. Size $7\frac{1}{4}$ in. by $5\frac{1}{4}$ in.; foll. 318. Fourteen lines in a page.

Neatly written and richly ornamented. With marks of pauses, sections, etc. Ends with the usual epilogue, صدق الله الأخ. Notes for practical use, in Persian, are added on the margin.

Prepared by a Persian introduction (foll. 1-16), compiled by order of Tippu.

It contains—

1. Foll. 1-13. Tables stating the place of revelation, the number of verses, words, letters, and رکع, and the peculiarities, of every Sûrah.

2. Fol. 13. A table showing how often each letter of the alphabet occurs in the Koran.

¹ The leaves have been entirely misplaced in binding; several are also bound upside down, marked above with an asterisk.

² The leaves have been entirely misplaced in binding.

3. Fol. 14. A list of the verses distinguished by a سجدة.

4. Fol. 15. A list of grammatical mistakes in reciting the Koran, which would be blasphemous.

5. Fol. 16. Some mnemonic verses, enumerating the verses which treat of certain subjects.

This introduction is written in Shikastah.

In the original binding, which is highly gilt, both outside and inside, and bears the favourite inscription:¹

لَا يَمْسِي إِلَّا الْمَطَهُورُونَ تَنْزِيلٌ مِّنْ رَبِّ الْعَالَمِينَ

[Tippu.]

7.

35 A. Size 8 in. by 5 in.; foll. 522. Eleven lines in a page.

A splendid copy; gilt throughout, with double front ornaments. Marks of pauses, sections, etc.

On the last page is the prayer usually recited after perusing the Koran, with an introduction in *Persian*.

Well written, "under royal auspices," by Hâjjî 'Abdallah.

This copy was intended for the especial use of Tippu, as is stated in a note at the end (fol. 520). Various notes and directions, in different hands, on the margin, very often resembling those in the preceding MS. Preceded, also, by the same introduction.

One leaf is missing after fol. 22. Fol. 26 is much torn.

In a red leather binding, bearing all the marks and inscriptions mentioned in Stewart's Catalogue, Pref. p. v.

8.

996. Size 8½ in. by 5½ in.; foll. 341. Thirteen lines in a page.

Well written, highly ornamented and gilt. Marks of sections, etc.

At the end the following colophon: تمت . . .

الصَّفِيفُ مُحَمَّدٌ حَيَاتُ شَبَابِهِ وَقَتْ جَهَارَمْ بَاسْ
هِجْرِي سَنَةُ ١٠١٢ جَلْوَسْ سَنَةُ ٣٧

The last two pages have been filled up with a prayer in a different hand.

[Tippu.]

9.

730. Size 15 in. by 10 in.; foll. 363. Thirteen lines in a page.

Beautifully written on a dyed ground, sprinkled with gold. The first, middle, and last lines in Thulth. Tastefully ornamented throughout. Marks of pauses, sections, etc.

لَا يَمْسِي إِلَّا الْمَطَهُورُونَ صَلَوةُ الْمَطَهُورِ

[Tippu.]

10.

1267. Size 11½ in. by 6½ in.; foll. 31. Forty-one lines in a page.

A remarkable specimen of penmanship, written on dyed paper, in minute characters. Each line begins with an l, which is in red. Every two pages contain exactly one of the thirty sections (أَجْزَاءٌ). Highly ornamented and gilt.

Seal of Dhu'l-fakâr Khân, A.H. 1141.

[Tippu.]

11.

1376. Size 17 in. by 9½ in.; foll. 31. Thirty-nine lines in a page.

Another thirty-leaved copy. Arranged and executed like the preceding MS.

[Tippu.]

12.

25 A. Size 12½ in. by 7½ in.; foll. 31. About fifty lines in a page.

Another thirty-leaved copy; closely written in minute characters. Foll. 7-10 should be placed after fol. 29.

According to a note on the fly-leaf, this copy formerly belonged to Tippu.

[East India College.]

¹ Sûrah 56, 78 and 79.

13.

14 B. Size 6½ in. by 4 in.; foll. 322. Fifteen lines in a page.

Imperfect at the beginning, the first leaf commencing with فيكون, the last word of Sū. 2, 111. Neatly written, marks of pauses, etc. On the first thirty leaves glosses are added, in the same hand, extracted from different works on orthography and on the various readings of "the Seven." Concluding: تم شد فرقان
حميد بيد ضعيف عبد النبي.

Various notes in different hands on the margin.

In a red leather binding. Inscriptions prove that the MS. formerly belonged to Tippu's library.

[East India College.]

14.

1254. Size 18½ in. by 11½ in.; foll. 60. Thirty-one lines in a page.

An elegant copy, richly ornamented. Marks of pauses, sections, etc.

Written by Muhammad Ṣādīq Astarābādī, A.H. 1137.
[Tippu.]

15.

1252. Size 18½ in. by 10 in.; foll. 390. Thirteen lines in a page.

Written in large characters, without ornaments. Marks of pauses, sections, etc. At the end: نَسْتَ
كَلَمُ اللَّهِ.

In the original binding, on which the inscription لا يَمْسِي خَلْقٌ is frequently repeated.

[Tippu.]

16.

32 A. Size 13½ in. by 8½ in.; foll. 325. Thirteen lines in a page.

A very elegant copy, resembling that described in Cat. Bodl. ii., p. 60. The first two pages contain within two large circles, ornamented with gold, blue, etc., the verse, Sū. 17, 90. The next two pages, entirely ornamented in the same way, contain in the middle

Sūrah 1, written in white Thulth on a golden ground, with the words لا يَمْسِي خَلْقٌ underneath. The next two pages, which contain the beginning of Sū. 2, are entirely gilt. All the following pages are written on a dyed ground, sprinkled with gold. The first, middle, and last lines are in large Thulth, the middle line dividing each page in two equal squares. The last two Sūras are written and ornamented like the first; and the next two pages, entirely ornamented, contain the same prayer as is found in the Bodl. MS. The last two pages contain (like the Bodl. MS.) rules of divination in Persian verses. Written in large Nasta'lik.

The scribe names himself Husain Fakhkhār.

The whole MS. has been carefully mended and bordered with modern paper.

17.

1475. Size 6 in. by 4 in.; foll. 418. Eleven lines in a page.

Written in small characters, with marks of pauses, sections, etc. Ornamented and gilt. The leaves have been misplaced in binding. Foll. 146-148 should stand between 136 and 137; after fol. 286 the following is the correct order of the leaves: 295, 296, 288-293, 297, 294, 287, 298; after fol. 308 they should stand thus: 310, 311-315, 309, 316; and after fol. 386, thus: 389-398, 387, 388.

According to a note on the fly-leaf, this is the Koran on which Shujā' al-daulah "swore to the treaty of 1768." It was "given to J. Cartier, Esq., and by him presented to the Library through the hands of Sir H. Inglis." The first leaf bears the seal of Shujā' al-daulah, and on it are written, in somewhat illegible Shikastah, the terms of a treaty of alliance with the English, but dated 8 Dhū'l-ka'dah, 1183 (=5 March, 1770).

18.

14 A. Size 18 in. by 10 in.; foll. 387. Eleven lines in a page.

Written in very large characters; the first letter of every line in red. Marks of pauses, sections, etc. Ornamented and gilt.

Transcribed by Ḥāfiẓ Luqmān.

[East India College.]

19.

1383. Size 13 in. by 8½ in.; foll. 347. Fifteen lines in a page.

Elegantly written; highly gilt and ornamented. Marks of pauses, sections, etc.

Transcribed by Ahmad b. Muhammad, A.H. 1094.

Foll. 22 and 23, foll. 286-293, and foll. 312-315 have been misplaced in binding.

In the original cover, with the inscription يَسْمُّ اللَّهُ أَكْبَرُ.

[Johnson.]

20.

24 A. Size 12½ in. by 7¼ in.; foll. 62. Thirty-one lines in a page.

A sixty-leaved copy; but the distribution of each section on four leaves is not quite exactly maintained.

Written in small characters, each line beginning with an I. Marks of pauses, sections, etc. Each page within lines of gold, the first four and the last highly gilt and ornamented.

At the end the words تَمَتِ الْقُرْآنُ دَرْشَتْ وَرَقْ, followed by a long prayer.

[East India College.]

21.

3113. Size 14½ in. by 9½ in.; foll. 209. Seventeen lines in a page.

A splendid copy, with various ornaments in colours and gold. Marks of a double division, viz. the usual one into thirty sections (جُنُون), and another into seven portions (سبع), with the subdivisions (fourths) of both; notes of pauses, etc. Readings of Abu Bakr.

Dated A.H. 1141.

The binding is of green velvet, worked with silver thread.

22.

1389. Size 13 in. by 8 in.; foll. 62. Twenty-seven lines in a page.

Arranged on sixty pages, each four of which contain

a section (جُنُون). Each line begins with an I, written in red. Marks of pauses and sections.

[Johnson.]

23.

1592. Size 8 in. by 4½ in.; foll. 360. Eleven and nine lines in a page.

The First Part of the Koran, to Sū. 18, 2 (last words وَيُبَشِّرُ).

Plainly written; marks of pauses, sections, etc. Modern. Much used; pencil notes in a European hand.

[Johnson.]

24.

1593. Uniform with the preceding MS.; foll. 346.

The Second Part of the Koran, from Sū. 18, 2 (الْمُؤْمِنُونَ), to the end.

[Johnson.]

25.

18 A. Size 9 in. by 5½ in.; foll. 394. Twenty-four lines in a page.

Plainly written, marks of pauses, etc. With a Persian interlinear translation, written in a small Nasṭa'lik, in red. Ornamented and gilt.

Foll. 256 and 257 should be transposed; likewise foll. 260 and 261.

The signature of R. Johnson (in Persian) on the title-page.

[East India College.]

26.

17 A. Size 9½ in. by 6¼ in.; foll. 437. Eleven lines in a page.

Plainly written; ornamented and gilt. Marks of pauses, etc.; various readings of "the Seven."

Some glosses in the same hand, and others in Persian, in a different hand, concerning the division of the verses.

Names of R. Johnson, Brinsley Fitzgerald, and a succession of later owners, down to 1848.

[East India College.]

27.

1655. Size 12 in. by 8 in.; foll. 321. Twenty-six lines in a page.

The Koran, with *Persian* interlineation and glosses. Written in a Persian hand, the interlineation in red. Marks of sections, etc. Ornamented and gilt.

Fol. 191 should follow 201. At the end a prayer, and rules for obtaining omens (*Jāzī*) from the Koran; written in Nasta'lik (except the Arabic passages), and highly gilt.

In the original binding, with the usual inscription.

[Johnson.]

28.

1 A. Size 9 $\frac{3}{4}$ in. by 6 in.; foll. 329. Fifteen lines in a page.

An elegant copy, transcribed by one Muḥammad, A.H. 1267. Marks of pauses, sections, etc.; *Persian* glosses.

"Received from Dr. Royle, July, 1856."¹

29.

3 A. Size 7 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.; foll. 364. Fourteen lines in a page.

Resembles the preceding MS. Copied apparently by the same scribe, who here calls himself Muḥammad Kāzim.

30.

10 A. Size 10 in. by 5 $\frac{3}{4}$ in.; foll. 436. Twenty-four lines in a page.

The Koran, with a *Persian* interlinear translation. Written and ornamented almost like the preceding MS., but in larger characters. The translation is in small Nasta'lik, in red.

Scribe, Muḥammad Kāzim; date, A.H. 1266. At the end a short prayer.

31.

5 A. Size 7 $\frac{1}{4}$ in. by 4 $\frac{1}{4}$ in.; foll. 336. Fifteen lines in a page.

Similar to the preceding copy, and evidently written by the same scribe. Foll. 280–284 have been misplaced in binding.

32.

2 A. Size 10 $\frac{1}{2}$ in. by 6 in.; foll. 144. Twenty-five lines in a page.

An elegant copy. Every sixth line in larger characters and between green lines. The first two pages contain only Sū. 1, in two small circles, all the rest being ornament. Written evidently by the same scribe as the preceding MSS.

33.

6 A. Size 6 $\frac{1}{2}$ in. by 4 in.; foll. 281. Seventeen lines in a page.

Neatly written and ornamented like the preceding MSS.

In an illuminated binding.

34.

13 A. Size 12 $\frac{1}{4}$ in. by 7 $\frac{1}{4}$ in.; foll. 30. About fifty lines in a page.

Well written in minute characters, excepting the first, middle, and last lines of each page. Marks of sections. Highly gilt. *Persian* glosses. Dated A.H. 1266. Scribe, Walī.

35.

36 A. Size 4 $\frac{1}{2}$ in. by 2 $\frac{1}{2}$ in.; foll. 362. Fifteen lines in a page.

Written in a minute but very legible character, with marks of pauses, sections, etc.; ornamented and gilt.

Dated Jumâda II., 1101.

36.

33 A. An octagon, perimeter 4 $\frac{3}{4}$ in.; foll. 285. Fifteen lines in a page.

Written in a minute character, without division of verses; ornamented. The scribe names himself Mîrzâ 'Ali, the secretary of Yazd, a resident of Shîrâz.

A defect after fol. 256; the following leaves (to fol. 270) have been bound upside down.

In an elegant binding, illuminated in the inside, and in a double case of filigree and stone.

¹ The same note is found in the following six MSS.

37.

34 a. An octagon, perimeter $6\frac{1}{2}$ in.; foll. 346. Twelve lines in a page.

Written in a minute but very legible character, with marks of pauses, etc. The first four pages bear golden ornaments. Part of the margin has been cut off.

Bound in green leather, with a gold elasp.

38.

3090. Size $7\frac{1}{2}$ in. by $5\frac{1}{2}$ in.; foll. 10. Fourteen lines in a page.

A fragment of the Koran, between blank leaves. Well written, with marks of pauses, etc.

It contains the end of the 11th and nearly the whole of the 12th section, *i.e.* Sû. 10, 107—12, 48; the rest of the 12th section (to v. 52) has been supplied in a clumsy modern hand.

On a page near the beginning is a note in Persian, stating that the title of this incomplete Arabic book could not be found out (!).

39.

3048. Size 8 in. by $5\frac{1}{4}$ in.; foll. 28. Thirteen lines in a page.

The 23rd and 24th جزء of the Koran (Sû. 38, 27—41, 46). Plainly written in a Malay hand.

40.

B 268. Size 7 in. by $4\frac{3}{4}$ in.; foll. 12. Thirteen lines in a page.

Sûrah 18 of the Koran. Mostly without division of verses. Vowel-points are but seldom added.

KORANIC SCIENCE.

41.

B 270. Size $6\frac{1}{4}$ in. by $4\frac{1}{2}$ in.; foll. 89. Sixteen lines in a page.

كتاب التيسير لحفظ مذاهب القراء (sic)
السبعة الخ

The celebrated treatise on the Seven Versions of the

Koran, by ABU 'AMR 'Othmân b. Sa'îd b. 'Othmân Dâni (d. A.H. 444). Cf. H. Kh. ii. 487; Cat. Mus. Brit. 69; Bodl. ii., No. LXXXIII, 4 (where is the same title as in this MS.); Nöldeke, Gesch. d. Qorâns, p. 337.

تم كتاب التيسير،
بحمد الله . . . فرغ من تعليلته يوم الاثنين الثامن عشر
من شهر الله الاعظم رجب الاصب لستة اربع عشرين
(sic) وسبعمائة العبد اسماعيل بن احمد الحافظ رحم الله من
نظر ودعا لكاتبها ولصاحبه.

Fol. 87v. The form of the استعاذة، as given by the different readers (مذهب القراء في الاستعاذة), followed by a Persian tract on fasting in Ramadân, beginning قال النبي ع من صام رمضان وقام لياليها . . . ان سیدی کی شمه از نعت او شنیدی چنین می فرمایند written in the same hand.

On one of the fly-leaves is a list of the ten readers, قراء، with their principal disciples. Seven foll. have been prefixed to the MS., on the last of which is a new title, written by علم الله بن عبد الرزاق, who bequeathed the MS. to the Bijâpûr Library, A.H. 1028. Catalogue, p. 234, Tujweed i.

42.

B 269. Size 6 in. by 5 in.; foll. 114. From twelve to fifteen lines in a page.

Another copy of the *Taisir*, imperfect both at the beginning and end. Clearly written; of the 10th century of the Hijrah.

ام لم تنذرهم وشبيهه وورش (= fol. 12 of the preceding MS.), and ends بضمها (= fol. 78 of the preceding MS.)

Injured by damp, especially near the beginning. There is written, upon the edge, مختصر قرأت السبع، and fol. 13 is wrongly inscribed بحر تجريد. Cf. Catal. 234, v.

¹ Various reading ليلها.

43.

B 272. Size $9\frac{1}{2}$ in. by $7\frac{1}{2}$ in.; foll. 116. Seven lines (verses) in a page.

I. (foll. 1-92). A metrical version of the preceding work, by Abu'l-kásim b. Firruh b. Khalaf b. Alhmad Ru'aíní SHÁTIBI (d. A.H. 590). It is entitled: حرز الامانی الشاطبیة, but commonly called, ووجه الشانی. See H. Kh. iii., 43; Catal. Bodl. ii., p. 323; Nöldeke, Gesch. d. Qoráns, p. 337 sq.

Well written in a large hand, with vowel-points. The first two pages ornamented with red lines. Interlinear and marginal notes.

II. Several tracts on the versions of the Koran:

Fol. 93r. The first Súrah, with all the unusual readings, inscribed, سورة الفاتحة بقراءة الشاذة written in a large character.

بعض از اکرمیان کسره ورا ساکنی حایل باشد.

Fol. 95r. A list of the ten readers and their disciples.

Fol. 96v. The beginning of a treatise on Orthoepy, ascribed to MUHAMMAD SAMARKANDI. It commences: هذه رسالة سمرقندی من مصنفات الحافظ محمد سمرقندی الاول فی تجوید فاتحة الكتاب. All the general principles of reading are exemplified from the first Súrah, as usual. Abbreviations are used for the names of the readers, according to the system of Shátibi. Some confusion begins on fol. 105v., where a passage from fol. 102r. (الوقف على البمزة الخ) is repeated, but with a different conclusion on fol. 107r., where the MS. abruptly ends. After some blank leaves, it recommences in the middle of fol. 108r. with the heading ذکر ذال اذن (which is also added as a catch-word to the former passage). It remains, however, doubtful whether this latter fragment belongs to the same treatise. Badly written.

Worm-eaten and stained by damp. Bij. Libr. A.H. 1003. Catal. p. 234, Tnijweed ii.

44.

B 272 A. Size $7\frac{1}{4}$ in. by $4\frac{3}{4}$ in.; foll. 153. Eight lines (hemistichs) in a page.

Another copy of the *Shátibiyah*. Well written, with vowel-points; has the following colophon:

تمت بحمد الله وحسن توفيقه غداة يوم الاثنين سلخ رجب المرحوب لسنة احدى وثمانين وتسعمائة على يد العبد الصعييف المفقور الى رحمة ربه الغنى البارى على بن محمد بن محمد بن الجابرى القارى رزقه الله يقينا تماما وعلما عاما كتابة لا قراءة.

Inscribed on the edge, رساله قرات. Bij. Libr. A.H. 1024.

45.

B 274. Size 7 in. by 5 in.; foll. 58. Nineteen lines in a page.

I. (foll. 16-49). A treatise on the Readings of Nâfi', as handed down by his two pupils Kálún and Warsh; derived from SHÁTIBI.

الحمد لله الذى فتح علينا ابواب العرفان: Beginning: وبعد هذه رسالة فى بيان قراءة الامام البارع الحافظ الشقة امام نافع المدنى رضه برواية الامامين قالون وورش على ما رواه الامام الهمام ولى الله ابو القاسم الشاطبى رضه.

In two chapters: the first treating of the general principles of Nâfi' (الأصول), and the other giving a detailed account of his Readings, following the order of the Súrahs (فی فرش الحروف). Preceded by an introduction on technical terms: مقدمة فى بيان اصطلاحات اهل القراءة.

II. (foll. 50-58). A list of passages or words of the Koran (styled حرف), according to the order of the Súrahs, the purpose of which is not indicated.

There is no preface. Beginning, after the Basmalah:

سورة البقرة فيه هدى قيل لهم لا تنسدوا.

Plainly written. Inscribed in a later hand: رساله عجيبة.

There precedes a fragment of a Persian treatise on the Reading of the Koran.

46.

879. Size $9\frac{3}{4}$ in. by $5\frac{1}{2}$ in.; foll. 158. Fifteen lines in a page.

وقوفي سجانوندي

A List of the Pauses to be observed in Reading the Koran, according to the system of SAJÂWANDI (Muhammad b. Taifûr, sixth century). This is probably an abridgment of the fundamental work of Sajâwandi, who is quoted at the beginning (fol. 3). The real author, perhaps, is introduced immediately afterwards, viz.: استاد البشير (البشر) في عصره المولى الحاج قوام الملة والدین عبد الله بن الفقيه نجم الملة والدین محمود اعلى الله تعالى درجهما في علمي.

سورة فاتحة الكتاب سبع آيات وهي مكية : Beginning : ثم مدنية وركوع واحد بسم الله الرحمن الرحيم ، كوفي العالمين لا الرحيم لا الدين ط نستعين ط

Written in large characters, by Muhammad Bâki (?) b. 'Abd al-laṭif. All the signs of pause, the marks of every fifth and tenth verse, the superscriptions, in red. Red lines round the pages. Some notes.

A list of the abbreviations used for the names of the principal قراءة on the title-page. The book is wrongly ascribed to Sajâwandi himself, who, moreover, is thereby confounded with a renowned namesake, viz. Muhammad b. Muhammad b. 'Abd al-rashid S. So also in Stewart's Catal. p. 173.

[Tippu.]

47.

2165. Size $9\frac{1}{2}$ in. by $5\frac{3}{4}$ in.; foll. 92. Seventeen lines in a page.

كتاب سجانوندي مسمى بوقوفي

Another copy of the preceding work, well written. The following Persian couplet is written twice at the beginning :

بفهم آیت بصری و کوفی
وقوفي خوب میخواهد وقوفی
نیک

كتاب الوقف والابتدا . See Nöldeke, Qor. p. 352; Flügel, Hdss. Wien, iii. p. 60.

At the end the following tetrastich :

روزیکه روح دامن عمرم رها کند
وین خالت تیره بند زیندم جدا کند
یا رب نگاهدار تو ایمان آنکسی
کین خط من بخواند وبر من دعا کند

The seal of Muḥammad Nadîm Allah (A.H. 1180), with several Persian poems of his; an explanation of the different kinds of pauses and their signs, in Persian couplets; a dialogue between Abu Bakr and 'Alî, intended to show the equality of their dignity; and various other notes are on the blank pages at the beginning and end.

[Coll. Fort William, 1825.]

48.

1435. Size $9\frac{3}{4}$ in. by 6 in. Twelve lines in a page.

Foll. 6–16. IBN JAZARI's (Muhammad b. Muhammad, d. A.H. 833) المقدمة، or Treatise in Verse on the Pronunciation of the Koran. Cf. H. Kh. vi. 78; Cat. Bodl. ii. 190.

Well written in a large hand, with vowel-points. In narrow columns. The margin is wholly filled up with Persian glosses, written in small Shikastah. Leaves have been frequently inserted on which other glosses are written.

The rest of the volume contains Persian treatises on similar subjects.—See Persian MSS.

[Johnson.]

49.

B 273. Size $9\frac{1}{4}$ in. by $5\frac{1}{4}$ in.; foll. 72. Twenty-two lines in a page.

A Fragment of a Commentary on Ibn Jazari's المقدمة by 'Alî b. SULTÂN MUHAMMAD Kâri' (Harawî, d. A.H. 1014).

This Commentary is not mentioned anywhere. It begins: الحمد لله الذي اودع جواهر المعانى الصيائمه، The author says afterwards (fol. 1v.): ان المقدمة المنسوبة للعلامة الجزرى قدس الله سرّه السرى ما رأيت لها شرحًا كاملاً، بين (sic) بيانًا شاملاً يكون لتحقيق

الحقائق كافلاً، فنسخ بيالي ان اضع عليها شرحاً معتدلاً،
لما مختصرها مختراً، ولا مطولاً مملاً، فاقول وبالله التوفيق الخ.

There are defects after foll. 24 and 48; the last fol. ends
with the commentary on the words: **الابغتح او بنصب**.
Somewhat injured by damp.

Catal. p. 234, iv.

50.

784. Size $9\frac{1}{2}$ in. by $6\frac{1}{2}$ in.; foll. 271. Twenty-one
lines in a page.

An old Shi'ah Commentary on the Koran, by Abu'l-
hasan 'Alî b. Ibrâhîm (b. Hâshim Kummi, flourished
in the fourth century). See Tûsi, p. 509; Bibl. Spren-
ger. 406; and Nöldeke, Gesch. d. Qor., xxix.

Imperfect at the beginning. The name of the author,
as given above, appears at the commencement of Sû. 2
(fol. 1v.). This commentary, which may be regarded as
the fundamental work of Shi'ah *Tafsîr*, is, on the whole,
concise; only the causes (أسباب) of several revelations
are related at greater length. It is founded chiefly on
alleged sayings of the Imâms Abu Ja'far (Muhammad
Bâkir), and Abu 'Abdallah (Ja'far Sâdiq), quoted
either directly (by قال) or by an *Isnâd*, which always
begins with the author's father.

عن النخر بن سويد وأحمد بن قد وقع الفراغ من تسويد محمد؛ and the conclusion: هذا الكتاب المبارك ضحوة يوم الخامس من... (sic)

On the last fol. begins a treatise or extract,
باب ما يعابن (sic) المؤمن والكافر.

Clearly written, about the tenth century of the Hijrah.
Worm-eaten.

51.

B 301. Size $10\frac{1}{2}$ in. by $6\frac{1}{2}$ in.; foll. 263. Twenty-
five lines in a page.

The First Part of a Commentary on the Koran,
ascribed to the celebrated KUSHAIRI (Abu'l-Kâsim
'Abd al-karîm b. Hawâzin, d. A.H. 465). Cf. H. Kh.
ii. 376.

This commentary is merely mystical, quoting even
mystical poetry, but always without naming the authors.

Only the beginning of the passages commented is given,
introduced by قوله تعالى. This volume concludes with
Sû. 18, and is imperfect at the beginning. The first
words are: **النعمى واكرم الحسنى**.

Written in a bad *Nasta'lîk* hand; red lines round the
pages. Worm-eaten and injured by damp.

Cat. p. 223, xvii.

52.

1113. Size $12\frac{1}{4}$ in. by $7\frac{1}{4}$ in.; foll. 534. Forty-one
lines in a page.

ZAMAKHSHARI's (d.A.H. 538) Commentary on the Koran,
called **الكتشاف**. Cf. the edition of Col. Nassau Lees.

Well written; finished on 23 Dhu'l-hijjah, 977, by
'Abd al-ķâdir b. Zain al-din Karâfi Azharî, of Makkah.
Coloured lines round the pages. The first fol. has been
supplied in a more modern hand; the last fol. is muti-
lated. One leaf is missing after fol. 6. Foll. 28 and 37
should be transposed.

[Johnson.]

53.

563. Size 14 in. by $7\frac{1}{2}$ in.; foll. 796. Twenty-
nine lines in a page.

Another copy of the *Kashshâf*. Well written, by
Burhân b. Hâmid. Ornamented and gilt. Some glosses.

54.

B 275, 276, 277, 278. Size $12\frac{1}{4}$ in. by $7\frac{1}{2}$ in.; foll.
726. Twenty-six lines in a page.

Another copy of the *Kashshâf*, including the whole
text of the Koran. Well written. Dated Shawwal, 921.¹

This MS. has been spoiled by damp. It has also many
defects, which were supplied in a later hand; but since
then a number of leaves of both sets have again fallen out.
Originally in four volumes. The first concludes with
Sûrah 6 (fol. 184); the second with Sû. 18 (fol. 376);
the third with Sû. 38 (fol. 559v.). The beginning of the
fourth, being in the second hand, is on the same page.

Catal. p. 219, i.

¹ The beginning of the colophon, containing the name of the
scribe, has been erased.

55.

B 280. Size $11\frac{1}{4}$ in. by $8\frac{1}{4}$ in.; foll. 237. Thirty-one lines in a page.

The First Part of the *Kashshâf*, imperfect both at the beginning and end. The first words are والكشف (= p. ٢١ Lees), and it ends with Sû. 8, 54.

Written in two different hands. Coloured lines round the pages. Many illegible glosses in the first portion.

56.

B 281. Size 11 in. by $7\frac{1}{4}$ in.; foll. 230. Twenty-five lines in a page.

The third quarter of the *Kashshâf*, comprising Sûrahs 19-37.

Beautifully written, of about the ninth century. The final portion, however, has been supplied in a more modern hand.

The first leaf and the last but one are wanting. Much injured by insects.

57.

B 283, 282. Size $12\frac{3}{4}$ in. by $6\frac{1}{2}$ in.; foll. 251. Twenty-three lines in a page.

الربع الرابع من تفسير الكشاف عن حفاظ التزيل
مؤلف الإمام العلامة نبي الشان الجليل استاذ الدنيا شيخ
العرب والعلم حجة الاسلام وقدوة اهل العالم ابي القاسم
محمد بن عمر الزمخشري البصري الله تعالى لباس الغفران
ورزقه الاتکاء على رفيف خضر وعقرى آمين بالنبي
الامين.^١

The last quarter of the *Kashshâf*; beginning with Sû. 18. Beautifully written, of about the eighth century. Rubries sometimes omitted. At the end the author's epilogue. In two volumes, the first ending with Sû. 48 (fol. 99). Both the beginning and (in a less degree) the end are injured by damp.

¹ This inscription was written on the title-page in Rabi' I., 921. The name of the owner who wrote it has been erased.

58.

23. Size $12\frac{1}{4}$ in. by $7\frac{3}{4}$ in.; foll. 454. Twenty-five lines in a page.

An edition of the *Kashshâf* "mixed" with the text of the Koran, entitled كاشف الكشاف. The Editor, who calls himself DARWISH, says in his short Preface :
 نَحْمَدُهُ عَلَى مَا شَرَحَ صَدُورَ أَوْلَو (sic) الْبَصَائِرِ بِكَشْفِ غَوَامِضِ
 الْحُكْمِ . . . إِنَّمَا بَعْدَ فِيْ قُولِ الْعَبْدِ الْمَغْمُورِ بِكَثْرَةِ "الشُّوَيْشِ"
 الْعَبْدِ الْأَقْلِ دَرْوِيشَ، إِنَّ الْعَالَمَةَ الزَّمْخَشْرِيَّ قَدْ ابْدَعَ فِي
 تَفْسِيرِهِ لِلْكَشَافِ، (الـr.) وَبِذَلِّ جَهَدِهِ وَأَنَافَ، كَمَا قِيلَ *
 إِنَّ التَّفَاسِيرَ فِي الدِّنِيَا بِلَا عَدْدٍ * وَإِنَّ مَنْ بَيْنَنَا الْكَشَافَ
 كَالْشَافِيَّ * لَكُنَّهُ لِزَخَارَةٍ فَضْلَهُ وَوَفُورُ عِلْمِهِ افْتَصَرَ فِي أَكْثَرِ
 الْمَوَاضِعِ عَلَى بَيَانِ الْلُّفْظِ بِالْتَفْسِيرِ، فَكَانَ ادْرَاكُهُ عَلَى الْطَّلَابِ
 عَسِيرٌ (sic) فَخَطَرَ بِبَيْالَهُ هَذَا الْعَبْدُ الصَّعِيفُ الْمُعْتَرِفُ بِقَلْهَةِ
 الْبَخْسَاعَةِ، وَلِسَوْلَفِ اِيَامِهِ بِالْأَعْمَاعَةِ، إِنْ يَثْبِتَ قَبْلَ التَفْسِيرِ
 بِالآيَاتِ، وَإِنْ يَكُونَ لِلَّآيَةِ كَلِها أَوْ بَعْضَهَا بَاتَ، (sic)

This is the First Part, concluding with Sû. 16.

Well written. Foll. 256 and 263 should be transposed.

[Hastings.]

59.

B 287. Size $10\frac{1}{2}$ in. by $6\frac{3}{4}$ in.; foll. 501. Twenty-seven lines in a page.

The last part of a voluminous Super-commentary on the *Kashshâf*, by Sharâf al-dîn al-Husain b. Muhammad Târyibî, (d. A.H. 743), from Sû. 35 to the end. Cf. H. Kh. v. 185, and Flügel, Hdss. Wien, iii., 74.

قوله وعن ابن عباس ما كنت ادرى ما فاطر السموات. Written in Nasta'liq, of about the tenth century. Various defects, and the whole final portion, have been supplied in another, indifferent handwriting. One leaf, containing the end of the author's epilogue, is missing at the end. Injured at the beginning.

60.

B 285. Size $8\frac{1}{2}$ in. by $5\frac{1}{4}$ in.; foll. 217. Seventeen lines in a page.

Glosses of SA'IYID SHARIF JURJANI ('Ali b. Muhammed, d. A.H. 816) on the *Kashshaf*, terminating at Sû. 2, 23. Cf. H. Kh. v. 187.

Clearly written. Dated Sunday, 4th Rajab, 939. In good preservation; one defect after fol. 88.

Bij. Libr., A.H. 1003. Cat. 221, i. 2.

61.

598. Size $10\frac{1}{2}$ in. by 6 in.; foll. 510. Twenty-five lines in a page.

The First Part of a large Commentary on the Koran, entitled مجمع البيان لعلوم القرآن. The author, who is not named here, is Abu 'Ali al-Fadl b. al-Hasan b. al-Fadl TABARSI, a Shi'ite (d. A.H. 548). Cf. Catal. Mus. Brit. 671; Bodl. i. 50, and below, No. 64. H. Kh. v. 400 sq. confounds the author with the well-known Tûsi (d. A.H. 460).

The Preface has a double *Hamdaloh*, beginning الحمد لله الذى ارتفعت عن مطاح الفکر جلالته الحمد لله الذى انزل الفرقان هدى للناس respectively. The author says afterwards (fol. 3v.): قدمت فى : مطلع كل سورة ذكر مكبيها ومدنيها ثم ذكر الاختلاف فى اعداد آياتها ثم ذكر تلاوتها ثم اقدم فى كل آية الاختلاف فى القراءة ثم ذكر العلل والاحتاجات ثم ذكر العربية واللغات ثم ذكر الاعراب والمشكلات ثم ذكر السباب والنزوالت ثم ذكر المعانى والاحكام والتاویلات والقصص والجهات ثم ذكر انتظام الآيات.

In three volumes, bound together; the second begins on fol. 240, the third on fol. 427; it terminates abruptly at the beginning of Sûrah 7. Plainly written; the second volume in a different hand. Coloured lines round the pages.

[Johnson.]

62.

599. Uniform with the preceding MS.; foll. 448.

The Second Part of the same work, continuing the preceding MS. with the words فان قراها فى كل يوم جمعة. It also consists of three separate volumes; the first concludes on fol. 120, and in the colophon is called الجزء الرابع; the second ends with fol. 306, after which something seems to be wanting. The third terminates abruptly in the commentary on Sû. 18, 59-63. The greater part of it has been collated and emended.

Written in the same hand as the first and third volumes of the preceding MS.

[Johnson.]

63.

600. Size $10\frac{3}{4}$ in. by 6 in.; foll. 770. Twenty-five lines in a page.

The Third Part of the same work, continuing the preceding MS. with the words اى الناس اعلم.

A sixth volume concludes on fol. 41v. The colophon contains the author's epilogue, viz.: تم الجزء العاشر وهو آخر كتاب مجمع البيان لعلوم القرآن حكاية خط المصنف وهي الحمد لله اولاً وآخراً وباطناً وظاهراً على تسييله وتيسيره وتقدّر الفراغ منه الخميس منتصف ذى القعدة من سنة ست وخمسين اللهم لك الحمد العلی.

Written in the same hand as the preceding MS.; but foll. 1-70 have been supplied by a later hand.

[Johnson.]

64.

1790. Size $11\frac{1}{2}$ in. by $7\frac{1}{2}$ in.; foll. 399. Twenty-five and twenty-seven lines in a page.

Another, more concise Commentary on the Koran, by TABARSI,² called كتاب جامع الجوامع and composed in A.H. 542 and 543. Cf. H. Kh. ii. 638, جوامع الجامع, and also v. 401. His statements are, however, very incorrect.

¹ Here the words وثلثين seem to have fallen out. See Cat. Mus. Brit. 672 b.

² His full name, as given above, is found in the colophon.

The Preface begins: الحمد لله الذي اكرمنا بكتابه الكريم، ومن علينا بالسبعين المثانى والقرآن العظيم، وما ضمته من الآيات والذكر الحكيم. The author relates that, after finishing his *مجمع البيان*, he read for the first time Zamakhshari's *Kashshâf*, and made extracts from it, which he afterwards published as a separate book, serving as a Supplement to his first work, and entitled *الكافى فى الشافى*. Finally, at the instance of his son, Abn Naṣr al-Hasan, he combined the contents of both in a third and more abridged work,—the present one. As to the time of its composition, the author writes as follows in the Epilogue (fol. 398v.):
 وكان ابتدائى بتاليفه ستة اثنين واربعين وخمسماة فى يوم السبت الثامن عشر من صفر وفراغى منه بعون الله ومتى لست بقين من المحرم الشهر الثانى عشرفى مدة شهور العام وعدة نقباً موسى الاعلام بارض الشام فى سالف الأيام وخلفاء نبيتنا محمد عليه وعليهم السلام آئمة الاسلام وحجج المهيمنين السلام.

This MS. consists of two volumes of the same paper, executed by different hands. The first (to Sû. 18) is well written, and has some marginal notes. The two following lines have been added at the end (fol. 196v.):

فلم أرَ وَهُمْ أَخْدَعُ
ولم أرَ دِينَهُمْ أَلَّا نَفَا

هذا الكتاب من أوثنه: إلى هاتين القسيمتين الجديدين بخط محمد بن على بن محمد بن ابرهيم بن احمد المعلم غفر الله له ولوالديه وتاريخه كما كتبه يوم الاحد الرابع من شهر شعبان احد شهور ستة سنت وتسعين وثمانمائة.

The second volume, from Sû. 19 to the end, is likewise well written. The scribe was also a Shi'ite, for at the end he blesses 'Ali and all the Imâms.

Fol. 21 should follow fol. 15, and fol. 48 should come after fol. 6.

Seals and notes of several owners on the title-page, one of them of A.H. 963.

[Hastings.]

65.

43 A. Size 25 in. by 15 $\frac{3}{4}$ in.; foll. 503. Fifty lines in a page.

The First Part (to Sû. 18) of the large Commentary on the Koran التفسير الكبير مفاتيح الغيب, by Fakhr al-dîn Abu'l-fadl Muḥammad b. 'Omar Râzî (d. A.H. 606), who finished it in A.H. 602. Cf. H. Kh. vi. 5; Ibn Khallikân, ed. Wüstenfeld, No. 611; and Cat. Bodl. ii. 701.

It begins with a long and detailed explanation of the first Sûrah, which forms a separate book.¹ The first words are (fol. 9): الحمد لله الذى وفقنا لاداً افضل الطاعات، وهدانا ووقفنا على كيفية اكتساب اكمال السعادات، followed by البسملة and الاستعاذه, and a paraphrase of Sûrah 1. Then the commentary begins: اما بعد فن هذا كتاب مشتمل على شرح بعض ما رزقنا الله من علوم سورة الفاتحة. It contains a مقدمة in three parts, the beginning of the first of which is quoted in H. Kh., and three books, each subdivided into ابواب فصول, and three books, each subdivided into مسائل. They are:

- I. Fol. 10v. ; في العلوم المستنبطة من قوله اعوذ بالله
- II. Fol. 19. ; في مباحث بسم الله الرحمن الرحيم
- III. Fol. 26. . الكلام في سورة الفاتحة.

The commentary on the following Sûrabs (Sû. 2 from fol. 37v. to 177) is also very extensive, consisting rather of separate tracts, which are often subdivided into different parts. The whole text of the Koran is inserted in portions.

The present MS. consists of two volumes. The first, which concludes with Sû. 3 (on fol. 220), has the following colophon :

تم السفر الاول من التفسير الكبير الذى صنفه الامام العالم البارع الفيلسوف فخر الملة وحبر الامة علامه (sic)
 الرازي بر الله مرجعه وشகر سعیه بحمد الله ومه وسعة
 لطفه وعونه على يد احرق عباد الله حمزة بن محمد بن

¹ See Sû. 5, 15.

¹ Cf. Ibn Khallik., no. 611, p. 133, l. 15.

المحمود حقق الله رجاده ومن المخاوف نجاه ظهيرة يوم
الاحد التاسع من شهر الله الصّبّ رجب المرجب سنة
ثلث وثلاثين بعد الاّلف من الهجرة النبوية المصطفوية عليه
وعلى آله الصلوات والف الف التكية.

The second volume contains the date of the author, relating to Sū. 18: تم تفسير هذه السورة يوم الثلاثاء، السابع عشر من شهر صفر سنة اثنين وستمائة في بلدة غزنيين ونسال اكرم الاكرمين وارحم الراحمين ان يخصنا بالغفرة والفضل في يوم الدين تم المجلد الاول من كتاب *القولون* runs as follows: The *colophon* runs as follows: تم المجلد الاول من كتاب تفسير الكبير امثلاً لامر مخدومنا ومخدوم اهل العالم صاحب الفضل والكرم جامع المعقول والمنقول حاوي الفروع والاصول شيخ محمد الشهير بابن الخطاب العاملی ادام الله ظلال افادته وافاضته على مفارق الطلاب بحسب الجد والطاقة على يد اقل الخلقة بل لا شيء في الحقيقة محمد امين ابن فضيلت بناء مرحومي مولانا مهدی رستمداری في يوم الاحد ثالث عشر شهر ذى القعدة الحرام من شهور ستة اثنى (sie) واربعين بعد الاّلف من الهجرة النبوية المصطفوية لهم اغفر كاتبه (sie) ولمن نظر فيه آمين يا رب العالمين.

Beautifully written; the words of the Koran in the Thulth character and in gold, headings in red and blue. The beginning of each volume is splendidly ornamented and gilt; gold lines round the pages.

The whole is preceded by a lengthy Memoir of Rāzī, including a list of his works and a survey of the present commentary. It begins في بعض فضائل مولانا الإمام فخر: الملة والدين الرأزى وذكر مصنفاتة التي شبرت ووصلت هذه البلاد مصدرة بخطبة بلغة Written in a similar style, also with an ornament at the beginning.

In a very elegant native binding, illuminated both outside and inside.

66.

22. Size 13 in. by 8 $\frac{1}{4}$ in.; foll. 439. Thirty-seven and thirty-three lines in a page.

A portion of the same work, containing Sūrahs 3 to 9. Plainly written.

Foll. 414–15 and 424–25 should be transposed.

[Johnson.]

67.

971. Size 13 $\frac{3}{4}$ in. by 8 in.; foll. 532. Thirty-three lines in a page.

A portion of a Commentary on the Koran, styled *التفسير الكبير*, from Sūrah 32 to the end; apparently belonging to the preceding work, or rather to one of its continuations, either by Najm al-din Kamūlī (d. A.H. 727), or by Shihāb al-din Khuwaiyī (d. A.H. 639). See H. Kh. vi. 5.

سورة السجدة . . . لما ذكر الله في السورة : المقدمة دلائل الوحدانية وذكر الاصل الآخر وهو الحشر وختم السورة بها بل (sie) لبيان الرسالة في هذه السورة فقال ألم .

Well written. Colophon: تمنت هذا الكتاب التفسير : الكبیر الاعظيم الكاتب الفقیر الحقیر الى الله المحتاج حافظ جیون (?) عزلت نشین ساکن دار السلطنة احمد آباد.

The first pages are highly ornamented and gilt; gold and coloured lines round each page.

[Johnson.]

68.

B 308. Size 8 $\frac{1}{2}$ in. by 6 in.; foll. 398. Twenty-five lines in a page.

The first half of a Commentary (ممزوج) on the Koran (to Sū. 18); without any title, but, as it appears from a comparison with the following MS., belonging to the *بحر الحقائق والمعانی* of Najm al-din Abu Bakr 'Abdallah b. Muḥammad Asadī Rāzī, commonly called Dāyān (d. in Rabi' I., 618). Cf. H. Kh. ii. 17, and iv. 282.

الحمد لله رب العالمين
والصلوة على محمد وآلہ اجمعین.

The work begins with a very extensive and detailed interpretation of Sū. 1 (fol. 1-17) : سورة فاتحة الكتاب سبع آيات قال الشيخ رضي الله عنه سميت الفاتحة فاتحة لمعنيين الخ.

The name of the author is not mentioned; but the chain of his authorities is more than once given at full length, leading up to the celebrated Abu Iṣḥāk Tha'labī (d. A.H. 427) in this way :

1. The author.
2. Al-Mu'ayyad b. Muḥammad b. 'Alī Muḳrī Ṭūsī.
3. Al-'Abbās b. Muḥammad Ṭūsī.
4. Muḥammad b. Sa'īd b. Farrukhzād.
5. Tha'labī.

Written in different hand-writings, partly in Nasṭalīk. Red lines round the pages.

69.

B 312. Size 10½ in. by 5¾ in.; foll. 595. Seventeen lines in a page.

المجلد الثاني من كتاب بحر الحقائق والمعانى فى تفسير سبع (sic) المثانى من مولفات السيد العالم الفاضل شيخ الورى قطب الابدال نجم الملة والدين ابى بكر بن محمد بن شاهاروى الاسدى الرازى قدس الله ارواحهم وافاض علينا من فتوحاتهم واعاد اليانا من بركتهم.

The Second Part of the preceding work, from Sū. 10 to 52. Begins: أَكْرِتُكَ آيَاتُ الْكِتَابِ الْحَكِيمِ الْإِشَارَةِ فِي تَحْقِيقِ الْآيَتَيْنِ إِنْ فِي قُولِهِ آلِ إِشَارةِ مِنَ الْحَقِّ إِلَى عَبْدِ الْمُصْطَفَى وَحَبِيبِهِ الْمُجْتَبِى وَإِشَارَةِ (r.) لَنْبِيِّهِ وَالْيَهِ:

¹ The words السبع المثانى as contained in the title, here and in H. Kh., must not be understood in their usual meaning, viz. the first Sūrah, but as denoting the whole Koran.

² The above form of the name nearly agrees with that found in H. Kh. vi. 120, viz. شاهارورى; elsewhere he reads شاهادر.

³ This passage runs in the preceding MS. (fol. 306) as follows: الاشارة فيها ان فى قوله تعالى اشارتين اشارة من الحق للحق الى عبده المصطفى وحبيبه المجتبى وشار (r.) لنبىء واليہ.

An indifferent copy, boldly written, with the following colophon: وقد تم المجلد الثاني من بحر الحقائق والعمانى فى شهر رمضان المبارك من يد الفقير الحقير سيد عبد الحكيم قادرى تاريخ ثانى عشر شهر المذكور يوم الخميس سنة شاهى احد عشر الالبم اغفر لى ولوالدى.

Catal. p. 222, x.

70.

B 279. Size 10 in. by 7¼ in.; foll. 570. Twenty-five, twenty-three, and twenty-one lines in a page.

BAIDĀWĪ's (d. A.H. 685) Commentary on the Koran, entitled انوار التنزيل واسرار التأويل. Cf. H. Kh. i., 469 sqq., and the edition of Professor Fleischer. On the author, Catal. St. Petersb. p. 17, and Lugdun. iv. 31.

Complete in one volume; written in a good Persian hand, of the ninth century. With numerous notes. The first leaf is wanting; both the beginning and end of the MS. are injured, and it is also stained by damp.

Fol. 567, which was taken for the final one, bears the correct title. The three following leaves were erroneously attributed to the تفسير مدارك (see below), and the whole volume was also described as Zamakhsharī's commentary.¹ Cf. Cat. p. 222, ix. and xiv.

71.

593. Size 11 in. by 6¾ in.; foll. 531. Twenty-three lines in a page.

BAIDĀWĪ's Commentary in two volumes. The second begins with Sū. 19, on fol. 287. Numerous extracts from the Glosses of 'Abd al-ḥakīm, Iṣām, Khaṭīb, etc., and from other works, have been added on the margin. Coloured lines round the pages; an ornament on the first page.

Foll. 18 and 24 should be transposed; likewise foll. 60 and 61.

Injured by damp both at the beginning and end.

Cf. Stewart's Catalogue, p. 169.

[Tippu.]

¹ See fol. 5.

72.

334. Size $11\frac{1}{2}$ in. by $7\frac{1}{2}$ in.; foll. 534. About twenty-five lines in a page.

BAIDÂWÎ's Commentary in two volumes. The second begins on fol. 303, with Sû. 19. Written in Nasta'lik, chiefly by two hands. The following account of the MS. is given in the colophon :

والمسند بالكتاب من اولها اكثرا الجزء وبعض الاوسط
عمرى واستادى وسندى عبد الوالى غفر الله له وبعض الاوسط
والاكثر من الآخر على يد الصعيف الراجى الى الله القوى
عبد الحفيظ الحافظ ابن محمد حافظ ابن ابو اسلم ابن ابو
هاشم ابن قاضى كرم الله ابن قاضى مباركشاد سنكمانوى.

Dated Monday, 23rd Jumâda II., 1136.

The first few leaves are covered with glosses. Two leaves are missing after fol. 5; fol. 48 should come after 53, and fol. 477 after 482. Pencil notes by an English reader.

[Hastings.]

73.

2042. Size $9\frac{3}{4}$ in. by $5\frac{3}{4}$ in.; foll. 612. Twenty-seven lines in a page.

Another copy of the preceding work.

At the end the epilogue of the author, as contained in Prof. Fleischer's edition, followed by the words:

تم الكتاب بعون الله الملك السtar وبتوجيه سحبوب الله
العزيز الغفار.

An ornament on the first page, coloured lines round the others.

[College of Fort William.]

74.

592. Size $11\frac{1}{4}$ in. by 7 in.; foll. 676. Twenty-five lines in a page.

Another copy of the same work. Well written and ornamented.

A short prayer is added at the end.

75.

380. Size $10\frac{3}{4}$ in. by 6 in.; foll. 312. Twenty-nine lines in a page.

The first portion of an elegant copy of BAIDÂWÎ's Commentary. Neatly written, much ornamented and gilt. Many corrections on the margin. It ends with the words وَنَقْدَ بَعْثَنَا فِي كُلِّ أُمَّةٍ رَسُولاً (Sû. 16, 38).

Foll. 283 and 284 should come after fol. 288.

[Tippu.]

76.

369. Uniform with the preceding MS.; foll. 294.

The latter portion of the same copy; beginning with the words أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ. On fol. 40 ends the original first volume. The second volume begins with Sû. 19, on fol. 41 v., which bears an ornament.

Both volumes have been wrongly described as تفسير حسيني.

77.

B 291. Size $10\frac{3}{4}$ in. by 7 in.; foll. 314. Twenty-five lines in a page.

The First Part of BAIDÂWÎ's Commentary, as far as Sû. 18. Well written; gold and blue lines round the pages, and an ornament at the beginning. Revised.

The first portion has numerous glosses, chiefly from Işâm, and interlineations. A defect after fol. 30.

'Alawî b. 'Abdâllah بروم is noted as owner on the title-page.

Cat. p. 222, iii. 2.

78.

B 292. Size $10\frac{3}{4}$ in. by $6\frac{3}{4}$ in.; fol. 366. Twenty-one lines in a page.

The Second Part of the same work, from Sû. 19 to the end. Well written; finished, as is stated in a long colophon, on Wednesday, 20 Safar, 1107, by Hâfiż Fath Muhammad b. Hâfiż Muhammad Sharif b. Shaikh Ilâh-bakhsh, at شاخی (?).

Ornamented like the preceding MS.

Cat. p. 222, iii. 2.

79.

2679. Size 11 in. by $6\frac{3}{4}$ in.; foll. 353. Twenty-three lines in a page.

The first half of BAIDĀWĪ's Commentary, to Sū. 18. Plainly written in A.H. 1069.

قد انتهى تحرير الجلد الاول من تفسير :
الأنوار في الغرة الاول من شهر رمضان المبارك
تسعة وستون والف سنة بيد العبد الصغيف النحيف
النحيف الراجي الى رحمة الله تعالى فقير حافظ ابو بكر
بن حافظ مخدوم سليمان بن مخدوم جعفر مدرس بن
مخدوم بيه الدين الخ.

Coloured lines round each page. Marginal notes of 'Ishām, 'Abd al-ḥakīm, and others, in the first portion.

[Bibl. Leydeniana.]

80.

B 292 A. Size $11\frac{1}{4}$ in. by $6\frac{1}{2}$ in.; foll. 50. Twenty-one lines in a page.

A fragment of BAIDĀWĪ's Commentary, from Sū. 2, 181, to 3, 95. Plainly written, in two hands, of the tenth century. Eight leaves are missing after fol. 20, and two after fol. 30.

81.

B 292 B. Size 10 in. by 6 in.; foll. 115. Twenty-one lines in a page.

I. Foll. 1-107. A fragment of a Ḥāshiyah on BAIDĀWĪ's Commentary, by Shams al-dīn Muḥammad Amin, commonly called Amīr BĀDISHĀH, Ḥusainī Bukhārī (a resident of Makkah, who flourished at the end of the eighth century). See H. Kh. i. 479.

تمت الحاشية المنسوبة الى سيدنا ومولانا
العالم العلامه الحبر البحر الفعامة شمس [الدين] محمد
امين الشعير بامير بادشاه البخاري الحسيني الى اواخر
سورة النساء.

II. Foll. 108-115. Some leaves of 'Iyād's, الشفاعة, on the excellency of the Prophet (see No. 163).

Injured by insects.

82.

B 284. Size $10\frac{1}{2}$ in. by $7\frac{1}{2}$ in.; foll. 633. Twenty or seventeen lines in a page.

Jalāl al-dīn SUYŪTĪ's (d. A.H. 911) Annotations on BAIDĀWĪ's Commentary, entitled نواهد البار وشوارد الانكار. Cf. H. Kh. i. 474.

The author relates in his long and very polemical preface (fol. 2v.) that he compiled his work chiefly from the glosses on the *Kashshāf*, and from several grammatical works, viz. the two تذكرة امامی of Abu 'Ali Fārisī and by Ibn Hishām, some treatises of Ibn Jinnī, the امامی of Ibn Shajārī and of Ibn Ḥājib, and others. He is very prolix in the beginning of his work. The annotations on Sūrahs 1-11, on which the author used to lecture during the years A.H. 880-890, occupy more than three quarters of the volume.

Plainly written in two different hands. The first leaf is wanting. Beginning: والعلامة شرف الدين. The final leaves are much injured.

Cat. p. 221, i. 6.

83.

B 297. Size $9\frac{1}{2}$ in. by 6 in.; foll. 395. Twenty-seven lines in a page.

Marginal notes on BAIDĀWĪ's Commentary, by ABU'L-FĀNL KHATĪB (Kāzārūnī, who died about A.H. 940). Cf. H. Kh. i. 474.

الحمد لله الذي نزل ..
.. نذيرا قال صاحب الكشاف في خطبته الحمد لله الذي
أنزل القرآن كلاما مولانا منظما وقال الشريف العلامة في
الحاشية دل بلامي التعريف والملك الخ.

Written in Jum. I., 996. Coloured lines round the pages. Slightly injured near the beginning and the end.

Cat. p. 222, iii. 6.

84.

752. Size 11 in. by $6\frac{1}{2}$ in.; foll. 412. Twenty-one lines in a page.

Marginal notes on BAIDĀWĪ's Commentary, as far as Sūrah 6, by 'Ishām AL-DĪN (Ibrāhīm b. Muḥammad b.

¹ The MS. (fol. 2v.) has شواهد.

'Arabshâh Isfarâ'i, d. A.H. 943). See H. Kh. i. 477, and Codd. Havn. ii. p. 44.

This MS. begins with the last words of the preface :
 رجاءً ان يهديني الى صراط مستقيم قوله الحمد لله الذي
 نذيرًا اقتبس اقتباساً طيفاً من قوله تعالى تبارك
 الذي نزل القرآن.

Well written in Nasta'lik, by Muhammed Fâdil.

In the original binding of Tippu's library.¹

[Tippu.]

85.

B 286. Size 9 $\frac{3}{4}$ in. by 6 in.; foll. 335. Twenty-seven lines in a page.

Annotations on the latter portion of *Baidâwi's* Commentary (from Sû. 11), by MULLA CHALABI² (*i.e.* Sa'dallah b. 'Isa, commonly called Sa'dî Chalabi, d. A.H. 945). See H. Kh. i. 477; De Jong, Catal. Codd. Acad. 160.

The beginning of the present copy is wanting. It commences with the 12th sheet (جزء), at Sû. 19, 10 : قال المؤلف وقع وبحوز ان يكون الكاف الاختتام بعون الملك المهيمن العلام.

Additional notes of the author on the margin.

Neatly written. Coloured lines round each page. Much injured by insects.

Described by mistake as glosses on the *Kashshâf* by Mulla Jalâl al-dîn. Cf. Catal. p. 221, i. 10.

86.

B 293. Size 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.; foll. 575. Thirty-one lines in a page.

Glosses on *Baidâwi's* Commentary, by Muhammed b. Jamâl al-dîn b. Ramaqân SHIRWÂNI. Cf. H. Kh. i. 475.³

ولما كانت فوائد هذا الكتاب العظيم الشان، اكثرون ان تحصى فاقتصر على مع اعتراف

¹ See Stewart's Catal., Pref. p. v.

² Thus the author is called in the inscriptions of the single sheets.

³ These glosses must not be confounded with those of Muhammed Amîn Sharwanî, on which see H. Kh. i. 479.

⁴ Viz., *Baidâwi's* commentary.

بالقصور، وقلة البخاعة والفتور، وقصر الbag في هذه الصناعة، ان اجمع فيه ما تمس اليه الحاجة بقدر الاستطاعة، وانتخب ما هو المعول عليه على حسب الطاقة واشرح مفردات اللغة الغير الواضحة، واذكر الاعرابات النحوية الائنة، وابين خواص التراكيب بحسب علم المعنى واظهر التصرفات البيانية من المجاز والاستعارة والكلنائية الخ.

تمت التحشية لقد اتفق الفراغ من تاليف هذه النسخة بعد الفسیف الراجی الى رحمة ربه محمد الشیروانی ابن جمال الدین المسكري غفر الله له ولوالديه وللمسلمین والمسلمات بتاريخ بیست ماه ربیع الثانی روز جمعه سنه ۱۰۶۳.

Hence it would appear that it was transcribed from the author's own copy.

Well written in a minute character. Foll. 18-34 are supplied in a different hand.

Cf. Cat. p. 222, iii.

87.

B 294. Size 10 in. by 6 in.; foll. 385. Twenty-one and twenty-three lines in a page.

The first part of SHIRWÂNI's Glosses, as far as Sû. 5. It appears, however, from a small blank on fol. 305v., that the whole portion from Sû. 2, 255, to 4, 28, has been omitted.

Bij. Lib., A.H. 1088.

88.

B 295. Size 10 in. by 6 $\frac{1}{4}$ in.; foll. 544. Twenty-seven lines in a page.

The second part of SHIRWÂNI's Glosses, from Sû. 6 to the end.

Carelessly written. Coloured lines round each page. Injured both at the beginning and the end.

Cat. 222, iii. 5.

89.

B 296. Size ab. 9 $\frac{1}{4}$ in. by ab. 5 $\frac{1}{4}$ in.; foll. 456. Twenty-one lines in a page.

A fragment of the latter portion of the preceding

Glosses, imperfect at the beginning and, slightly, at the end. Well written, but much injured by insects.

It begins in Sū. 17, with the words **الْتَّكِيرُ ثُمَّ أَفَادَنَا**.
The title is found on the edge of the book.

90.

B 288. Size 10½ in. by 6 in. ; foll. 403. Twenty-three lines in a page.

Annotations on the beginning of *Baidāwī's* Commentary, by 'Abd al-ḥakīm b. Shams al-dīn SIYĀLKŪTĪ—of Siyālkūt in the Panjāb; flourished under Shāhjahān, and died shortly after A.H. 1060). Cf. H. Kh. vii. p. 798, l. 3 sqq.

One leaf is missing at the beginning. The first words are : **حَتَّى جَذْبٌ ضَيْعَى (sic) وَجْمَعْ شَتَّاتٍ**
عُمْرٍ دُولَةِ السُّلْطَانِ.

The preface dwells upon the merits, and especially the orthodoxy, of Shāhjahān (أبو المظفر شهاب الدين)، to whom the author dedicated his work as soon as it had reached the end of the first جزء of the text of Baidāwī. The MS. ends abruptly with the words قَوْلَهُ وَالْجَمِيعُ آءٌ إِلَى أَكْثَرِ الْفَقِيْهَ عَلَى
ان الخلع بلا شقاق.

This may be the end of the work, which, according to H. Kh., remained unfinished.

Well written. Single leaves are missing after foll. 58, 182, 261.

Wrongly described on fol. 193 as a commentary on the *Kashshāf*. Cf. Catal. 221, i. 7.

91.

2220. Size 9 in. by 5 in. ; foll. 348. Twenty-four, afterwards twenty-one, lines in a page.

Another copy of the Annotations of SIYĀLKŪTĪ, imperfect at the beginning. The first words are: قَوْلَهُ وَقَيْلٌ اَصْلَهُ لَاهُ عَطْفٌ عَلَى قَوْلَهُ اَصْلَهُ اللهُ. The end is somewhat earlier than that of the preceding MS.

Written in two different Nasta'lik hands. Coloured lines round the pages.

Seal of Nuṣrat Jang. Cf. Stewart's Catal. 169.

[Coll. Fort William, 1825.]

¹ Referring to Sū. 2, 229.

92.

B 289. Size 11½ in. by 6½ in. ; foll. 168. From twenty-one to twenty-six lines in a page.

A fragment of a Ḥâshiyah on *Baidāwī's* Commentary, by an unknown author. Imperfect both at the beginning and the end, and with many other defects. It comprises only the first two Sūrahs. The first words are قَوْلَهُ لِيَكُونَ إِلَى الْعَبْدِ أَوِ الْفِرْقَانِ.¹

This is the rough copy of the author, written in Nasta'lik, in the tenth or eleventh century. Sundry passages are crossed or emended; numerous additions on the margin. The text of the Koran is added throughout.

93.

B 309. Size 8 in. by 5½ in. ; foll. 181. Twenty-one lines in a page.

Short Notes on select passages of *Baidāwī's* Commentary, imperfect both at the beginning and end. The author cannot be ascertained.

The present fragment begins at Sū. 3, 106,² with the words اَمْرُهُمْ خَلَافٌ (sic) ذَلِكَ إِلَى كَانُوا آمِرِينَ
بِالْمُنْكَرِ وَنَاهِينَ عَنِ الْمَعْرُوفِ.

There is a defect after fol. 158, comprising nearly the whole of Sūrahs 60-70. The end is also wanting.

Carelessly written; the titles of the Sūrahs are often omitted or misplaced in the latter portion. Coloured lines round each page.

Inscribed on fol. 97 : تَفْسِيرُ الْقُرْآنِ. Cf. Catal. 222, xiii.

94.

24. Size 13 in. by 7½ in. ; foll. 705. Forty-one lines in a page.

التفسير النيسابوري

A large Commentary on the Koran, properly entitled غَرَائِبُ الْقُرْآنِ وَرَغَائِبُ الْقُرْآنِ, by al-Ḥasan b. Muḥammad Kummi, commonly called Nīzām Nisābūrī (a

¹ Cf. i. p. r, l. 2 of Fleischer's edition.

² i. p. xv., l. 21 Fleischer.

pupil of Naṣir al-din Ṭūsi; flourished at the beginning of the eighth century). See II. Kh. iv. 306 for an abridgment of the introduction and of the epilogue, in which the author mentions his authorities. His chief authority is مفاتيح الغيب or التفسير الكبير of Fakhr al-dīn Rāzī (see No. 65). The explanation of the single passages of the Koran usually consists of two parts, التأويل and التفسير, preceded by two paragraphs on the reading القراءة and on the pauses الموقف.

رب يسر وتم بالخير عنك يا كريم الى : Beginning
الله الكريم ارحب في ابداً رغائب القرآن، وبفضلة العظيم
اتاهب لابداع رغائب القرآن، واليه ينتهي الامل والرسول،
وهذا حين افتحتني فاقول، الحمد لله الذي جعلنا ممتن
شرح صدره للسلام فهو على نور من ربته.

The last words of the epilogue are wanting in this MS., which ends with the words فمتها .² احكام واما

Well written in a small hand; with some marginal notes.

Splendidly ornamented and gilt. Two leaves are missing after fol. 568.

95.

1658. Size $11\frac{3}{4}$ in. by $5\frac{3}{4}$ in.; foll. 285. Twenty-three lines in a page.

The first portion of a concise Commentary on the Koran, called مدارك التنزيل وحقائق التأويل, by Hâfiż al-dîn Abu'l-barakât 'Abdallah b. Ahmâd b. Mâhmuð NASAFÎ (d. A.H. 710).

The introductory remarks of the author on the purpose of his work are almost verbally reproduced by H. Kh. v. 470. Cf. Cat. Mus. Brit. p. 64. The work has been printed at Bombay, A.H. 1279.

الحمد لله المنزه بذاته عن اشارة الاوهام،^١
المقدس بصفاته عن ادراك العقول والافهام.

This MS. is plainly written, and ends abruptly at Sū. 7, 101. It was transcribed from a copy which

had been made in the author's lifetime. Foll. 34-41
and 42-48 should be transposed.

هذه النسخة : The following note is found on the title-page:
مدارك تفسير القرآن من اوله الى الجزء السابع منه يسرها
الله سبحانه لعبدة محمد ذاكر فوقيها وجعل متوليها اباه
محمد سعد الدين طال عمره كان ذلك بمرشد آباد
بنكاله في سنة ١١٢٢ هجري .

Seals of Muḥammad Ibrāhīm, a servant of the Emperors ‘Alam-
gīr and Bahādūr Shāh, A.H. 1115 and 1120.

[Hastings.]

96.

B 305. Size $8\frac{1}{2}$ in. by 6 in.; foll. 8. Seventeen
lines in a page.

The first sheet of another copy of the preceding work. Plainly written. Ends at Sù. 2, 1.

Cf. Catal. 222, ix.

97.

B 299. Size $10\frac{1}{2}$ in. by $6\frac{1}{2}$ in.; foll. 690. Twenty-three lines in a page.

تبيّن (ممزوج) on the Koran, entitled **الرحمان وتيسير المتن بعض ما يشير الى اعجاز القرآن** and ascribed by H. Kh. ii. 182, to **ZAIN AL-DÎN 'ALî b. Ahmad b. 'Alî b. Ahmad Umawî Hanbali**, "who died in A.H. 710." This date, however, is incorrect. For it appears from the preface that the work was written in A.H. 831. The author says, alluding to the first Muhammadan conquerors (fol. 1v.): **حتى اعرضوا عن المعاشرة بالحروف**: **إلى المقارعة بالسيوف فاحتملوا بذل المهجج فلم يعارضوا إلى مدة ثمانمائة واحدى وثلثين من الحجاج إلا معاشرة ركبة**. Cf. Cat. Bodl. i. 47 and ii. 566. Printed at Dehli, A.H. 1286.

This commentary is preceded by a long introduction (fol. 1–6). It begins: الحمد لله الذى انار بکلامه قلوب اولى الالباب، ليبصروا به مع عقوبهم طريق الصواب.

¹ See the abridgment in H. Kh. p. 308, l. 9.

Written in two different hands, of the tenth century.

Red lines round each page. One leaf is wanting after fol. 32. The first few leaves are worm-eaten.

Seal and signature of Muḥammad ʿĀdil Shāh of Bijāpūr, on the title-page. The MS. belonged previously to Kādi Khūshbhāl (A.H. 1030), and before him to Ibrāhīm b. Dā'ūd الوصالی (A.H. 981).

Catal. p. 222, v. 2.

98.

B 300. Size $9\frac{1}{4}$ in. by 6 in.; foll. 113. Twenty-one lines in a page.

A fragment of the preceding work, from the beginning to the words: (Sū. 2, 250).
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَلَامٌ مُّكَبَّرٌ لِّخُرُوجِكُمْ

Well written in a Persian hand of the tenth century. Several leaves near the beginning have been supplied by more modern hands. The first page ornamented in various colours, the others within coloured lines.

Catal. p. 222, v. 1.

99.

B 304. Size $9\frac{1}{2}$ in. by 6 in.; foll. 315. Twenty-three lines in a page.

كتاب تفسير القرآن الكريم تاليف الشيختين الإماميين العالمين العارفين الكاملين هما سيدنا وشيخنا جلال الدين السيوطي الشافعى مؤلف النصف الاول والشيخ جلال الدين المحتلى الشافعى مؤلف النصف الثاني من اول سورة الكهف الى آخر سورة الفاتحة نفعنا الله تعالى بهما آمين.

A concise Commentary on the Koran, commonly called *Tafsir al-Jalālin*, by Jalāl al-dīn Muḥammad b. Aḥmad MAḤALLĪ (d. A.H. 864) and Jalāl al-dīn ‘Abd al-rahmān SUYŪTĪ (d. A.H. 911). Cf. De Jong, Codd. Bibl. Acad. 161; Cat. Bodl. ii. 64, etc. Printed A.H. 1257, at Calcutta, and many times afterwards.

The share of each author in the work is correctly defined in the above inscription.¹ This appears from Suyūtī's epilogue, at the end of Sū. 17. هذا آخر ما كملت به تفسير القرآن العظيم الذي ألقه الإمام العلامة المحقق جلال الدين المحتلى الح Sū. 18, and when he had come to the end of the Koran,

he turned to the first part, but never finished more than the first Sūrah. The rest, from Sū. 2 to 17, was afterwards done by Suyūtī. He relates in the same epilogue that he was engaged on this task from Wednesday, 1st Ramaḍān, to Sunday, 10th Shawwāl, 870, and completed the first clean copy on Wednesday, 6th Ṣafar, 871. His work is naturally placed at the beginning, and the commentary to Sū. 1, as belonging still to Maḥallī's share, is put at the end of the whole.

Plainly written. The colophon runs as follows : تم التفسير وقع الفراغ من نساخته وكتابته على يد القدير علوى بن السيد عبد الله بروم با علوى لطف الله به في ثلاثي نهار الجمعة وتسعة (sic) عشر خلت من شهر رجب المرجب المبارك ستة ست وثلاثين ومائة بعد الالف من المجرة النبوية . . . في البلدة المسمى بعركات من قرب جندى في دولة العزيز سعادت خان اسعد الله صباحه ومساهة واحسن عاقبتة آمين.

Frequent extracts from Baḍāwī on the margin. Used and stained.

Catal. p. 222, iv.

100.

1361. Size $8\frac{1}{4}$ in. by $5\frac{1}{4}$ in.; foll. 419. Seventeen lines in a page.

تفسير الجلالين

In two volumes, the first of which contains the portion by Suyūtī, preceded by Maḥallī's exposition of Sū. 1. At its end (fol. 194) the same epilogue as in the preceding MS. Next to this the account of a vision of Kamāl al-dīn, the brother of Maḥallī, given on the authority of Shaikh Muḥammad b. Abu Bakr Khaṭīb.

عبد الرسول ولد عبد الصمد ساكن بركنه رسول نگر

101.

1394. Size $11\frac{3}{4}$ in. by $6\frac{1}{2}$ in.; foll. 600. Twenty-five lines in a page.

The first part of another Commentary on the Koran by Suyūtī, entitled الدر المنشور في التفسير المأثور. Cf. H. Kh. iii. 192, and Bibl. Sprenger. 444.

¹ H. Kh. ii. 358, is wrong.

This commentary consists entirely of traditions. The author relates in his preface that he abridged it from another work of his called ترجمان القرآن^۱, by omitting the Isnâds, with the sole exception of his own immediate authorities and of the author of each tradition. Accordingly, the explanation of Sû. 1 begins : فاتحة الكتاب واخرج عبد بن حميد في تفسيره عن ابرهيم قال سالت الاسود عن فاتحة الكتاب امن القرآن هي قال نعم. Only the first words of the passages to be explained are given.

The present MS. ends with Sû. 5. It is well written and ornamented. Foll. 77-80 and 81-84 should be transposed. Injured, especially near the end, the leaves having stuck together.

[Hastings.]

102.

21. Size 13 in. by 8½ in.; foll. 787. Thirty-five lines in a page.

ارشاد العقل السليم الى مزايا الكتاب الكريم

A large Commentary (ممزوج) on the Koran, by ABU'L-SU'UD Muḥammad b. Muḥammad Ḥimādī (d. A.H. 982), being the most valued after those of Zamakhsharī and Baīḍāwī, upon which it chiefly depends. It is dedicated to the Turkish Sultan Sulaimān I. See H. Kh. i. 249; Fleischer, Cat. Dresd. 368; Cat. Lugd. iv. 41. Printed at Bûlâk, A.H. 1285.

سبحان من ارسل رسوله بالهدى ودين الحق :

In two volumes bound together; well written in a small hand; richly ornamented and gilt. The first volume ends with Sû. 12, and has the following colophon: كتبه الفقير اقل عباد الله الشیخ جمال الدین : حافظ ابن الشیخ عبد الملك الحنفی مذہب السنی عقیدة القادری طریقاً الهندی مولداً البغدادی موطنها عندهما. The second volume concludes with the author's epilogue.

Foll. 33-36 are misplaced. Worm-eaten.

[Johnson.]

^۱ See on it H. Kh. ii. 277.

103.

B 290. Size 9¾ in. by 6 in.; foll. 485. Twenty-five lines in a page.

A Commentary (ممزوج), or Paraphrase of the Koran, by MUHAMMAD b. Aḥmad b. Naṣir . . .^۱ styled التفسير المحمدی, and composed in A.H. 981-2, according to the author's conclusion, which runs as follows : وقد اتفق اتمام هذا التفسير المشتمل على ببط كل آية باية اخرى رباطاً تاماً الموسوم بالتفسير المحمدی في الشهر رمضان في يوم الاثنين واسأل الله سبحانه ان يعم نفعه للطلاب ولا يخْتَلَّ سعي من نظر فيه من الاجر والشواب وكان ابتداؤه في شهر شعبان في السنة ٩٨١ التسعمائة والحادي والثمانين وانتهائه في السنة ٩٨٢ التسعمائة والاثنتين والثمانين .

الحمد لله الذي انزل على عبده : الكتاب معجزاً قائماً على امر الدور.

Well written, by Shâh Muḥammad b. Kabîr Muḥammad, and dated 28 Safar, 1013. Coloured lines round each page.

Catal. p. 222, vi.

104.

896. Size 10½ in. by 6½ in.; foll. 530. Twenty-one lines in a page.

A Commentary (ممزوج) on the Koran, entitled سواطع الایام, by Abu'l-faiḍ b. Mubârak, commonly known by the poetical name of FAIDÎ (born A.H. 954, at Agra, died A.H. 1004). Cf. H. Kh. iii. 629; Cat. Lugd. iv. 42; and Sprenger Cat. MSS. Oudh, p. 127.

A very curious composition, in which all letters with diacritical points are avoided. The author began it at the suggestion of his father Mubârak (d. A.H. 1001), and having been interrupted in his labours by a political mission in the service of Akbar,^۲ completed it in A.H. 1002 at Lahore.

^۱ The rest of the name, which occurs in the preface, is mutilated; the following words are still legible : المعروف . . میانجیو بن نصیر.

^۲ Apparently his mission into the Dekhan. See Elphinstone's India, p. 534.

الله لا اله الا هو، لا اعلم ما هو،¹ The preface begins: وما ادركه كما هو، احمد الحامد، ومحمد الاحمد، لله مصعداً (مُصَعِّداً r.) لواسع العلم ولهم ساطع الالهام. It is followed by a succession of introductory remarks in two chapters. In the first, which is entitled الساطع الصالح : (الحوال) (الحوال) لصدر الكلام (الحوال) لاحوال محرر (الصالح) r. the author gives an account of himself and his family, as well as of the origin and nature of his work. Those names and dates which contain letters with diaeritical points are expressed by logographs. This chapter is concluded by a poem in praise of the present work. The second chapter (fol. 8-16) treats of general subjects, and is inscribed الساطع اللوامع لعلوم كلام الله العلام، واسرار الصالح لصدر المرام.

An indifferent copy, written in two hands. It ends in the author's epilogue, the last leaf being wanting. Coloured lines round each page.

Foll. 193-206 are misplaced, and should stand thus: 201-6, 199, 200, 193-198.

Seal of Khiradmand Khân, a servant of 'Âlamgîr, A.H. 1115.

105.

796. Size 10 in. by 6½ in.; foll. 226. Fifteen lines in a page.

تفسير ساطع الالهام للشيخ العلامة فيضي افاض الله عليه نعيم دار السلام.

Two fragments of the preceding work. The first contains the beginning as far as Sû. 5, 65. The other (fol. 176) comprises from Sû. 17, 1 to Sû. 21, 36, and terminates abruptly.

Written in different ways; more correct than the preceding MS. The text of the first portion has all the vowels. Some of the names which are paraphrased in the introduction are added between the lines.

[Hastings.]

¹ From the following MS.

106.

333. Size 10½ in. by 6½ in.; foll. 251. Twenty-seven lines in a page.

The first part of a Shi'ah Commentary on the Koran, entitled نور الشقلين, by 'Abd 'Alî b. Jum'ah 'Arûsî Hawîzî, who completed it in A.H. 1065 at Shirâz, as appears from the following conclusion (fol. 251):

تم الجزء الاول من نور الشقلين واتفق الفرج منه على يد مؤله العبد الفقير... عبد على بن جمعة العروسي الحوزي بدار العلم شيراز... في المدرسة المباركة عمرها الله بتعمر بانيها... الخواجة المعظم والماجد المكرم محمد مقيم بن المرحوم المبرود محمد امين الشهير بالكاشي امده الله بالعمر السعيد... وكان ذلك يوم الجمعة السابعة والعشرين من شعبان المبارك احد شهر السنة الخامسة بعد السنتين والالف من هجرة سيد الاولين والآخرين النج.

In the preface, the author speaks as follows on the purpose and principles of his present composition: اما بعد فيقول العبد... اني لما رأيت خدمة كتاب الله والمقتبسين من انوار وحي الله سلكوا مسالك مختلفة... احببت ان اضيف الى بعض آيات الكتاب المبين، شيئاً من آثار اهل الذكر المتجبيين، ما يكون مبدياً بشموس بعض التنزيل، وكائناً عن اسرار بعض التاویل، واما ما نقلت مما ظاهرة مخالف لجماع الطائفۃ المحقة فلم اقصد به بيان اعتقاد ولا عمل وانما اوردته ليعلم الناظر المطلع كيف نقل وعمن نقل ليطلب له من التوجيه ما يخرجه عن ذلك مع اني لم اخل موضعًا من تلك الموضع من نقل ما يصاده ويكون عليه المعقول في الكشف والابداه.

He also apologizes for inaccuracies in quoting his two chief authorities, the commentary of 'Alî b. Ibrâhîm,¹ and the مجمع البيان of Tabarsi.²

The whole work is a mere compilation from these and from other Shi'ah books, such as اخبار الرضا, by Ibn

¹ See No. 50.

² See No. 61.

Bâbawaih¹; by Tûsi; *تَهْذِيبُ الْحُكَمِ*; *بَحْرُ التَّوَادِدِ* or *مَعْانِي الْأَخْبَارِ*; *كِتَابُ الْحَسَالِ*; *الْاحْجَاجِ* and *اَصْوَلُ الْكَافِي*. The Isnâds are generally reproduced.

الحمد لله الذي نزل الفرقان على عبده
ليكون لِلْعَالَمِينَ نَذِيرًا.

The present MS. comprises Sûrahs 1-6. Well written, by Muhammed (b.?) Fakhr al-dîn Ahmâd, in A.H. 1089. The titles of the books quoted are written in red. Gold lines round the pages.

[Hastings.]

107.

B 306. Size 8½ in. by 5¾ in.; foll. 472. Seventeen lines in a page.

The first part of a Mystical Commentary on the Koran, imperfect both at the beginning and the end. It now begins with Sû. 2, thus: سورة البقرة قوله: تعلى آلم معناه ان الاٰف اشاره الى وحدانية الذات واللام اشاره الى ازليه الصفات والميم اشاره الى ملکه في اظهار الآيات. and terminates abruptly near the end of Sû. 15. Plainly written.

108.

B 307. Uniform with the preceding MS.; foll. 406.

The second part of the preceding Commentary, imperfect at the beginning. The first words are: عن فنا، الفنا، referring to Sû. 17, 1.

Part of it written in a different hand. Frequent blanks in the final portion. One sheet is missing after fol. 20.

Both this and the preceding MS. are wrongly said to be Nasaff's مدارك التنزيل. Cf. Catal. p. 222, ix. 3.

109.

1570. Size 9½ in. by 5½ in.; foll. 411. Fifteen, afterwards about twenty-three lines in a page.

The first part of a Mystical Commentary, or rather annotations on single verses of the Koran, following the order of the Sûrahs. The title and the author cannot be ascertained. This MS. is imperfect and mutilated at

the beginning. Ends with Sû. 18. Colophon: تمت تمام شد هذا الكتاب الحقائق من تفسير مسحات (?). However, this title (as well as that of the following MSS.) seems only to be taken from one of the paragraphs into which the commentary is usually divided; viz., المقطق, لطائف, حقائق. The author, who quotes numerous mystical authorities of all times, belongs to a very modern period. Some passages of his work are in Persian.

الادرائ وحكى عن الشبلى انه قال.

Plainly written. Foll. 1-38 in a different hand.

[Hastings.]

110.

B 302. Size 10½ in. by 6¾ in.; foll. 294. Seventeen lines in a page.

Another copy of the same work, imperfect both at the beginning and end. The first words are: يدعون ربهم: ان المرء بالغداة (= fol. 34 of the preceding MS.). Ends: سبیل على (beginning of Sû. 14, = fol. 308 of the preceding MS.). Written in different hands and at different dates. The apparently older portion has all the vowel-points. Much injured by insects.

Inscribed: اجزء تفسير المقطق Cf. Cat. 231, i. (?)

111.

B 303. Size 10½ in. by 6¾ in.; foll. 525. Seventeen lines in a page.

The second part of the preceding work, from Sû. 19 to the end. Written in a large plain hand. A laeuna comprising nearly seven Sûrahs (from the end of Sû. 21 to Sû. 28) is indicated by part of fol. 47v. remaining blank. The MS. terminates abruptly in the commentary on the last Sûrah.

Inscribed: تفسير مقطق نصف آخر تصنيف سيد محمد حسینی کیودار¹. It remains, however, doubtful whether this be the correct title, or a misnomer derived from the often occurring heading مقطق المعلم فِي التفسير mentioned in H. Kh. vi. 108. Cf. Catal. 222, xi., where the author is called Bunduh Nowaz (بنده نواز).

¹ Sic, r. كیودار—؟ کیودان is a village near Nisâbûr. See Marâsid, ed. Jynboll, ii. 4vv, and Johnson's Persian Dict. s.v.

112.

B 311. Size $9\frac{1}{4}$ in. by $6\frac{1}{2}$ in.; foll. 421. Twenty-three and twenty-five lines in a page.

The final portion of a concise Commentary (ممزوج) or paraphrase of the Koran, in the mystical way; title and author not ascertained.¹

It begins with Sûrah 7, thus: سورة الاعراف سميت بها لانها من المنازل الرفيعة لاهل الكمال المتن coppia على سائر الطوائف فشانها اولى بالاعتبار من سائر الشيوخ المذكورة في هذه السورة بسم الله الجامع للكمالات.

The commentary on each following Sûrah begins in the same way (بها سميت). Next follows an ever-varying paraphrase of the Basmalah; and it concludes with a pious peroration.

Clearly written in two different hands for, and probably in part by, Shâh Makhdûm Kâdirî, about A.H. 1100. Imperfect at the end. Single leaves are wanting after foll. 150, 293, and 412.

113.

B 303A. Size $8\frac{1}{2}$ in. by 5 in.; foll. 21: Fifteen lines in a page.

An explanation of Sûrah 1, by 'ABDALLAH b. 'ABD AL-HAKIM b. Shaikh Shams al-din Siyâlkûti, the son of the prolific author above-mentioned.² Preceeded by an introductory treatise (fol. 2-6).

الحمد لله الذي نزل الكتاب بالحق هدى وذكري لأولي الألباب.

Well written, by 'Abd al-dâ'im. Marginal notes. A defect after fol. 17.

Cf. Cat. p. 222, xii., where the treatise is styled اسرار الفاتحة.

114.

1063. Size $7\frac{1}{2}$ in. by 5 in.; foll. 294. Nine lines in a page.

A Commentary on the 12th Sûrah (سورة يوسف),

¹ On the title-page (sic) تفسير الامر.

² See No. 90.

combined with the legendary history (القصة) of Joseph. It is ascribed to the celebrated Ghazzâlî (d. A.H. 505).

تفسير سورة يوسف وقصة يوسف: Begins (fol. 2v.) علية السلام، والسورة مكية باجماعهم وهي مائة وحادي عشرة آية والـف وستمائة كلمة وبسبعين آلف ومائة وستة وسبعين حرفا قال المصنف الغزالى (fol. 3) في سبب نزولها قوله.

This is not a real commentary, but rather a kind of homily on the double text aforesaid, illustrating it with moral stories, sentences, poetry, etc. It ends with v. 102. The rest of the Sûrah is given with the Persian Commentary of HUSAIN KÂSHIFI, introduced by the following words (fol. 288): تمت تفسير العربي من تصنيف الامام محمد الغزالى رحمة الله تعالى وما باقى من السورة يفسر من تفسير حسينى.

تمت قصة يوسف الصديق عليه السلام بعون الملك العزيز العلام.

Written in a large, plain hand. Coloured lines round each page.

The first two pages contain a prayer.

115.

B 314. Size 8 in. by $4\frac{1}{2}$ in.; foll. 49. Thirteen lines in a page.

A short treatise on the abrogated verses of the Koran (الناسخ والمنسوخ), following the order of the Sûrâhs, by an unknown author. The beginning is wanting; فعلى هذا التفسير يكون حكم القائل به ثابتًا غير منسوخ.

At the end a computation, according to which there are 150 abrogated (منسوخ) and 86 abrogating verses (ناسخ) in the Koran.

Plainly written. A defect after fol. 17.

116.

B 331. Size $8\frac{1}{2}$ in. by 6 in.; foll. 281. Seventeen lines in a page.

A fragment of a work on the ordinances of law and religion which are derived from the Koran. It belongs to the kind usually called احكام القرآن (see

H. Kh. i. 173). As the MS. is imperfect at the beginning, the title and the name of the author cannot be ascertained. The latter lived, however, as appears from his quotations, not earlier than the tenth century. He goes over the whole Koran, selects those verses which contain ordinances of the said kind, and illustrates them at some length.

سورة الثالثة ام القرآن واصله ورئيسه تشتمل :
اجمالاً على جملة ما في القرآن تفصيلاً وكيف لا والكتاب
يعرف بعنوانه وديباجته ففيها شابة (? ثابتة sic, r.) من
أحكام الفقه وقواعد الأصول ومسائل الكلام.

After enumerating the various ordinances derived from the first Sûrah, the author proceeds to Sû. 2, and in the first place explains v. 27 as an illustration of the question، مسألة ان الاباحة اصل في الاشياء.

Imperfect at the end, terminating at Sû. 16, 77.

Plainly written on European paper, in the middle of the twelfth century.

اجتهادات شيخ اكبر محيي الدين . ابن على العربي در علم فقه
Erroneously inscribed Cf. Catal. 229, xxii. 2.

TRADITION.

117.

347. Size $11\frac{1}{4}$ in. by $8\frac{1}{2}$ in.; foll. 478. Twenty-eight lines in a page.

The Collection of Traditions of Abu 'Abdallah Muhammed b. Ismâ'il BUKHÂRÎ (d. A.H. 256). Cf. H. Kh. ii. 512 sqq., and Professor Krehl's edition (Leyden, 1862, etc.), and also Zeitschr. d. Deutsch. morgenländ. Ges. iv. 1 sqq. Printed at Bûlâk, A.H. 1280.

A good copy, transcribed by a scholar, probably at Damascus, of the latter part of the eighth century. The text has been collated with several copies of note. An account of these is given in a note on the title-page, which, however, is partly obliterated, the beginning and the end of the MS. having suffered from damp. Fol. 474 should stand after 476.

A former owner, Muhammed Sharaf al-dîn, ascertained with the aid of one 'Abd al-'azîz of Dehli, that this copy was complete.

[Tippu.]

118.

1004. Size $9\frac{3}{4}$ in. by 6 in.; foll. 646. Twenty-five lines in a page.

Another copy of the preceding work, very neatly written on thin paper stained brown. Headings in larger characters, and in various colours, or in gold. Originally in four parts, each having an ornament at the beginning.

Several passages, including the beginning and the end, have been supplied by a later hand. The whole MS. is bordered with thick, modern paper. Foll. 89-96 should stand between foll. 80 and 81.

[Hastings.]

119.

588. Size 11 in. by $7\frac{1}{2}$ in.; foll. 852. Twenty-one lines in a page.

Another copy of the same work, in two volumes, bound together. Well written, and richly ornamented, but incorrect. Frequent emendations on the margin of the first portion.

It begins with the following Isnâd of an old copy :
أخبرنا الشيخ ابو زرعة ابن احمد بن محمد البهوي الحافظ
قراءة عليه في المسجد الحرام بمكة سنة احدى واربعين
قال آبا ابو محمد عبد الله بن احمد بن حموية السريخني
بهرة سنة ثلث وسبعين وثمانين وابو اسحق ابرهيم بن
احمد بن ابرهيم المستملى ببلخ سنة اربع وسبعين
وثلاثمائة وابو الهيثم محمد بن المكي بن محمد بن زراعة
الكشميري قالوا آبا ابو عبد الله محمد بن يوسف بن
مطر بن صالح التبرى هزير (التبرى r.) قال ثنا ابو عبد
الله محمد بن اسماعيل البخارى.

تمت هذه النسخة
الميمونة المباركة بعون الملك الوهاب بتاريخ بیست ویکم
ماه رجب تمام شد.

Of the eleventh century of the Hijrah.

120.

B 96. Size 12 in. by 9 in.; foll. 609. Twenty-nine lines in a page.

Another copy of the same work, plainly written, of the tenth century. Ornamented. The first pages covered with interlinear and marginal notes, the latter taken from commentaries. The last folio is wanting. The beginning is much injured.

According to the inscription, this MS. was once the property of 'Abd al-bâki Tabrizî Husainî. Seal of Muhammed 'Adil Shâh. Bij. Libr. A.H. 1059.

Cat. p. 223, i. 6.

121.

B 94, 95. Size 11½ in. by 8 in.; foll. 363. Twenty-one lines in a page.

The first half of the *Sahîh*. With frequent marginal notes, taken from the commentaries. The various readings of the first editors of the work are added in the beginning portion. A list of the abbreviations used for their names is on the title-page. The first part has several defects, as may be seen from the original pagination.

Plainly written in different hands. At the end the following note:

این کتاب مبارک حضرت خان عالیشان:
 حضرت احمد خان ... بن خداوند عبد الله خان
 محض لله و فی الله نویسانیده اند و محض لله بخشش
 وهبت کرده اند برای حضر (sic) شیخ اسماعیل طالب
 العلم قادری فمن بدله بعد ما سمعه فیاناً إِنَّمَا إِنَّمَا عَلَى
 الَّذِينَ يَبْدُلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ.

Cat. p. 223, i. 3.

122.

B 97. Size 12 in. by 8 in.; foll. 290. Seventeen lines in a page.

The first quarter of the *Sahîh*, beginning with the same Isnâd as No. 119. Clearly written. Extracts from various commentaries (chiefly those of 'Othmân and 'Ainî, besides those of Karmânî and Kasṭalâni, and the *Fath al-Bâri* in different hands on the margin and between the lines.

Cat. 223, i. 2.

123.

B 98. Size 7 in. by 5½ in.; foll. 221. Twenty-one lines in a page.

The final portion of the same work, commencing with *كتاب اللباس*. The first folio is wanting; begins: *صلوات فرایت*.

Written in a small, good hand. Dated Sunday, 19 Jum. II., 919. Injured by damp, especially fol. 2.

Cat. 223, i. 5.

124.

732. Size 13½ in. by 8½ in.; foll. 127. Twenty-five lines in a page.

كتاب البيوع مناقب عائشة. Boldly written. Headings in red.

Seal of 'Abd al-wahhab Khân Nuṣrat Jang, A.H. 1175.

[Tippu.]

125.

B 101. Size 10½ in. by 7½ in.; foll. 270. Thirty-one lines in a page.

IBN HAJAR 'ASKALÂNî's (Shihâb al-din Abu'l-fadl Ahmad b. 'Ali, d. A.H. 852) Introduction to his large Commentary on the *Sahîh* called *Fath al-Bâri*. Cf. H. Kh. ii. 525; Cat. Mus. Brit. 111; Bibl. Sprenger. 498; and on the author, Quatremère, Hist. des Sultans Mamlouks, i. 2, p. 209 sqq.

This introduction was written in A.H. 813, and entitled *هدی الساری*. It is divided into ten sections

(فصل), treating of the object and materials of the *Sahīh*, of its method of quoting traditions, of the names of traditionists, etc., and concludes with a notice of *Bukhārī*. The present copy is imperfect both at the beginning and end; it commences with the end of the first section. The second section¹ is inscribed: فِي بَيَانِ مَوْضِعِهِ وَالْكِشْفُ عَنْ مَغْرَازِهِ فِيهِ.

Written in a good, clear hand, of the ninth century. Both the beginning and the end are much injured by insects.

126.

B 102. Size 11 in. by 6 $\frac{3}{4}$ in.; foll. 441. Twenty-seven lines in a page.

The first portion of a large Commentary on the *Sahīh*, by Badr al-din Abu Muḥammad Maḥmūd b. Aḥmad ‘Aṣnī Ḥanafī (of ‘Aintāb, flourished at Cairo, where he died in A.H. 855),² entitled: عَمَدةُ الْقَارِئِ فِي شَرْحِ الْبَخَارِيِّ.

See H. Kh. ii. 527, whose statements are partly taken from the preface, which treats of the origin of the work, of the Isnāds connecting the author with *Bukhārī*, etc. (foll. 1-7). The commentary is very prolix, especially at the beginning.

The text of *Bukhārī* is always added, marked with م. This MS. ends abruptly in Book IV, chap. بَابُ الْإِسْتِنْهَا فِي الْوَضُوءِ. It is neatly written, but not correct. Several blanks.

Cat. 223, i. 4.

127.

2659. Size 11 $\frac{1}{2}$ in. by 7 $\frac{3}{4}$ in.; foll. 479. Thirty-three lines in a page.

The final portion of a Commentary (مُمزُوج) on the *Sahīh*, by Shihāb al-din Aḥmad b. Muḥammad Kastalānī (d. A.H. 923), entitled اِرشَادُ السَّارِيِّ. Cf. H. Kh. ii. 535 sq. This commentary was printed at Būlāk, A.H. 1285, and at Lakhnau, A.H. 1286.

¹ An extract of it may be read in H. Kh. ii. 514 sq.

² See for an account of him, Quatremère, Sult. Maml. i. 2, p. 219 sqq.

It contains the last quarter, beginning with the chapter بَابُ صَلْوةِ الْإِسْتِسْقَاءِ فِي الْمَصَلَى from Book xv. كتاب الاستسقاء.

Plainly, but inelegantly written.

Seals of a servant of ‘Alamgīr, of H. Vansittart, and of C. Boddam, and signature of the latter, Calcutta, 1787.

128.

1409. Size 11 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$ in.; foll. 230. Thirty-one lines in a page.

A fragment, apparently belonging to the preceding commentary.

Plainly written. It contains from near the beginning of المساقات (fol. 29) to the end of كتاب الوصايا (fol. 230), and also (beginning afresh) part of the book next following, كتاب الجهاد والسير. This latter has been placed by mistake at the commencement (foll. 1-28). A defect after fol. 151. Folls. 13-18 are mutilated.

[Johnson.]

129.

B 99. Size 12 $\frac{1}{4}$ in. by 9 in.; foll. 375. Thirty-one lines in a page.

A Commentary on the *Sahīh*, entitled غَايَةُ التَّوْضِيحِ لِلْجَامِعِ الصَّحِيفِ, by ‘Othmān b. Ibrāhīm Ṣiddiqī Ḥanafī, who appears to have lived in the tenth century of the Hijrah.

The author says in his preface that he compiled his work from the commentaries of Karmānī, ‘Asqalānī, Kastalānī, and Zarkashī, and also, in the first portion, from the فيض الباري, a commentary by Saiyid ‘Abd al-awwal. There precedes (foll. 2-6) an introduction in nine sections (فصل), treating in general of the science of tradition, of *Bukhārī*, of the names and chronology of traditionists, etc. The commentary itself consists of annotations on single passages of the text, the first words of which are only given, introduced by قوله.

الحمد لله الذي شرح صدور المحدثين بالعام
السنة النبوية.

Written in different hands, about A.H. 1000. The final leaves are mutilated, and the beginning is also injured.

Cat. p. 223, i. 7.

130.

B 100, Size 10½ in. by 5¾ in.; foll. 896. Twenty-one lines in a page.

A copy taken from the preceding MS. in its present injured condition. Plain handwriting. Blanks instead of the mutilated passages of the original. Rubrics omitted in the latter portion. The scribe calls himself Shaikh Muḥammad b. Shaikh ‘Abd al-ṭāfi.

131.

2390. Size 9 in. by 5 in.; foll. 313. Fifteen lines in a page.

الفیض النبوی فی اصول الحدیث و فهاریس البخاری
و شرح الكتابین من اول صحیحه الایمان والعلم جامعه
ومالکه عمر بن محمد عارف عبد الغفور جماد
تاخنخان (sic) النبروالی مولدا والمدنی موطننا.

An Introduction to the *Sahīh*, with a commentary on the beginning of that work, compiled by ‘OMAR B. MUHAMMAD ‘ĀRIF Nahrwālī,¹ the *futnī* for the benefit of his ignorant countrymen.

الحمد لله الذي حفظ كلام نبيه
عن ادلأس اهل الصلال والاغلال.

The work begins with a general introduction, (fol. 8) مقدمة في بيان اصول الحدیث واصطلاحها, and four special chapters. I. (fol. 14) ; في اقسام الحدیث (fol. 34) ; في كيفية سماع الحدیث (fol. 40) ; في البحرج والتعدیل (fol. 50) . Then follow various discussions, (fol. 52), مسائل شتى لها تعلق بما نحن فيه concluded by notes on Bukhārī and his work, (fol. 74) فيما يتعلق به ; خاتمة فيما يتعلق بالبخاري بصحیحه.

Added, (fol. 109) a survey of all the books and chapters of the *Sahīh* with regard to their number ; (fol. 112) another pointing out the principles of their arrangement, taken from Balkainī’s commentary ;² (fol. 121) another telling the traditions, and espe-

¹ Thus the author names himself in his preface. His native place is Nahrwālah, or Pattan, in Gujarāt.

² See H. Kh. ii. 531.

cially the *Mabābat*¹ تعاليق contained in each chapter; and (fol. 127) an alphabetical list of the Companions of the Prophet on whose authority traditions are related in the *Sahīh*.

The commentary (foll. 132-313) is very copious. It does not, however, go as far as is stated in the inscription, but terminates abruptly in the very beginning of the *Kتاب الایمان*. A sham conclusion has been added by a different hand.

Well written ; of the twelfth century. Ornamented in colours. The copy was made by a calligrapher for the use of the author, who revised it afterwards, and wrote the above title. Two leaves (foll. 134 and 135) were also inserted by him as a supplement (تتمة).

A list of contents on foll. 1-3.

[Sir Charles Wilkins.]

132.

641. Size 9½ in. by 6½ in.; foll. 280. Twenty-three lines in a page.

الجامع الصحيح or Collection of Traditions of MUSLIM b. al-Hajjāj Kūshairī Nisābūrī (d. A.H. 261). Cf. H. Kh. ii. 541 ; Cat. Mus. Brit. 112 and 719 ; Aumer, Hdss. Münch. 25. Printed at Calcutta, A.H. 1265.

كتاب الانصاف to كتاب الصorum
جلويه بن محمد شاه بن محمد بن جلويه . Collated with another MS. in Sha'bān, 791. Coloured lines round the pages. Foll. 1-37 have been supplied by a modern hand. Foll. 95, 157, and 235 have been misplaced in binding ; they should stand after foll. 86, 154, and 227 respectively.

[Tippu.]

133.

618. Size 9¼ in. by 5 in.; foll. 143. Nine lines in a page.

شمائل النبي

An Account of the person, manners, and character of the Prophet, by Abu ‘Isa Muḥammad b. ‘Isa b. Saṇrah Tirmidhī (d. A.H. 279). Cf. H. Kh. iv. 70 ; Catal. Mus.

¹ See on these terms, H. Kh. ii. 534.

Brit. 98; Bibl. Sprenger. 107. Printed at Calcutta, A.H. 1252, with a Hindûstâni translation, entitled *Anوار محمدی*.

In fifty-six chapters. The following is a list of them¹ as they occur in the present MS.: Fol. 1 خلق 1 ; fol. 10 شیب ; fol. 14 شعر 16 ; fol. 17 ترجمہ ; fol. 19 عیش ; fol. 21 کھل 22 ; fol. 27 لباس ; fol. 33 ختم 31 ; fol. 35 نعل 28 ; fol. 36 مغفر 37 ; fol. 38 عمادہ 39 ; fol. 40 تقفع 41 ; fol. 41 جلسہ 39 ; fol. 42 تکاء 42 ; fol. 43 اکل 44 ; fol. 46 حبز 44 ; fol. 48 اکل 42 ; fol. 56 قولہ قبل الطعام 57 و بعد ما 56 ; fol. 59 فاکہہ 61 ; fol. 61 قدح 63 ; شراب 67 ; شرب 68 ; ضحک 65 ; fol. 71 کلامہ 77 فی الشعر 74 ; مزاج 74 ; fol. 80 صلوٰۃ 82 عبادۃ 90 نوم 92 ; قراءۃ 93 صوم 97 ; صلوٰۃ التطوع فی البيت 99 ; خلق 102 بُکا 108 تواضع 115 اسماء 116 حجامة 118 میراث 134 سن 125 وفاة 123 رؤیتہ فی المنام 137.

The text consists entirely of traditions. It is introduced by the following words only: الحمد لله وسلام على عباده الذين اصطفى.

Well written, with vowel-points, by Muhammed Yahya. Collated in Rabi' I., 1107. Numerous interlinear and marginal notes in the earlier portion.

The *verso* of the last folio contains several sayings of Muhammad, relating to eating, etc., compiled by Abu'l-Wazîrân Ahmâd الایبوی.

[Tippu.]

134.

2115. Size 7 in. by 4 in.; foll. 120. Eleven lines in a page.

Another copy of the preceding work, with the same introduction as in the preceding MS.

¹ For the sake of brevity, only the names of the subjects are given, instead of the full phrase introducing each chapter, viz.

باب ما جاء في . . . رسول الله.

تم الكتاب شریقاً وعمَّ الثواب جميلاً وكاتب الخط تحت الأرض مدفون الخط يبقى زماناً بعد كاتبه.

Seal of Nuṣrat Jang.

[Coll. of Fort William, 1825.]

135.

B 69 A. Size 7½ in. by 5 in.; foll. 64. Nine lines in a page.

Some fragments of a copy of the *Shamâ'il*. The first (foll. 1-8) contains the end of chap. 8 (لباس), chap. 9 (عيش), and the greater part of chap. 52 (ضحک), which follows next. The second fragment (foll. 9-32) comprises from chap. 24 (أكل) to chap. 35 (ضحک); the third (foll. 33-64), from chap. 39 (نوم) to chap. 50 (حجامة).

Well written and collated. Vowel-points and various glosses in Arabic and Persian have been added subsequently.

136.

B 69. Size 10 in. by 6 in.; foll. 167. Twenty-eight lines in a page.

A copious Commentary on the *Shamâ'il*, by IBN HAJAR HAITHAMÎ (Shihâb al-dîn Ahmâd Makkî, d. A.H. 973). It was composed in Ramadân, 949, and entitled اشرف الوسائل الى فهم الشعائیل. Cf. H. Kh. iv. 70; Cat. Mus. Brit. 98; Bibl. Sprenger. 111.

Of the main text, originally only the passages to be explained are given; but the rest are added, with the mark صيل, on the margin.

Plainly written, by Zain b. 'Abdallah Mu'âbil, for his own use. Dated 9th Rajab, 1088. Collated with another MS. The first leaves are much injured by insects.

Cat. 223, viii.

137.

2208. Size 8 in. by 4½ in.; foll. 173. Seventeen lines in a page.

Another, more concise Commentary on the *Shamâ'il*, including the whole text.

It has no preface. The before-mentioned commentary of Ibn Hajar is quoted in it.

Well written, by Jamâl 'Alî, for his own use. The final portion is worm-eaten.

[Coll. of Fort William, 1825.]

138.

1662. Size $11\frac{3}{4}$ in. by $7\frac{1}{4}$ in.; foll. 18. Nine lines in a page.

مائة كلام على علية مرتضوية

The celebrated Hundred Sayings of 'Alî, with a paraphrase in Persian distichs. See on the editions of the former, Cat. Mus. Brit. p. 511.

Beginning:

بیهترین هر کلام ای نور جسم مردمان
هست نام خالق بسیار بخش مهریان
قال علی علیه الصلوٰة والسلام.

A splendid copy on tinted paper, sprinkled with gold. The words of 'Alî written in the Thulth character, alternately in gold and blue, with all the vowel-points, the Persian paraphrase in Nasta'lik. With gold and coloured borders; the first and final pages richly illuminated and gilt.

اللهم اغفر مزارات الاحاظ وسقطات الانفاظ :
وهفوات اللسان وشهوات الجنان .

يا آلهٰ بي رضايت گر زبان وچشم ودل
زشت گويد يا به بيند يا رود جائي معلم .

Seals of 'Abd al-wahhab Khân, a servant (فُدُوی) of Muham-mad Shâh, A.H. 1157, and 'Abd al-razzâk Khân, A.H. 1187, on the title-page. The following is written, in large Nasta'lik, on a vacant page near the end:
بموجب نویسانیده غلام محمد
خان نواب صاحب قبله شهید نواب ائمدادی خان جنت
سریر رحمة الله عليه بن حاجی محمد انور بن شیخ نعم
(نعمت)r. الله بن شیخ عبد الحسین بن شیخ عبد القادر بن
Ghulâm Muhammad Khân, both written in Shikastah.
.. and below it is added a list of the descendants of the aforesaid Ni'mat-allah, followed by the pedigree of the above

Cf. Stewart's Cat. p. 80.

[Tippu.]

139.

2180. Size $9\frac{1}{4}$ in. by $6\frac{3}{4}$ in.; foll. 19. Nine lines in a page.

صد کلمه امیر المؤمنین علی ابن ابی طالب علیه السلام

Another copy of the preceding text, well written, the Arabic text in the Thulth, the Persian verses in the Naskh character, with all the vowel-points. At the end an address to 'Alî. Transcribed by Jamâl al-din Turkumân. Ornamented and gilt. The first page is injured by damp.

[Coll. of Fort William, 1825.]

140.

1179. Size $8\frac{1}{2}$ in. by 5 in.; foll. 18. Nine lines in a page.

The same Hundred Sayings of 'Alî, with another paraphrase in Persian couplets. Beginning:

هذه مائة كلام من كلام امير المؤمنين على علیه السلام
گفت شیر خدای عز وجل هادی خلق و مقتدای انان
باد بر جان او فزون از حد هر زمان بیگران درود وسلام

The same paraphrase is found in the autographed edition of Major Yule, Edinburgh, 1832.

A plain copy. Each page contains three Arabic lines, with the second half of one couplet above, two complete couplets between, and the first half of a fourth couplet below them.

صد کلمه حضرت مرتضی علی :
کرم الله وجهه ورضی الله عنه مترجم منظوم از کتب قدیم
در سلوك و اخلاق .

Seal of Nuṣrat Jang, A.H. 1174.

[Tippu.]

141.

607. Size 11 in. by $7\frac{3}{4}$ in.; foll. 21. Ten lines in a page.

مائة کلمة لامیر المؤمنین علی علیه السلام

The Hundred Sayings of 'Alî and his Testamentary Advice to his son Husain, with a Persian interlinear translation.

اوصى امير المؤمنين :
على ولده الحسين صلوات الله عليهما وسلامه فقال يا
بني اوصيك بتوسيع الله .

A fine copy, arranged so that the text of the sentences and that of the testament alternate with each line, the former written in a large Thulth, the latter in the Naskh character, with all the vowel-points. The Persian interlineation is in Nastā'īq, in red. Gold and coloured lines round the pages.

In the original binding of brown gilt leather.

[Johnson.]

142.

1158. Size 9½ in. by 6 in.; foll. 10. Six lines in a page.

The same Testamentary Advice (وصايا) of 'Alī as in the preceding MS.

اوصى امير المؤمنين على بن ابي طالب ولده :
الحسين صلوات الله عليهما وعلى الائمة الابرار من ذريتهما
وسلامه فقال يا بنتي .

A splendid copy, written on the inner sides of the leaves only, with all the vowels. Transcribed by 'Abdallah Tabbâkh, for his own use. Imperfect at the end.

143.

932. Size 7 in. by 3½ in.; foll. 302. Twelve lines in a page.

A Collection of Shi'ah Traditions on the universal knowledge, divine right, and spiritual powers of the Holy Imâms, entitled *بصائر الدرجات* (*فی علوم آل محمد وما خصمهم الله به*),¹ and ascribed to MUHAMMAD b. AL-HASAN AL-SAFFÂR (Abu Ja'far Kummî, d. A.H. 290). See Tûsî, p. ۲۸۸.²

The work is divided into chapters (باب), each headed by a brief sketch of its contents.

¹ The words in brackets are added in the titles of Parts III. and IV.

² Tûsî, however, in speaking of the works of the author, only mentions *زيادة كتاب بصائر الدرجات* of his. See below.

The Imâms are always spoken of collectively (الائمة), and the work vindicates the boldest Shi'ah doctrines regarding them. Its chief authorities are 'Alî, Abu Ja'far (Muhammad Bâkir), and Abu 'Abdallah (Ja'far Sâdiq) themselves. The connexion of the Isnâds with the compiler is generally not expressed.¹

الجزء الاول من كتاب بصائر الدرجات :
بسم الله الرحمن الرحيم باب في العلم أن طلبه فريضة على
الناس محمد بن الحسن المعروف بمغيرة (aic) عن ابراهيم
بن هاشم عن الحسن بن زيد (زيد r.) بن على بن الحسين
عن أبيه عن أبي عبد الله عليهم السلام قال قال رسول
الله صلى الله عليه وآله طلب العلم فريضة على كل مسلم .

In four separate parts (جزء). Part II. begins on fol. 94; III. on fol. 186; IV. on fol. 250. Well written, the titles in gold, and the names of the authorities in red. Gold lines round the pages. An ornament at the beginning.

Foll. 64-77 should be placed between foll. 190 and 191, in the following order: 64, 66-77, 65.

Fol. 302 contains extracts from the *بحار الانوار*, and from the *رسالة الرجعة* of Muhammad b. al-Hasan al-Hurr, in which the present work, and another one with the same title, by Sa'd b. 'Abdallah,² and also an abstract of the latter by Hasan b. Sulaimân, are noticed. There probably exists some relation between the two books. To conclude from the evidence of Tûsî before mentioned, the present work might be considered an augmented edition of the original work of Sa'd. This would also account for the strange introduction of the Isnâds noticed above.

144.

568. Size 11½ in. by 6¾ in.; foll. 884. Twenty-nine lines in a page.

The famous Collection of Shi'ah Traditions, entitled *الكاف*, by Abu Ja'far Muhammad b. Ya'kûb Kulîni

¹ i.e. حدثنا and the like are omitted at the beginning of the Isnâds.

² He died about A.H. 300. His work is also mentioned by Tûsî, p. ۱۵۳, l. 9, and described as being divided into four parts. Cf. Fihrist of Ibn al-Nadîm, ed. Flügel, p. ۲۲۳, where the same work is called *تصدير الدرجات*.

(d. A.H. 328). See on it and on the author, Tûsi, p. ۲۲۱; Ibn al-Athir, ed. Tornberg, viii. p. ۷۷۳; ^۱ Liber as-Sojutii de nomin. relat., ed. Veth, p. ۲۲۶; Sprenger, Life of Mohammad, p. 68. Copies are rare in Europe.^۲ A few extracts from the work are to be found in Cat. Mus. Brit., p. 452, vi., and a commentary on it in De Jong, Cat. Bibl. Acad. Scient., p. 174.

The preface begins: الحمد لله المحمود لعمته المعبود لقدرته. The work is divided into twenty-nine or thirty books, according to the subjects. Their order in the present copy differs from the list of Tûsi. Besides, some portions are in a strange state of confusion, of which the owner of this copy must have been conscious, and which he tried to conceal by spoiling the text at the end and at the beginning of several books with ornaments.^۳ Owing to the identity of their first words, foll. 287 sqq. and 555 sqq. have been misplaced, but they cannot be re-arranged properly, in the present condition of the MS. The only way of making the whole run coherently is to break the connexion of كتاب الصوم and كتاب الحج (foll. 474 and 475). Then the books would stand in the following order:

- I. (fol. 7v.) التوحيد ; II. (fol. 22v.) العقل والجهل ; III. (fol. 45) الحجۃ, containing the Shi'ah doctrines on the Imâmate; IV. (fol. 155) الإيمان والكفر ; V. (fol. 251v.) الدعا ; VI. (folls. 280-286, 555, 556) فضل القرآن ; VII. (foll. 557-565) العشرة ; VIII. (folls. 475-554, 287-302) الحج ; IX. (fol. 302v.) (الطهارة) no title ; X. (fol. 318) (الطهارة) ; XI. (fol. 325) الجنائز ; XII. (fol. 358v.) الصلوة ; XIII. (fol. 302r.) الحج .

^۱ Read وقتل instead of وقتل in the text in question.

^۲ I am informed by Prof. Wright, of Cambridge, that there is another copy in the library of Trinity College, Dublin.

^۳ A gross mistake occurs also in the concluding words on fol. 302r.: تم كتاب الأصول ويتلوكه كتاب المبادئ . In reality this is the end of كتاب الحج , and no books with the above titles occur in the work. The book following next, on the verso of the same fol. (كتاب الطهارة), is without title.

^۴ This book, which is entirely detached, is inserted here according to the table of contents. It does not occur in Tûsi's list.

XIII. (fol. 414) الصوم ; XIV. (folls. 446-474) الزکوة ; XV. (fol. 566) العتق والتدبیر ; XVI. (fol. 581v.) الجهاد ; XVII. (fol. 587v.) الصید ; XVIII. (fol. 593) الكتابة الاطعمة الذباخ (the former title is given at the beginning, the latter at the end of this book ; more likely they are two separate books, as in Tûsi's list ; then the latter begins on fol. 595, where is the heading باب) .
 XIX. (or XX.) (fol. 627v.) علل التحرير وهو أول الاطعمة ; XX. (fol. 667v.) الزرى والتجميل والمروة ; XXI. (fol. 667v.) الاشربة ; XXII. (fol. 672v.) الوصايا ; XXIII. (fol. 690) الدواجن ; XXIV. (fol. 716v.) الحدود ; XXV. (fol. 741) المواريث ; XXVI. (fol. 770) الشهادات ; XXVII. (fol. 777) الديات ; XXVIII. (fol. 785) الأحكام (الأيمان والنذور) ; XXIX. (or XXX.) (fol. 793) الروضة (والنثارات) , on 'Ali and the early Imâms personally.

A very elegant copy, transcribed by order of a Saiyid of Isfahân, by Muḥammad Ḥusain b. Ḥājjī Jalāl al-dīn Shirāzī. Dated Friday, 1 Jumâda II., 1162. The names of the original authorities (Muḥammad and the Imâms) in gold, and those of the Shaikhs of the author in red. The titles in red, but the words باب and كتاب in gold. The beginning of each book is ornamented and gilt. Gold and blue lines round the pages.

The table of contents (folls. 1-7) comprises only Books I-VII, and is inscribed accordingly: فهرست ما في اصول محمد بن يعقوب الكليني رحه من الكتب والابواب اما الكتب فسبعة بهذا التفصيل . The chapters are said to be 498 in number.

[Johnson.]

145.

1293. Size 11 in. by 6 in.; foll. 101. Seventeen lines in a page.

معانی الأخبار , by Abu Ja'far Muḥammad b. 'Ali . . . IBN BÂBÂ WAH KUMMÎ (d. A.H. 381). Cf. Tûsi, p. ۲۴ penult.

The work is—apparently without a system—divided into numerous chapters, illustrative of single points of

باب معنى ... Shi'ah theology. Each of them begins باب معنى The present volume contains about 170 of these chapters. A complete list of them is found on the fly-leaves. According to this list¹ and to the conclusion, this is only the first part (جزء) of the work.

الحمد لله ابوب الكتاب باب الذى : Begins سنتينا هذا الكتاب كتاب معانى الاخبار (sic) قال الشيخ ابو جعفر محمد بن على بن الحسين بن موسى بن بابویه الفقيه القمي نزيل الرأى الرأى (الرأى الرأى) . مصنف هذا الكتاب رضه حدثنا ابي محمد بن الحسين بن احمد بن الوليد رحه قالا الخ .

Clearly written in Nastalîk, of the eleventh century. A rich ornament on the first page, gold lines round the others. With marginal notes, partly in the same, and partly in a different hand, the latter being in Persian, and written in red ink. Injured by insects.

Signature of Abu'l-hasan Ibn Muhammed Ismâ'il Husainî Mûsawi on the title-page.

[Johnson.]

146.

975. Size 13½ in. by 7¾ in.; foll. 428. Fourteen lines in a page.

عيون اخبار الرضا

An account of the life and the alleged sayings and doctrines of 'Alî Rîdâ, the eighth Imâm of the Shi'ites, ascribed to IBN BÂBAWAIH Kümî. Cf. Catal. Mus. Brit. 730; Aumer, Hdss. Münch. p. 188; and also H. Kh. iv. 270; عنوان اخبار الرضا it is not mentioned by Tûsî.

A beautiful copy, written in a bold hand; of the latter part of the eleventh century. Ends: تم الكتاب وهو كتاب عيون اخبار الرضا عليه افضل الصلة والسلام تصنیف الشیخ السعید ابی جعفر الخ .

The first two pages are richly ornamented and gilt; gold lines round the other pages.

In a rich native binding.

[Hastings.]

¹ It is followed (fol. 2v.) by the beginning of an index to the second part: (sic) فهرست جلد ثانٍ مفتاح المعانى .

147.

2147. Size 10 in. by 5¾ in.; foll. 276. Nineteen lines in a page.

A work on Morals, founded upon the Tradition, entitled تنبيه الغافلين by ABU'L-LAITH Naṣr¹ b. Muḥammad b. Ibrâhim b. al-Khaṭṭâb SAMARKANDÎ (d. A.H. 383 or 375). Cf. H. Kh. ii. 428, and Flügel, Hdss. Wien, iii. 268, no. 1837, which, however, appears to be a different and incomplete version.

This MS., agreeing with H. Kh., contains ninety-four chapters, a list of which is on the last page. They are: 1. (fol. 7v.) في هول الموت. 2. (fol. 2) في الاخلاص. 3. (fol. 12v.) في عذاب القبر. 4. (fol. 19) صفة اهل الجنة. 5. (fol. 25) صفة اهل النار. 6. (fol. 30v.) ما يرجى من رحمة الله. 7. (fol. 39v.) في التوبة. 8. (fol. 42v.) بالمعروف والنبي عن المنكر. 9. (fol. 48v.) في قص الشارب. 10. The same (fol. 55v.). 11. (fol. 56v.) حق الوالدين على الولد. 12. (fol. 60v.) حق الولد على الوالدين. 13. (fol. 65v.) حق الجار على الجار. 14. (fol. 62) صلة الرحم. 15. (fol. 67v.) الزجر عن شرب الخمر. 16. (fol. 73) النيميمة. 17. (fol. 75v.) الغيبة. 18. (fol. 80) الاحتقار. 19. (fol. 82v.) كظم الغيظ. 20. (fol. 86) الكبر. 21. (fol. 90) الزجر عن افساده. 22. (fol. 93v.) حفظ اللسان. 23. (fol. 97v.) طول الامل. 24. (fol. 101) فضل القراءة. 25. (fol. 108v.) الصبر على البلاء والشدة. 26. (fol. 113) رفض الدنيا. 27. (fol. 117v.) الصبر على المصيبة. 28. (fol. 121v.) الصلوات الخمس. 29. (fol. 124) فضل الوضوء. 30. (fol. 131) فضل الاذان والإقامة. 31. (fol. 134) فضل الجمعة. 32. (fol. 137v.) حرمۃ المساجد. 33. (fol. 139v.) فضل الصدقة. 34. (fol. 143) ما يدفع الصدقة عن صاحبها. 35. (fol. 145) ایام العشر من ذی الحجه. 36. (fol. 148v.) شهر رمضان. 37. (fol. 151) فضل صوم ایام عاشورا. 38. (fol. 152v.) التطوع وصوم البيض وشهر رجب.

¹ The MS. has, incorrectly, نصیر .

الرعاية على ملك اليمين. 44. (fol. 154v.) على العيال (fol. 156); 46. (fol. 157v.) الاحسان الى البتيم 45. اكل الريا 47. (fol. 159) الزجر عن الزنا 48. (fol. 161) ما جاء في الذنوب 49. (fol. 162v.) الظلم (fol. 166); خوف العبد من الله 51. (fol. 168) الرحمة والشفقة 50. (fol. 170v.) ما جاء في ذكر الله 52. (fol. 173) ما جاء في الدعا 53. (fol. 176) ما جاء في التسبيح 54. (fol. 178); ما جاء في فضل الصلوة على النبي 55. (fol. 179) ما جاء في فضل القران 57. (fol. 181) فضل لا اله الا الله 59. (fol. 184) فضل طلب العلم 58. (fol. 186v.) فضل مجالس اهل العلم 60. (fol. 189) فضل العلم بالعمل 61. (fol. 191v.) ما جاء في الشكر 62. (fol. 194) آفة الكسب والخذلان الحرام 63. (fol. 196v.) الكسب 64. (fol. 198) فضل اطعام الطعام وحسن الخلق 65. (fol. 200) التوكل على الله 66. (fol. 201v.) الورع 67. (fol. 204v.) العمل بالنية 68. (fol. 206v.) الحياه 69. (fol. 210) فضل الحجج وال عمرة 70. (fol. 212) العجب 71. (fol. 214) فضل الرياط 72. (fol. 217) فضل الغزو والجهاد 73. (fol. 216) ادب الغزو 74. (fol. 218v.) فضل امة محمد 75. (fol. 222) حق الزوج 76. (fol. 223) حق المرأة على الزوج 77. (fol. 224) الاصلاح بين الناس والنهى عن المغارشة 78. (fol. 226) فضل المريض وعيادة 79. (fol. 228) صلوة النفل والصحى 80. (fol. 230) المريض 81. (fol. 231v.) الدعوات 83. (fol. 233v.) الصلوة غير النافع 82. (fol. 237) الرفق 84. (fol. 240) العمل بالسنة 85. (fol. 242v.) التفكير 88. (fol. 247v.) ما قبل بصريح الرجل 87. (fol. 244) علامات الساعة 89. (fol. 251) احاديث عن ابي ذر الغفارى 91. (fol. 254v.) الاحتياط 92. (fol. 258) عداوة الشيطان 93. (fol. 261v.) ما جاء في فضل الرضا بالقضاء 94. (fol. 263v.) الموعظ والحكايات

Well written. Red lines round the pages. Notes and corrections in the earlier portion.

¹ This rubric is omitted in the text.

² Thus in the index; in the text, two different chapters.

A number of traditions in Persian, relating to the use of the tooth-brush (مسواط), an advice how to pray for the release of a prisoner, and various notices are added at the end (fol. 274 sqq.).

Seal of 'Abd al-majid Khân, A.H. 1145.

[Coll. Fort William.]

148.

674. Size 8 in. by 5 $\frac{1}{4}$ in.; foll. 38. Fifteen lines in a page.

One thousand Sentences of the Prophet, without the Isnâds. The book was originally inscribed: **الجزء من شهاب الاخبار**, and although this title has been cancelled afterwards, it appears to be correct, when compared with H. Kh. iv. 83. The author, then, would be Abu 'Abdallah Muhammed b. Salâmah Kûpâ'i (d. A.H. 454). See for other MSS. of his work, Cat. Lugd. iv. 61, and Cat. Bodl. ii. 592, and for commentaries, Cat. Mus. Brit. 115 (cf. 767) and 406.

The present text is not divided into chapters, as is noticed in H. Kh. (l. e.), nor does it contain the appendix mentioned there. It concludes with the following sentence: **اجود الناس من جاد بنفسه في سبيل الله وابخل الناس من بخل بالسلام**.

Plainly, but inelegantly written. The final portion is injured by fire.

The book bears the erroneous titles **عقد القرائد** and **كلمة من الحكم**, the latter being words of the preface.

[Tippu.]

149.

B 103 A. Size 9 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$ in.; foll. 296. Nineteen lines in a page.

كتاب مصابيح الدجى من صحيح حديث المصطفى تاليف الامام الاجل الوحد المحقق ناصر الحديث محيى السننة افضل المتأخرین ابى محمد الحسین بن مسعود البغوى القراء قدس الله روحه الخ.

The celebrated Collection of Traditions of al-Husain b. Mas'ud Baghawî (d. A.H. 510 or 516), who compiled it from the seven canonical collections of Bukhâri,

Muslim, (Abu Dâ'ûd) Sajastâni, Nasâ'i, Tirmidhi, (Ibn Mâjah) Kazwîni, and Dârimi. Cf. H. Kh. v. 564; Flügel, Hdss. Wien, iii. 85; Cat. Lugd. iv. 74, etc.

Written in a good hand, the diacritical points often omitted; of about the eighth century. The transcriber names himself al-Hasan b. 'Abdallah b. Muhammed b. Abu'l-Kâsim Gharâbili. Much worn. The earlier portion is covered with marginal and interlinear notes. The vacant leaves at the end are filled up with various extracts and notices. On the last fol. begins a table of contents.

Signature of Muhammed 'Âdil Shâh. Frequent impressions of a seal which offers no name, on the title-page. Cf. Cat. 223, iii. 1.

150.

B 105. Size 12 $\frac{3}{4}$ in. by 9 $\frac{1}{2}$ in.; foll. 318. Nineteen lines in a page.

Another good copy of the preceding work, imperfect and much injured at the beginning.¹ Boldly written, with many vowel-points. Numerous marginal notes, derived from Jârâbardi's (d. A.H. 746) commentary, in the first portion. Has the following colophon, written in a cursive style, difficult to read:

تم الكتاب وربنا محمد وله المكارم والعلى والجود
صلى الله على النبي محمد ما اخضر ريحان وأورق عود
ووقع الفراغ من تحريره في ستة اثنين وثلثين (و) سبعمائة
في العشر الآخر من شعبانها العاذل واتفق الابتداء في
تبريز حماها الله تعالى من نسخ اهاليها المحشاة بشرح
المولى المعظم فخر الملة والدين الجباري حرس الله
فضائله إلى النصف والباقي في
امتداده العظيم العلامة
من نسخ فقهاء بخراسان . . . وفق الله تعالى العبد
الكاتب ليصححه ويكتب حواشيه فهو المرجو واما
التوفيق الامنه وان حال القضا على خلاف ذلك
فالمتوقع من الولد الاعز عبد اللطيف ابقاء الله ان يتممه
ويصححه ويبلغ في تصحيحة وتحشيه وانا العبد الصعييف
المحتاج الى رحمة ربه اللطيف عبد العظيم بن محمد

¹ Originally of 325 foll.

² One word obliterated.

² One word doubtful.

ابن ابي الفضائل محمد .. العراقي القمي اصلح الله
شانه وسانه عما شانه ورثه الى اوطانه سالما الحمد . .

Foll. 318v. and 319. A list of technical terms used in tradition.

The MS. is erroneously described as *الصحابي* of Ibn Hibbân. Cf. Catal. 223, i. 8.

151.

B 106. Size 10 $\frac{1}{2}$ in. by 6 $\frac{3}{4}$ in.; foll. 68. Twenty-five lines in a page.

A fragment of a concise Commentary on *Baghawi's* *الصحابي*, by an unknown author, containing about one-third of the whole. It begins with باب الامان, from مناقب على كتاب الجهاد, and ends in the paragraph of the last book.

Of the original text, only the passages to be explained are given, usually preceded by ². وفی حدیث The commentary is introduced by قال الشارح

Boldly written, the diacritical points frequently omitted; of about the tenth century. Single leaves are missing after foll. 22, 29, and 52.

اوراق شرح مشکات شریف از ابن حجر مکی Erroneously inscribed: اوراق شرح مشکات شریف از ابن حجر مکی Cf. Catal. 223, iii. 2.

152.

2016. Size 12 $\frac{1}{4}$ in. by 9 in.; foll. 381. Fourteen lines in a page.

The first volume of the *مشکاة المصایب*, i.e. the revised and enlarged edition of *Baghawi's* *الصحابي*, by WÂLI AL-DÎN Abu 'Abdallah Muhammed b. 'Abdallah Khatîb TABRIZI, who completed it on Friday, the last of Ramaḍân, 737. Cf. H. Kh. v. 567. It has been translated into English by Capt. Matthews, Calcutta, 1809-10. It was printed at Dehli, A.H. 1268, and at Bombay, A.D. 1865.

الحمد لله نحمسد ونستعينه ونستغفرة وننوع: Begins بالله من شرور انفسنا.

An elegant but incorrect copy. Preceded by a list of the chapters.

[College of Fort William, 1825.]

¹ One word doubtful.

² Here follows the name of the authority.

153.

2122. Uniform with the preceding MS.; fol. 384.

The second volume of the *Mishkāt*, from كتاب النكارة to the end. It contains the date of the author as given above.

The copy is dated A.H. 1085. It was transcribed by Jalāl al-dīn b. ‘Alī, a student at the Mausoleum (روضۃ منورۃ) of Ibrāhīm Ḥāfiẓ (of Bijāpūr). Frequent marginal notes in the first portion. Preceded by a list of contents.

[College of Fort William, 1825.]

154.

2143. Size 10½ in. by 6½ in.; fol. 712. Eleven, fifteen, and seventeen lines in a page.

Another, plain copy of the preceding work, completed at the beginning of Rabi‘ I., 1094, at Shāhjahānābād. Red lines round the pages. Numerous notes. Foll. 684–691 have been supplied by a different hand.

[College of Fort William, 1825.]

155.

2237. Size 11 in. by 6½ in.; fol. 504. Twenty-one lines in a page.

Another copy of the same work, written in several hands.

وقع الفراغ من كتابته في يوم الاربعاء وقت :
Colophon :
الظاهر من اثنى وعشرين في جمادى الاول سنة الف
ومائة وثمانية عشر من المجرة النبوية مطابق سنة ٥٠
جلوس عالمكير سلمه الله وذلك على يد اضعف العباد
واحقرهم عنایت الله بن مولينا ملا امین محمد بن نور
الدين محمد المعروف المشهور كاتب الصک ساکن
معظم احمداباد من حويلى اکبربور نزدیک کھاریہ
الحنفی مذهب الخ.

Notes in the first portion. Fol. 170 should be placed after fol. 165.

Prefixed is an index to the contents of an entirely different work on law.

Seal of Nuṣrat Jang, A.H. 1175.

[College of Fort William, 1825.]

156.

772. Size 11 in. by 6½ in.; fol. 285. Nineteen lines in a page.

A fragment of the *Mishkāt*, beginning¹ in the chapter الأفلام والأنوار; the rest complete.

Well written, with all the vowel-points, and with frequent marginal notes. Some leaves, containing extracts from the منار المشکاة², have been recently inserted to serve as supplements to single chapters. Slightly injured both at the beginning and end.

[Johnson.]

157.

B 113, 114. Size 11½ in. by 7 in.; fol. 323. Twenty-seven lines in a page.

The final portion of a Commentary on the *Mishkāt*, by Ḥusain³ b. Muḥammad Ṭayyibī (d. A.H. 743), entitled الكافش عن حقائق السنن. Cf. H. Kh. v. 567.

كتاب القصاص. The text of the *Mishkāt* is not included. Written in a good Nasta‘līk hand. Dated 3rd Ramadān, 888. Scribe, ‘Abdallah b. Mas‘ūb b. Kāzārūnī. A defect after fol. 163.

158.

313. Size 14¾ in. by 9 in.; fol. 598. Thirty-seven lines in a page.

The first volume of a large Commentary (مجزوج) on the *Mishkāt*, by ‘Alī b. SULTĀN MUHAMMAD Harawī Kārī, a Hanafite (d. A.H. 1014). It is entitled مرقاد المفاتيح بمشکاة المصابيح. Cf. H. Kh. v. 568.

الحمد لله الذى فتح قلوب العلماء :
بمفاتيح الایمان، وشرح صدور العرفاء بمصابيح الایقان.

The author says in it that he began to read the *Mishkāt* with several Shaikhs of Makkah (الحرم)، but found them neither erities nor in possession of a good text. He therefore exerted himself in collecting a number of correct and authentic

¹ Fol. ٢٧١ of the original pagination.

² See H. Kh. v. 568 sq.

³ Alias Hasan, and so originally in this MS.

copies, of which he gives an account. From these he has made a new, and what he hopes will become the standard edition of the text. To write also a commentary he was induced by the consideration, that almost all the labour bestowed upon the work was due to the Shâfi'ites.

This volume concludes with *كتاب الوصايا*. Well written, in a small hand. Richly ornamented and gilt. Foll. 50 and 57 should be transposed.

[Johnson.]

159.

314. Uniform with the preceding MS.; foll. 580.

The second volume of the preceding commentary, from *كتاب النكاح* to the end.

No date. Occasional blanks in the text seem to indicate that the original MS. was mutilated.

The leaves after fol. 9 should stand thus: 11, 12, 10, 15, 13, 14, 16; and after fol. 95, thus: 103, 102, 98–101, 97, 96, 104. Foll. 120 and 127 should be transposed.

[Johnson.]

160.

343. Size $11\frac{1}{2}$ in. by $7\frac{1}{4}$ in.; foll. 439. Twenty-nine lines in a page.

A fragment of the same commentary, containing about one-third of the whole, viz. from *كتاب النكاح* to the commencement of *باب الروايا*¹, where it ends abruptly.

Plainly written; coloured lines round the pages.

Seals of İktidâr Khân (A.H. 1179) and Nuşrat Jang (A.H. 1186). Bound in red leather, which is highly gilt.

[Tippu.]

161.

1053. Size $7\frac{1}{2}$ in. by $4\frac{1}{2}$ in.; foll. 252. Eleven lines in a page.

A Collection of Traditions, apparently an abridgment of the *Mishkât*. The order of the books and chapters is the same as in that work, but many traditions, as

¹ The MS. has *كتاب*.

well as whole chapters, are omitted. It begins: الحمد لله رب العالمين والصلوة على خير خلقه محمد وآله وصحبه أجمعين. Next comes a tradition of 'Omar, taken from the end of the introduction of the *Mishkât*, then begins *كتاب الإيمان*.

The title and the name of the author cannot be found.

Plainly written. All rubries omitted after fol. 20. A list of the chapters precedes.

[Gaikwar.]

162.

2263. Size $8\frac{3}{4}$ in. by 5 in.; foll. 160. Twenty-one lines in a page.

A Collection of Apophthegms of 'Alî, without the Isnâds, arranged alphabetically. It is entitled *خرر الحكم ودرر الكلم*. The author is 'ÂBD AL-WÂHID b. Muhammed b. 'Abd al-wâhid Âmidî Tamîmî, who flourished, according to H. Kh. ii. 646 sq., at the beginning of the sixth century. Cf. H. Kh. iv. 318; Cat. Mus. Brit. 331 sq.; and Cat. Lugd. i. 193.

Written in a good Persian hand, of about the tenth century. The end is missing. Thin paper. Worm-eaten.

Seal of Nuşrat Jang.

[College of Fort William, 1825.]

163.

1046. Size 9 in. by 5 in.; foll. 209. Twenty-one lines in a page.

'Iyâd b. Mûsa Yaḥṣûbi's (d. A.H. 544) celebrated work on the excellency of Muḥammad, entitled *الشفاء بتعريف حقوق المصطفى*. A full account of it is given in H. Kh. iv. 56 sq. Cf. Cat. Mus. Brit. 97, etc. Printed at Cairo, A.H. 1276.

Clearly written. The colophon runs as follows: قد وقع الفراغ من تنميق هذا الكتاب . . . بيد الصعيف الراجى الى رحمة الله القوى برهان عبد الوهاب برهان امام الزبیري قدس الله ارواحهم مولانا ومسکنا (sic) وقد تم هذا الكتاب في التاريخ الثالث والعشر من شهر محرم المکرم في يوم الثالث (sic) وقت الظہر . . . سنة سبع وسبعين وتسعمائة من هجرة نبی الله الخ.

Coloured lines round the pages. Glosses in Arabic and Persian. Somewhat injured by insects. Foll. 1–26 have been supplied by a different hand.

[Gaikwar.]

164.

B 71. Size $10\frac{3}{4}$ in. by 6 in.; foll. 301. Seventeen lines in a page.

Another copy of the preceding work, executed by كتبه الكاتبان او لهم قاضى علاو two hands. Colophon: الدين وآخرهم عبد الملك غفر الله ذنبهما تمت الكتاب فى سلخ شهر ذو القعدة يوم الخميس سنة اربع سبعين والف سنة ١٠٨٤^{1.} (sic)

Frequent marginal notes, taken from different commentaries on the present and on other works. Nine leaves are missing after fol. 38.

Cat. 224, xiv.

165.

2312. Size $8\frac{1}{4}$ in. by 6 in.; foll. 197. Twenty-three lines in a page.

Another copy of the *Shîfa*.

Legibly written, by Molla 'Abd al-'azîz b. Husain b. Muhammâd b. 'Abd al-'azîz Ahsâ'i, who finished it on Thursday, 24 Ramadân, 1089. Collated.

After several other owners, whose signatures are to be found on the title-page, the MS. came into the possession of Hâjjî Jalâl al-dîn, of Palembang, in A.H. 1177. A notice in Malay on the fly-leaf refers to his pilgrimage to Makkah, which was performed in the years 1175–6.

[College of Fort William, 1825.]

166.

1302. Size 10 in. by 6 in.; foll. 225. Twenty-three lines in a page.

An account of the various controversies between the twelve Imâms and their opponents, according to the Shî'ah tradition. It is in all probability the كتاب الاحتجاج of Abu 'Alî al-Fadl b. al-Hasan TABARSÎ (d. A.H. 548).²

¹ Only A.H. 1084 agrees with the rest of the date.

² See regarding him No. 61. On the title-page we find the inscription: احتجاج طبرسى.

Although, as a rule, the Isnâds are omitted, yet that leading up to the eleventh Imâm, al-Hasan 'Askârî, is given at full length at the beginning of the work (fol. 2v.). It runs thus:

ما حدثني به السيد العالم العابد ابو جعفر مبدى بن ابي حرب الحسيني المرعشى رضه قال حدثنى الشيخ الصدوق ابو عبد الله جعفر بن محمد بن احمد الدوريسى رحه قال حدثنى ابى محمد بن احمد قال حدثنى الشيخ السعيد ابو جعفر محمد بن على بن الحسين بن بابويه القمي رضه قال حدثنى ابى الحسن بن محمد القسم الاسترابادى المفسر قال حدثنى ابى يعقوب يوسف بن محمد بن زيد وابو الحسن على بن محمد بن سيار وكانا من الشيعة الامامية قالا حدثنا ابى محمد الحسن بن على العسكري عليهما السلام.

Another Isnâd connects the author with Abu Ja'far Tûsî (d. A.H. 460), in the following way (fol. 25v.):

حدثنى السيد العالم العابد ابو جعفر مبدى بن ابي حرب الحسينى (sic) رضه قال اخبرنا الشيخ ابو على الحسن بن الشيخ ابى جعفر محمد بن الحسن الطوسي رضه قال اخبرنا الشيخ السعيد الوالد ابو جعفر قدس الله روحه.

The preface begins: الحمد لله المتعال عن صفات المخلوقين.

The author complains of the slackening spirit of his sect. He quotes, by way of introduction, what is said in favour of religious contention in the Koran, to which he subjoins an account of the various disputes of the Prophet with idolaters, Jews, and Christians. He then proceeds to relate at great length the claims and arguments of 'Alî, and subsequently those of the other Imâms in succession. Each of them is represented as pleading his cause in speeches and disputations, or in letters. The work is accordingly divided into sections (فصل), each of which is inscribed^{1...} الحجّة (الحجّة).

¹ Here follow the name of the Imâm and the subject of the controversy.

(القائم المنتظر المهدى صاحب الزمان), chiefly consists of his correspondence with Muḥammad b. ‘Abdallah Ḥimyārī¹ and others, and is further supported by the arguments of Mufid (d. A.H. 413) and Saiyid Murtadā (d. A.H. 436), two great Shī‘ah divines.

Neatly written, and collated with another MS. Some notes.

[Hastings.]

167.

B 88. Size 10 in. by 7 in.; foll. 135. Twenty-five lines in a page.

كتاب رياض الصالحين

تصنيف الشیخ الامام العالم العامل محبی الدین النواوی
غفر الله له ولوالدیه ولمن دعا له بالغفرة ولوالدیه ولجميع
المسلمین آمين.

A Collection of sound Traditions bearing on morals and asceticism, by Muḥyi al-dīn NAWĀWĪ (d. A.H. 676). See H. Kh., iii. 518, and Aumer, Hdss. Münch., p. 30 sq.

An old copy, carefully written in a firm hand, with constant distinction of the un-pointed letters. Concludes (fol. 133) : آخر الكتاب والحمد لله رب العالمين : حمدا يوافي نعمه ويکافی مزیده قال مولته رحمة الله تعالى فرغت منه يوم الاثنين رابع شهر رمضان سنة سبعين وستمائة.

Corrections on the margin, mostly in the original hand.

A notice of Nawawī, which begins (fol. 133v.) : الحمد لله ... شرح ترجمة الشیخ محبی الدین النواوی مختصرًا, and some poetry alluding to him, fill up the vacant space at the end.

A list of the chapters of the work has been added on the first and last pages in two different hands. It concludes (fol. 135v.) : تمت ابواب وعدتها ثلاثة وستة وخمسون بابا والله اعلم.

¹ See regarding him Tūsī, p. 298.

Aumer (l.c.), fairly agrees with the number of the chapters marked in the present text.

According to a note on fol. 133v., ‘Alī b. Hārūn b. Yūsuf al-Ḥalwī (sic) bought this copy in Muḥarram, 790. Signature of ‘Abd al-rahmān b. ‘Alawī . . . al-‘Aidarūs at the end of the text.

Cat. p. 223, iv.

168.

B 77. Size 8½ in. by 4¾ in.; foll. 313. Twenty-one lines in a page.

Another copy of the same work, ill written; headings in red. Concludes : تم هذا الكتاب من احاديث النبيه من رياضه (!) الصالحين بخط الفقير الحقير (sic).

A list of the chapters of the work (264 in this MS.) is inserted after the preface (foll. 3–9). Notes in the earlier portion.

Bij. Libr., A.H. 1059. Seal of Muḥammad ‘Ādil Shāh.

169.

2294. Size 8½ in. by 5½ in.; foll. 372. From fifteen to twenty lines in a page.

كتاب شرح الأربعين الحديث للشیخ
الامام . . . احمد بن حجر البیهصی

A copious Commentary (مزوج) on the Forty Traditions of Nawawī (d. A.H. 676), by AHMAD b. HAJAR HAITHAMī (d. A.H. 973), properly entitled *فتح المبين لشرح الأربعين*. Cf. H. Kh. i. 241, and Stewart's Catal., p. 158, iii.

ولذا عن لي ان اكتب عليها شرحها يعرف رواتها ويبيّن احكامها ويوضح غريبها ويعرّب مشكلتها ويشير الى بعض ما يستنبط منها من الاصول والقواعد والادب مع ايات الاجازة والمجانبة الاطنان وان كانت حرية بالتطويل والاكتثار لما اشتغلت عليه من بدائع الفوائد والمسارع الخ.

Ill written, by Saiyid ‘Omar b. Muḥammad al-Hindwanī. Dated 1st Rabi’ I., 1151.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

170.

B 108. Size 9 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.; foll. 230. Twenty lines in a page.

Another, imperfect copy of the same Commentary. Clearly written in Nasta'lik.

Single leaves are missing after foll. 39, 96, 217, and 223, and the last fol. is lost.

Cat. 223, xiii.

171.

1227. Size 7 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$ in.; foll. 76. Thirteen lines in a page.

هذا كتاب نصاب الاخبار لذكرة الاخيار من تصنيف الشیخ الامام الاجل الفضل الكبير الخطير شیخ الاسلام رکن الدین صفی الامة مقتدى ائمۃ امام الحرمین محمد بن عیسیٰ (sic) بن عثمان بن محمد الاوشنی الخ.

One thousand sound Traditions bearing on moral subjects, compiled by SIRĀJ AL-DÍN ŪSHĪ (Abu Muhammad 'Alī b. 'Othmān, flourished in the sixth century). Cf. H. Kh. vi. 345 and iv. 317, and Aumer, Hdss. Münch. 29.

This work is an abridgment of the author's *غیر الاخبار*. It is divided into a hundred chapters, a list of which is inserted after the preface.

قال العبد . . . هذا ما اختصرته من كتاب *غیر الاخبار*، ودرر *الاشعار*، الذي سبق مني جمعه وتصنيفه، ونظمه وتاليفه، في عيون الانفاظ الشريفة النبوية، البادية إلى مراتب جنات علية، على حسب ما تمنته الخواطر، واستحسنته النوازل، مقتضرا على إيراد ألف حديث صحيح، مودعا كل عشرة منها في ضمن باب مليح.

Written in a cursive hand, except the preface and the list of the chapters, which are executed in a fine Naskh. Coloured lines round the pages. Some marginal notes. A table of abbreviations on the title-page. Worm-eaten.

[Gaikwar.]

¹ Thus he is always called; the above form of the name is evidently incorrect.

172.

B 87. Size 9 in. by 5 in.; foll. 331. Fifteen lines in a page.

A diffuse treatise on the state of the soul after death, inscribed on the title-page: **كتاب روح الارواح في تحقيق احوال ما بعد الموت والآخرة والبرزخ**. The author does not give his name; but as he professes to be a disciple of the famous Ibn Taimiyah Ḥanbali (d. A.H. 728), he is very probably Shams al-din Muḥammad b. Abu Bakr Dimishkī Ḥanbali, commonly called IBN KAIYIM AL-JAUZIYAH (d. A.H. 751).¹ A work of this author, with the title **كتاب الروح**, is mentioned by H. Kh. v. 88,² and with this the present treatise appears to be identical. It is based on twenty-one questions, though by mistake only nineteen are counted in the present MS. It was compiled from the tradition and from old authors, e.g. Ibn Abu'l-dunya (d. A.H. 281), whose **كتاب القبور** is quoted, Muḥammad b. Naṣr Marwazī (d. A.H. 294), Ibn Ḥazm, the author of the **كتاب الملل والنحل** (d. A.H. 456), etc.

الحمد لله مُعَزٌّ من اطاعه واتقاده، ومُذَلٌّ من خالف امرة وعصاه. The twenty-one questions are: I. (fol. 2v.) **المسألة الاولى هل يعرف الموتى بزيارة الاحياء**; II. (fol. 20) **III. هل ارواح الموتى هل تتعلق** (fol. 24v.) **انه تتعلق ارواح الاحياء وارواح الاموات**; IV. (fol. 45) **ان الروح هل تموت ام الموت للبدن وحدة**; V. (fol. 69v.) **هل الروح قديمة او محدثة مخلوقة** (51) **(هل) تقدم خلق الارواح على الاجساد او تأخر خلقها**; VI. **ان الارواح بعد مفارقة الابدان اذا** (fol. 92) **عنده** VII.³ **تجزدت باى شئ تعييز بعضها من بعض الخ**; VIII. **هل عذاب القبر على النفس والبدن او** (fol. 107) **ما جوابنا** (fol. 121) **على النفس دون البدن الخ**; IX.⁴ **للملاحدة والزنادقة المنكريين لعذاب القبر**; ما **الحكمة في كون عذاب القبر لم يذكر في القرآن الخ**; XI. (fol. 140) **ما الاسباب التي يعذب بها اصحاب**

¹ See on other works of his, Cat. Lingd. iv. 253 sq.

² He describes, however, only an abridgment of it.

³ Wrongly numbered v.

⁴ Not marked.

⁵ Numbered vii., and so on.

ما هي الاسباب المنجية من التبرير (fol. 143).
ان السؤال في القبر هل XIII. (fol. 148v).
عذاب القبر XIV.
هو عام في حق المسلمين والمنافقين والكفار الخ
ان سؤال منكر ونکير هل هو مختص بهذه (fol. 152)
ان الاطفال هل يمتحنون في XV. (fol. 153v).
هل عذاب القبر دائم او منقطع XVI. (fol. 155).
قبورهم XVII. (fol. 157).
ان مستقر الرواح في ما بين الموت XVIII.
الي يوم القيمة هل هو في السماء أم في الارض
هل تنتفع الرواح الموتى بشئ من سعي الاحياء (fol. 187v).
ما هي حقيقة النفس هل هي جزء XIX. (fol. 216).
ام لا
هل الروح والنفس XX. (fol. 264v).
من اجزاء البدن الخ
هل النفس واحد ام XXI. (fol. 268v).
شي واحد الخ ثلاثة.
The work concludes with a succession of distinctions (fol. 322v.).
فصل ونحن نختتم الكتاب باشارة، اطيفنة الى الفروق الخ.

Inelegantly written, by Ḥasan b. Yūsuf Sindī.
Date, A.H. 887.

Signature of 'Abd al-rahmân b. 'Alawî al-'Aidarûs, among others, on the title-page.

Cat. 232, xxvii. (?)

173.

2234. Size $12\frac{1}{4}$ in. by $8\frac{1}{2}$ in.; foll. 138. About
thirty-two lines in a page.

كتاب بمحجة المخالف، وبغية الامائل، في السير والأخلاق
والشمائل، في سيرة سيد الاواخر وال اوائل.

A compendious work on the life, person, and character of Muḥammad, by ABU ZAKARIYĀ 'IMĀD AL-DÍN YAHYĀ B. ABU BAKR 'AMIRI (d. A.H. 893), who completed it, according to the epilogue, in Ramadān, 855.¹

Cf. H. Kh. ii. 74, and Stewart's Catal. 33.

This work is divided into three parts (قسم), a survey of which is given at the beginning. Part I. في تلخيص سيرته صلعم من مولده الى وفاته وما يتعلق بالقسم الثاني في اسمائه. II. in six chapters. III. والكرمة وخلقته الوسيمة وخصائصه ومعجزاته وباهر آياته

¹ The present MS. has the date, Friday, 10 Ramadân, which is not correct.

القسم الثالث في شمائله وفضائله، III. واقواله وافعاله في جميع احواله، in three chapters.

The author used the works of various predecessors, among whom he points out Ibn Ishâk and Tabârî, Tirmidhî and Ibn Hibbân, and 'Iyâd.

Plainly written, by Sa'îd b. Salâh الفقیلی (?), apparently in Southern Arabia. Headings in large characters. Coloured lines round the pages of the first portion. Notes. Foll. 106 and 116 have been misplaced; they should stand together between foll. 60 and 61.

Signatures of various owners: first a prince named **احمد بن حسن بن اسحق بن امير المؤمنين المهدى** لدین الله **احمد بن حسن**, Ramaḍān, 1158; then 'Abd al-rabb, of Kaukabān, A.H. 1159; after him his daughter Fāṭimah, A.H. 1177, etc.

[Coll. Fort William, 1825.]

174.

2296. Size 8 in. by $4\frac{1}{2}$ in.; foll. 500. Seventeen
lines in a page.

Another copy of the preceding work. Well written, by Jamāl ‘Alī.

The epilogue of the author varies from the preceding MS. The date is also different, and apparently correct, namely Sunday, 14 Ramadân, 855.

[Coll. Fort William, (1809) 1825.]

175.

B 72. Size $8\frac{1}{2}$ in. by $6\frac{1}{4}$ in.; foll. 160. Seventeen
lines in a page.

A portion of the same work, containing the 3rd and 4th chapters of the first part.

Clearly written.

176.

829. Size $7\frac{3}{4}$ in. by $4\frac{3}{4}$ in.; foll. 415. Mostly
nine lines in a page.

A detailed description of the world to come, founded upon the Koran and the tradition, and entitled **البدور السافرة في امور (احوال) الآخرة**, by JALÂL AL-DIN SUYUTÎ (d. A.H. 911). See H. Kh. ii. 30.

قال الشيخ الامام العالم العلامة جلال الدين ابن سيدنا الشيخ الامام العلامة كمال الدين ابى بكر السيوطى الشافعى نفعنا الله تعالى ببركته ورحم سنه وسلفنا به الحمد لله الذى خلق السموات والارض وجعل الظلمات والنور الخ.

In about a hundred and forty chapters, a list of which precedes (fol. 1-8). The first treats of the end of the world (اقراض الدنيا والنفح في الصور).

The author's epilogue contains no date.

Clearly written in Nasta'lik, breadthways like Sanskrit books. The colophon runs as follows : وقد وقع الفراغ من تحرير هذه النسخة الكريمة الجليلة المسمى بيدور السافرة في احوال آخرة من تاليف الشيخ الامام الفاصل شيخ جلال الدين السيوطى تغمده الله بغفرانه في سبع وعشرين من شهر الشوال يوم الجمعة سنة ١٠٩٩ في بلدة دار السرور برهانپور حرسها الله عن الآفات والشرور بيد الصيف العاصي الراجى الى رحمة الله الحنان المنان فقير قطب الدين ولد محمد سعيد الصوفى البرهانپورى ابن شہباز (؟) خان غفر الله لي بما أخ.

Explanatory notes, drawn from various works, on the margin.

One leaf is wanting after fol. 411.

Seal of Amjad Khân, a servant of 'Alamgîr II.

[Johnson.]

177.

2738. Size 8 $\frac{3}{4}$ in. by 6 in.; foll. 116. Nineteen lines in a page.

لقط المرجان في احكام (sic) الجن تاليف الشيخ الامام العلامة الرحلة الفهامة المحقق المدقق عبد الرحمن ابو الفضل جلال الدين السيوطى رحمه الله تعالى.

A treatise of Suyûti on the nature and history of demons and the devil, according to the tradition, properly styled لقط المرجان في اخبار الجن. Cf. H. Kh.

v. 328, and Cat. Lugd. iv. 257. It is an abstract (تلخيص) of Badr al-din Shibli's (d. A.H. 769) work on the same subject, entitled آكام المرجان في احكام الجن, on which see H. Kh. i. 386.

This treatise begins with a succession of short paragraphs, ذكر خلقهم, ذكر وجودهم etc., and concludes with two long chapters, جامع من اخبار الجن and جامع من اخبار الشيطان.

Well written. Dated ٥ Shawwâl, 1115 (شهر شوال سنة خمس عشر مائة الف). Preceded by a list of contents. Worm-eaten. The leaves have been misplaced in binding; they should stand in the following order: foll. 1-9, 26-57, 18-25, 10-17, 58-116.

[Bibl. Leydeniana.]

178.

B 82. Size 8 in. by 5 in.; foll. 12. Fifteen lines in a page.

In what manner Muhammad, and the other prophets, remain alive in their graves. A discussion by Suyûti, being in answer to a question which was put to him on that subject. It is entitled, according to the conclusion, انباء الانبياء بحياة الانبياء. See H. Kh. i. 443, and Bibl. Sprenger. 1960.

قال رحمة الله الحمد لله وسلم على عباده :
الذين اصطفى وقع السؤال قد اشتهر ان النبي صلعم
حي في قبره وورد انه صلعم قال ما من احد يسلم على
الارد الله على روحى حتى ارد عليه السلام ظاهرة
مقارقة الروح له في بعض الاوقات فكيف الجمع وهو
سؤال حسن يحتاج الى النظر والتأمل فاقول حياة النبي
صلعم في قبره هو وسائل الانبياء معلومة عندنا علمًا قطعيا.

Well written, of the twelfth century.

The title of the book is in a different hand. Signature of 'Abd al-rahmân b. 'Alawî al-'Aidarûs. Cat. 223, xi. 1.

179.

351. Size $11\frac{1}{4}$ in. by $6\frac{1}{2}$ in.; foll. 364. Thirty-one or thirty-three lines in a page.

A Biography of Muḥammad, compiled by Shihāb al-dīn Aḥmad Ḳastalānī (d. A.H. 923), and entitled المواهِبُ الْلَّدْنَيَةُ بِالْمَنْحِ الْمُحَمَّدِيَّةِ. Cf. H. Kh. vi. 245; Flügel, Hdss. Wien, ii. 341; Cat. Mus. Brit. 98. Printed with the commentary of Zarqānī, at Būlāk, A.H. 1278, in 8 vols.

The author's conclusion is wanting. Written alternately in two small hands, on tinted paper. Coloured lines round the pages.

Seal of Nuṣrat Jang, A.H. 1175.

[Tippu.]

180.

764. Size $10\frac{3}{4}$ in. by $6\frac{1}{4}$ in.; foll. 429. Twenty-five lines in a page.

Another copy of the same work, containing at the end the author's conclusion. He completed his work on the 2nd Shawwāl, 898, and finished the fair copy on the 15th Sha'bān, 899. The original of the present copy was dated 10th Ṣafar, 904, Makkah.

Well written. Some notes. Preceeded by indices.

On the first fol. is a sketch of the life of the author, taken from the biographical history of the tenth century,¹ by Ibn 'Abdūs. According to this, Abu'l-'Abbās Aḥmad b. Muḥammad b. Abu Bakr Ḳaisī Ḳastalānī Miṣrī Shāfi'i was born at Cairo on the 12th Dhu'l-ka'bah, 851, and became a pupil of Khālid Azharī, Sakhāwī, and others. His controversy with Suyūtī, alluded to by H. Kh. (l.c.), is also related here.

The MS. has once been a وقف.

181.

2264. Size $8\frac{1}{2}$ in. by 6 in.; foll. 191. Twenty-three lines in a page.

A defence of the orthodox doctrine on the Khalifate, or the righteousness of the three predecessors of 'Alī, against Shi'ahs and heretics, by Shihāb al-dīn Aḥmad b. Ḥajar Haithamī Makki (d. A.H. 973).

It is entitled الصواعق المحرقة.

النور السافر في أخبار أهل القرن العاشر¹

See H. Kh. iv. 110,¹ for an abstract of the preface. Cf. Bibl. Sprenger. 708, and Stewart's Catal. 136.

This work is mainly founded on the Sunnī tradition and on old authors. The above title, and the name of the author, do not occur in the text. There are really eleven chapters instead of ten, as stated in the preface,² viz.: I. (fol. 6v.) فِي بَيَانِ كِيفِيَّةِ اكَايِرِ ; خِلَافَةِ الصَّدِيقِ فِيمَا جَاءَ عَنْ اكَايِرِ II. (fol. 40v.) ; اهْلَ الْبَيْتِ مِنْ مَزِيدِ الشَّنَاءِ عَلَى الشَّيْخِيْنِ III. (fol. 44) فِي بَيَانِ افْضَلِيَّةِ ابْنِ بَكْرٍ عَلَى سَائِرِ هَذِهِ الْأَمَّةِ IV. (fol. 68v.) فِي خِلَافَةِ عُمَرِ (V. (fol. 70v.) فِي خِلَافَةِ عُمَرِ (VI. (fol. 80v.) فِي خِلَافَةِ عُثْمَانِ (VII. (fol. 83) فِي خِلَافَةِ وَمَآثِرِ (VIII. (fol. 89) فِي فَضَائِلِ وَمَآثِرِ (IX. (fol. 92v.) فِي مَآثِرِ وَفَضَائِلِ (X. (fol. 103v.) فِي فَضَائِلِ (XI. (fol. 108-158) فِي خِلَافَةِ الْحَسَنِ وَفَضَائِلِ اهْلَ الْبَيْتِ النَّبِيُّوِيِّ . There follows (foll. 158-168) a supplement to the last chapter, containing extracts from a treatise on the same subject (البيت), by Sakhāwī (Muḥammad b. 'Abd al-rahmān, d. A.H. 902), with which the author became acquainted fourteen years after the completion of the present work, when numerous copies of the latter had spread all over the world ("the farthest West, Transoxania, Kashmīr, India, Yaman, etc."). Though these extracts were not considerable, and could easily be added as marginal notes, yet it seemed to him impossible to gather all the copies of the text for that purpose (!). He therefore gives them separately, divided into four short chapters (باب). The work concludes with a double appendix (خاتمة), fol. 168v.: فِي امْرُورِ مَهْمَةِ فِي بَيَانِ اعْتِقَادِ اهْلِ السُّنَّةِ وَالْجَمَاعَةِ: and fol. 174: من (ف. r.) الصَّحَابَةِ الْجَمَاعَةِ .

Carefully written, by Sulaimān b. 'Abd al-karīm Khaṭīb Sanabānī (السنابي, sic)³ Shāfi'i. Dated Wed-

¹ The correct title of the work is given in Add. et Corr. vii. 780.

² See H. Kh. l.c.

³ Probably of Sanabān in Yaman. See Yākūt, iii. 151.

nnesday, 10 Rajab, 995. An index to the work is on the title-page.

The last pages (foll. 188v.-191) are filled with extracts from Suyūṭī's *منهاج السنة*, etc., ill written.

The book bears only a modern inscription, which begins: *كتاب الصواعق المحرقة لاخوان الشيطان والابداع والخلال والزندقة تاليف الامام الخ*. In an Oriental binding of brown leather.

[Coll. Fort William, 1825.]

182.

B 603. Size $10\frac{1}{4}$ in. by $6\frac{1}{2}$ in.; foll. 221. Seventeen lines in a page.

Another copy of the preceding work, which appears to have been made for Prince 'Āzim, the son of Aurangzib. Well written. Dated 5 Ramadān, year 43 of 'Ālamgīr (=A.H. 1111). Prefixed is a detailed list of contents, which, however, seems to be simply copied from the original MS. This latter was dated Thursday (يوم الخميس), 7 Safar, 1078. Worm-eaten.

Seals of a servant of 'Āzim Shāh, and of Arshad Khān, a servant of Shāh 'Ālam, A.H. 1120.

[Johnson.]

183.

B 374. Size $6\frac{1}{2}$ in. by 4 in.; foll. 157. Between twenty-two and fourteen lines in a page.

An incomplete copy of the same work, written in various Nasta'lik hands.

The beginning is wanting, and there are defects after foll. 58, 64, 94, and 148. The work terminates on fol. 151v., l. 1, where it is immediately followed by an extract from Abu'l-Sa'ādāt [IBN] AL-ATHIR's *كتاب المختار في مناقب الأخيار*.

Fol. 157, a stray leaf, probably belongs to the same extract.

Cat. 226, xxxvi.

184.

B 457. Size $8\frac{1}{4}$ in. by 6 in.; foll. 22. Seventeen lines in a page.

A fragment of the same work, containing the preface and part of Chap. I.

¹ Sic. Cf. H. Kh. v. 438.

Plainly written, on European paper, of the middle of the twelfth century.

Inscribed: این رساله در تحقیق خلافت شیخین در علم کلام. Cf. Catal. 226, xxxviii.

185.

B 363. Size $10\frac{1}{4}$ in. by $7\frac{3}{4}$ in.; foll. 461. Nineteen lines in a page.

كتاب الزواجر عن اقتراف الكبائر تصنیف الامام العالم العلامه العارف بالله الشیخ احمد بن حجر العیشی مصنف الحکمة وغيرها الخ.

A diffuse treatise on mortal sins, founded upon the tradition, by AHMAD b. HAJAR Haithamī. It has been printed at Bûlâk, A.H. 1284. Cf. Stewart's Catal. 151.

The author, who does not give his name, tells us that he began this treatise in A.H. 953, at Makkah (أم القرى), and that he made use of a work of Abu 'Abdallah Dhahabī (d. A.H. 748). The treatise consists of an introduction (مقدمة), on the definition of mortal sin, etc., and two parts (باب), one (fol. 23) treating of the "internal" or mental sins (الكبائر الباطنة), and the other (fol. 108) of the "external" sins, or crimes in practise (الكبائر الظاهرة). The latter is divided into special chapters, according to the system of the law-books, باب الخاتمة, fol. 436) treats of four subjects: I. of penitence (التوبه); II. (fol. 440) of the day of judgment; III. (fol. 448v.) of Hell; and IV. (fol. 452) of Paradise, and it concludes with a prayer.

Well written. Dated as follows: عشية يوم الخميس وعشرون خلت من شهر المحرم عاشورا سنة الف ومائة وأثنى عشر من الحجرة. This copy was made by 'Abd al-rahmān b. Sulaimān¹ . . Bā Faḍl, by order of Wajīh al-dīn Saīyid 'Abd al-rahmān b. 'Alawī b. Ahmad al-'Aidarūs Bā 'Alawī Husainī.

The signature of Wajīh al-dīn is at the end and on the title-page; the above title is also in his hand-writing.

Cat. 223, x.

¹ The following word is effaced.

186.

2222. Size $7\frac{1}{2}$ in. by $4\frac{1}{2}$ in.; foll. 54. Fifteen lines in a page.

A short Collection of Traditions and Sentences, for devout purposes, styled *منيّات*. It is ascribed here (and also in Stewart's Catal. 159, xi.) to Ṣafī al-dīn Al-ḥamad b. ‘Alī, commonly called IBN HAJAR, but elsewhere to Al-ḥamad b. Muḥammad Hajari. See H. Kh. vi. 161, and Catal. St. Petersb., 213, 5 (where the patronymic is pronounced *الحجّري*). Which form of the name is correct, and whether one of the two famous Ibn Hajar is to be understood, is not ascertained. The work is divided into ten chapters, arranged by the numbers 1–10, so that the sentences contained in each chapter have a relation to its number by their structure and partition, or enumerate as many things, etc.

الحمد لله الذي علم بالقلم علم
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الإِنْسَانَ مَا لَمْ يَعْلَمْ وَالصَّلْوةُ وَالسَّلَامُ عَلَى نَبِيِّهِ مُحَمَّدٌ سَيِّدِ
الْأَرْبَابِ وَالْعَجَمِ فِيهَا الْكِتَابُ الْمُسَمَّى بِالْمُنِيَّاتِ تَصْنِيفُ
الشَّيْخِ السَّلَامِ (sic) الْعَالَمِ الْعَالَمِ زَيْنِ الْقَضَاءِ شَارِحِ
الْأَحَادِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اَحْمَدُ بْنُ عَلَى
الْمَعْرُوفِ بِابْنِ حَبْرٍ رَحْمَةُ اللَّهِ عَفْيَ عنْ (sic) وَجْهِ
الْمُسْلِمِينَ آمِينٌ هَذَا مُنِيَّاتٌ عَلَى الْاسْتِعْدَادِ لِيَوْمِ الْمَعَادِ
فَانْ مِنْهَا مِثْنَى وَثُلَاثَ (sic) وَرِبَاعٌ إِلَى عَشَارٍ فَامَا مَا
يَكُونُ مِثْنَى فَمِنْهُ مَا رُوِيَ عَنِ النَّبِيِّ الْحَمَدِ

As the exordium differs from that quoted in H. Kh., and from that of the following MS., none of them seems to be authentic.

Well written, by one Ya‘kūb; of the twelfth century.

The last pages contain a saying of the Prophet, concerning the visits of the spirits of the deceased to their old haunts; an explanation of the word *صوفي*, in Persian, extracted from the *كتشاف اللغات*, etc.

[Coll. Fort William.]

¹ Cf. Sā. 96, 4, 5.

² ما يكون is added on the margin.

187.

1242. Size $8\frac{1}{4}$ in. by $4\frac{3}{4}$ in.; foll. 31. Mostly fifteen lines in a page.

Another copy of the preceding work, somewhat abridged.

الحمد لله في كل حين وآوقات، والصلوة والسلام على رسوله أشرف الخلائق والبريات، هذه منيّات على الاستعداد ليوم المعاد صنفها صفي (sic) معتمدًا للنسخ والوداد مما صنفه الشيخ زين القضاة رحمة الله تعالى فان منها ما يكون مثنى وثلث ثلث الى تمام العشر.

The concluding portion is omitted. Boldly written. كتبه فقير حقير خدا
پرست خاکپای درویشان حق جان محمد ولد مخدوم
حسن على ادام الله ... يوم السبت في وقت
الظهر بتاريخ ۱۰ شهر ربیع الاول سنة ۱۰۷۸.

Additions to the text in the same hand, and various Persian notes and interlineations. The title-page is filled with several apophthegms of the Prophet.

[Tippu.]

188.

B 111. Size $10\frac{1}{2}$ in. by 7 in.; foll. 140. Twenty-five lines in a page.

A fragment of a large Collection of Traditions. The name of the author is not to be found, the first leaf being wanting. It appears, however, from the detailed index to the whole book which fills up the first eleven leaves, and from recent inscriptions, running *الاكمال* *لمنهج العمال* and *اجزاً منهج اعمال* *لمنهج العمال*, that this is the work of ‘Alī b. Husām al-dīn Muṭṭaki (d. A.H. 975), described in H. Kh. iii. 553 and 616, as a combined and newly arranged edition of Suyūṭī’s *الجامع* (*الزيادة*) (*الصغير*) and the supplement to it (*الزيادة*). It is entitled *منهج العمال* (*الصغير*) and the supplement to it (*الزيادة*). منهج العمال في سنن الاقوال.

The single books (كتاب) are arranged alphabetically, and subdivided into chapters (باب) and sections (فصل). Each of the latter has a double appendix, inscribed *الافعال* and *الاكمال*. The books from which the tradi-

tions are taken are always marked, the same abbreviations being used as in Suyûti's work.¹

The present fragment comprises only two books, viz., I. كتاب الائمه والاسلام. فـ في لواحق. 3. في الاعتصام بالكتاب والسنة. 2. تعريفهما في الاخلاق. II. (fol. 54) في الاخلاق, in two chapters: 1. في الاخلاق والافعال المحمودة. 2. والافعال المذمومة. The details of both these chapters are also arranged alphabetically.

Plainly written in three different hands, and terminating abruptly. Marginal notes. The final leaves much injured. A slight defect after fol. 43.

Cat. 224, xxii.

189.

2060. Size 8½ in. by 6 in.; foll. 367. Nineteen lines in a page.

كتاب روضة الابرار في سير النبي المختار

A compendious work (مختصر) on the life and the excellency of the Prophet, by 'ABDALLAH b. KHAIR b. ABU'L-MAFÂKHIR TAMIMI. Cf. Stewart's Catal. 31, cix.

The author says in the preface that his work is an abridgment of the مولد المصطفى, a work written in Persian, by (Sa'id al-din) Muhammed b. Mas'ud Kâzarûni (d. A.H. 758),² to which he added extracts from the معالم التزيل of Muhyi al-sunnah (Baghawî), from the كتاب السير by Kiwâm al-sunnah Abu'l-Kâsim Ismâ'il (b.) Muhammed b. al-Fâdil Iṣfahânî (d. A.H. 535),³ and also from Ibn Kutaibah's (d. A.H. 276) كتاب المعارف and 'Iyâq's الشفاعة. The arrangement he adopted unaltered from Kâzarûni's work. The first part (قسم) contains seven⁴ chapters, the second and the third eight,⁵ and the fourth eleven

¹ See H. Kh. iii. 550.

² Cf. H. Kh. vi. 167, where it is called المنتقى في سير النبي المصطفى.

³ Perhaps the same as the دلائل النبوة mentioned in H. Kh. iii. 237.

⁴ Instead of eight, as stated in H. Kh.

⁵ Instead of nine, as H. Kh. has.

chapters, each of the latter comprising one of the years of the Hijrah. The appendix خاتمة الكتاب (fol. 288) treats of various more dogmatic questions, in seven chapters, I. فـ في ثناء الله تعالى عليه الخ. II. اوصافه الخ, etc. To this is added another appendix (fol. 363, after the original conclusion) in three sections, on which the author speaks as follows: يشتمل على رأى النبي في المنام وآداب من أراد زيارته ذكر من رأى النبي في المنام وآداب من أراد زيارته وذكر أهل بيت رسول الله والصحابية على طريق الاجمال الخ.

Plainly written. The name of the transcriber and the date are found in a note on the title-page, which runs as follows: أما بعد فقد حصل هذا الكتاب المكرم العظيم لنفسه افتر العباد واحوجهم اليه (sic) عوض بن السيد شيخ بن طه (? بن عوضه (sic) با عقبيل السقاف عامله الله والوالديه وجميع المسلمين بالطافه . . . وكان الفراغ من تحصيله يوم الاحد ٢١ في صفر الخير سنة ١٢٨٠ من المجرة الخ.

The end is wanting. Fol. 240 should be placed after 242, and fol. 247 after 244.

[College of Fort William, (1809) 1825.]

190.

B 107. Size 10½ in. by 6½ in.; foll. 82. Fifteen lines in a page.

رسالة المعراج, by 'ALAM ALLAH b. 'Abd al-razzâk Makki Hanafi.

الحمد لله الذي جعل المعراج الى اوج قربه دينه وطاعته فلما حدث فيها ما حدث (من فتنة الدين الخ), and that, after having wandered about for some time, he was invited to the court of a prince, whom he calls (fol. 2) مؤيد الدين المحمدي. To him he dedicates the present work, which he had begun several years before.

الحمد لله المبدع: The treatise commences (fol. 3v.):

المختار الواحد القهار. Various authorities, as late as Ibn Hajar Haithamî (d. A.H. 973), are quoted in it.

هذا ما تيسر لى في بيان المعراج المحمدى: Conclusion: واپراز اسرار ما وقع له صلعم في تلك الليلة المباركة من العنایات الربانية والرعایات الصمدانية الخ.

Well written, of the eleventh century. A defect after fol. 11.

Cat. 224, xvi.

191.

2341. Size 8 in. by 6 in.; foll. 46. Fifteen lines in a page.

I. Foll. 1-2: A prayer for Muḥammad, supposed to have been communicated by him to Maḥmūd of Ghaznah in a dream.

این درود معظم مُحَمَّد غزنوی را در خواب
محمد رسول الله آموخته.

II. Foll. 3-44: A Collection of Traditions from the Prophet, entitled **باب الاخبار**, by AHMAD b. 'ABDALLAH.

It is divided into forty chapters, each of which contains ten traditions. The Isnâds are generally omitted. Each tradition is followed by a *Persian* translation. This collection was printed at Bombay, A.H. 1280. Cf. Stewart's Catal. 164, xliv.

الحمد لله رب العالمين، قيوم السموات
الباب الاول. The first chapter is inscribed: والارضين
في فضيلة العلم والعلماء. A list of all the chapters is inserted after the preface.

Dated 1 Muḥarram, 1157.

III. Foll. 44v.-46: Various pious stories in *Persian*, concluding with blessings on Muḥammad.

Well written.

Seal of Tippu on the first page.

[Coll. Fort William, 1825.]

192.

2340. Size 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.; foll. 8. Thirteen lines in a page.

Forty Sayings of the Prophet, with a paraphrase in *Persian* verse, preceded by a preface also in *Persian*. Cf. Stewart's Catal. 158.

صحیح ترین حدیثی که راویان لا یؤمنون احدکم The first tradition is: . مجلس دین الخ حتى يحب لأخيه ما يحب لنفسه.

Conclusion: تمت ترجمة الأربعين بتوفيق من هو خير ناصر و معين الخ.

Neatly written in Nasta'liq, by Muḥammad Maḥdī b. Hājjī 'Abd al-hādi. Ornamented.

[Coll. Fort William.]

193.

630. Size 9 $\frac{1}{4}$ in. by 6 in.; foll. 8. Eleven lines in a page.

Another elegant copy of the same work, without the preface. The text of the traditions written in Thulth, the paraphrase in Naskh. Tastefully ornamented in colours.

Seal of Nuṣrat Jang.

[Tippu.]

194.

2040. Size 11 $\frac{1}{4}$ in. by 7 $\frac{1}{2}$ in.; foll. 8. Thirteen lines in a page.

Another copy of the same, also without the preface. Well written in Thulth and Nasta'liq, and ornamented in gold and blue. Scribe, بخش الله ولد سلطان مُحَمَّد الخوافی.

Seal of 'Abd al-ṣamad Khân Dilîr Jang, A.H. 1189.

[Coll. Fort William, 1825.]

195.

2279. Size 8 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.; foll. 99. Fourteen lines in a page.

A selection of Traditions from the Prophet, made by order of Tippu, by 'ABD AL-RĀHMĀN b. 'ABD AL-MĀLIK. It is derived from the six canonical collections, and divided into ninety-two chapters, according to the numerical value of the name **محمد**, and hence entitled **الجامع المحمدی**. Cf. Stewart's Catal. 157, xciii. (?) The text is accompanied by a *Persian* interlinear translation.

تحمد لهم والحمد لله رب العالمين، راجعة اليك....
واما بعد فيقول العبد المفتقر الى رحمة الله تعالى عبد

الرَّحْمَنُ بْنُ شِيْخِ الْعَارِفِينَ عَبْدِ الْمَالِكِ غَفَرَ اللَّهُ ذِنْبِهِما
لَمَا اشَارَ السُّلْطَانُ الْأَعْظَمُ وَالْمُخَاقَانُ الْأَعْلَمُ الْأَكْرَمُ
السُّلْطَانُ الْمُنْصُورُ الْمُؤْيَدُ تَيْپُو سُلْطَانُ غَازِي قَرِيشِي نَسْبًا . .
إِلَى انتِخَابِ الْأَهْدَى سَيِّدِ الْأَنَامِ عَلَى عَدْدِ أَسْمَاءِ
الْمُحَمَّدِيِّ (sic) عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لِغَوَائِدِ جَمِيعِ أَهْلِ
الاسْلَامِ فَاقْتَبَسَ مِنْ مَصَابِيحِ الصَّحَاجِ السَّتَّةِ أَهْدَى

وَاحْبَارًا وَمِنْ آيَاتِ كَلَامِ اللَّهِ أَنوارًا فَسَمَّيْتَهُ بِجَامِعِ
الْمُحَمَّدِيِّ (sic) الْخَ.

The first chapters treat of the holy war.

Written in a large plain hand, the Persian interlineation in Nasta'lik. Preceeded by a list of contents in Persian (foll. 1-2).

[College of Fort William, 1825.]

SCIENCE OF TRADITION.

196.

B 86. Size 10 in. by 6 in.; foll. 65. About twenty lines in a page.

كتاب المغایث من مختلف الحديث

A treatise on Discrepancies in Traditions, by MĀMŪD B. TĀHIR B. AL-MUZAFFAR SANJĀRĪ.

This MS. is imperfect at the beginning and end; it commences now with the following verses, which belong to the preface:

حسنُ الْخَلْقِ جَمِيلٌ حَلَقَةً (sic) جَوْدُهُ يَسْبِقُ جَوْدَ الْمَطَرِ
عَالَمٌ بَلْ عَالَمٌ فِي جَسَدٍ قُرِنَتْ أَرْأَوَهُ بِالظَّفَرِ
لَسْتُ ادْرِيَ خَلَقَهُ أَحْسَنُ أَمْ خَلَقَهُ امْ لِفَظَهُ كَالدُّرُّ
لَيْسَتِ الشَّمْسُ تَضَاهِيهُ سَنَّا وَجْهُهُ أَخْجَلُ نُورَ الظَّمَرِ
رَاحَةُ الزُّوَّارِ فِي رَاحَتِهِ حُلْقَتْ لِلنَّفْعِ لَا لِلشَّرِّ

The author says subsequently that in the course of his studies he read the *Mu'taffaf al-Hadīth* of *Kutabī* (*i.e.* Ibn Kūtāibah, d. A.H. 276).¹ The present treatise is an abridgment of that work, with additions by the author. It tries to solve the discrepancies between single traditions, as well as between traditions and the Koran. The disreputable traditions are intro-

duced, the one by حديث آخر, the opposite by الجواب, and the solution by فان قبل. The author dedicated his work to المجلس العالى المؤيدى النظامى القوامى العضدى الجلالى فى حلقات التزيل، ومتعدد التاویل ومتختلف القراءات.

Written in different hands, of about the tenth century. Much is wanting at the end. Single leaves are also missing after foll. 7, 10, and 11. Fol. 3 is much torn.

كتاب عقاید تنزیل. Cf. Cat. 226, xxxiii.

197.

2347. Size 7½ in. by 5¾ in.; foll. 44. Thirteen lines in a page.

الالفية

A treatise in verse on the Science of Tradition, by 'Abd al-rahmān b. al-Husain Athārī 'Irākī (d. A.H. 806), composed in A.H. 768. It is chiefly an abstract of the علوم الحديث of *Ibn al-Salāh* (d. A.H. 643). Cf. H. Kh. i. 416, and Flügel, Hdss. Wien, iii. 82.

Well written, by Abu'l-su'ud b. 'Izz al-din المنوفي, and dated Thursday, 2nd Dhu'l-hijjah, 1146. With vowel-points. The headings in the Thulth character.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

¹ See on this work, H. Kh. v. 463 and i. 198, and Cat. Lugd. iv. 54.

198.

B 104. Size $7\frac{1}{4}$ in. by $5\frac{1}{2}$ in.; foll. 147. Twenty-one lines in a page.

الجزء الاول من كتاب الايصال بتكميلة التنكية على ابن الصلاح جمع شيخنا العلامة .. شباب الدين ابن حجر تعمده الله برحمته.

IBN HAJAR 'ASKALANI's (Abu'l-fadl Ahmad b. 'Ali, d. A.H. 852) Glosses on the Sciences of the Hadith of Ibn al-Shalâh (Abu 'Amr 'Othmân Shahrazûrî, d. A.H. 643), and on the annotations on that work by 'Irâkî. Cf. H. Kh. iv. 250.

These glosses begin with the preface (خطبة) of Ibn al-Shalâh. The last heading which occurs is (fol. 142): القسم الثاني والعشرون معرفة المقلوب (هذا آخر ما وجد بخط شيخ الاسلام رضه) at the end (الاصل) and the (فرع). It would appear that the work was never continued beyond this first volume.

Written in a good small hand, probably transcribed from the author's own copy. The passages commented are preceded by قوله ص or ع written over it, in order to distinguish the original text (الاصل) and the annotations of 'Irâkî (الفرع). Several blanks, intended in the author's copy for the full text of some quotations, which were never inserted, appear likewise in the present MS.

Bij. Libr., A.H. 1046. Seals of Muhammad 'Adil Shâh, and of two servants of 'Alamgîr (Aurangzîb), namely 'Inâyat Khân and Kâbil Khân. Cat. 224, i.

199.

2182. Size 9 in. by 5 in.; foll. 58. Fifteen lines in a page.

IBN HAJAR 'ASKALANI's Commentary (ممزوج) on his own نخبة الفكر, on the technical terms used in Tradition, entitled نزهة النظر في توضيح نخبة الفكر. Cf. H. Kh. vi. 316. Edited by Col. Nassau Lées, Calcutta, 1862 (Bibl. Indica).

Plainly written. Dated A.H. 1184. The distinction

of the text and the commentary is often inaccurate. Frequent glosses in the first portion.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

200.

B 109. Size 10 in. by $5\frac{1}{2}$ in.; foll. 102. Nineteen lines in a page.

A Commentary on the preceding work, probably that of 'Alî Kârî' (b. Sultân Muhammed Harawî, d. A.H. 1014), which is entitled مصطلح اهل الائمة على شرح نخبة الفكر. Cf. H. Kh. vi. 316, and Bibl. Sprenger. 485.

This commentary contains the complete text of Ibn Hajar. Begins: الحمد لله حمداً يوافي نعمه ويكافى مزيداً.

نسخة ... اعف عباد الله شريف ضيف الله بن المقفور المرحوم شر[يف] محمود الحسيني المكي بن المبرور المكروم (sic) شاه محمد خادم بيت الله الحرام غفر الله له ... وكان فراغه في بلد الدكن يدبور في ربيع الثاني سنة ١٥٢.

Some marginal notes.

Fol. 102v. An account of the seals of Muhammed and his three successors, and of those of Abu Hanîfah, Abu Yûsuf, and Shaibâni, beginning: في البستان لا ينتشش تم مختصر الوقاية: محمد (sic).

Cat. 224 (Osoole Hudeeth), ii.

201.

B 110. Size 8 in. by 4 in.; foll. 157. Seventeen lines in a page.

An indifferent copy of the same work, apparently transcribed from the preceding MS. The last sheet but one is missing (after fol. 147).

Cat. 224 (Osoole Hudeeth), iii.

¹ Sic, r. صبغة or ضيف.

L A W.

HANAFITES.

202.

1157. Size 9 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.; foll. 116. Thirteen lines in a page.

I. Foll. 1-4. A short treatise in explication of the following eight law terms: سنة، واجب، فرض، مفسد، مكروه، محروم، مباح، مستحب many chapters. According to the conclusion,¹ the materials were taken from the following works: المحيط، المتنقى، البداية وحاشيتها، الفتاوی الخانیة، الكبير، الحمد لله... اعلم ان العبد. Begins: ميزان الاصول. مبتلا.

It appears from a work printed at Dehli (about A.D. 1870), which contains glosses on the present treatise, that the name of its author is Tâj al-dîn الرکالی, and it seems to be entitled عمدة المیقین.

II. Foll. 5-115. كتاب القدوی. An abstract of Hanafite Law, by Abu'l-Husain Ahmâd b. Muhammâd Kûdûrî (Baghdâd, d. A.H. 428). It is also called القدوی، or merely مختصر القدوی. See H. Kh. v. 451; Aumer, Hdss. Münch. 84; Fleischer, Cat. Lips. 477, etc. Printed at Dehli, 1847, and subsequently.

This MS. begins: الحمد لله رب العالمين... قال: الشیخ الامام ابو الحسن (sic) احمد بن محمد البغدادی رحمة الله عليه كتاب الطهارات الاصل في وجوب الطهارات (sic) قال الله تعالى الخ.

Well written in Nasta'liq, by Shaikh Farid al-dîn Muhammâd b. Shaikh Hasan Muhammâd. Dated 5th Rabi' I., 1091. Covered with notes in different hands, and preceded by a table of contents.

Library of Faïdâbâd (Oudh). Seal of Mîr Muhammâd Asad Khân, A.H. 1185.

[“Tippu” (Johnson?)]

¹ The text is very inaccurate.

203.

2059. Size 8 $\frac{1}{2}$ in. by 6 in.; foll. 97. From fifteen to twenty-two lines in a page.

Another copy of the القدوی, somewhat differing from the preceding.

هذا كتاب الطهارة يا ايها الذين آمنوا and concludes with two Persian verses. Boldly written. Occasional notes. Interleaved with European paper, the first few pages of which contain notes and explanations in English.

This MS. came into the possession of A. Locket, at Baghdaâd, A.D. 1811. The following note is on the title-page: قد انتقل في تصرف تولية من الحاج عبد الفتاح افندي امام جامع حسين باشا, and some notes in Turkish, in the same hand, are on the last page. The MS. had been a وقف.

[Coll. Fort William, 1825.]

204.

11. Size 13 $\frac{1}{2}$ in. by 8 in.; foll. 243. Twenty-seven lines in a page.

A portion of the المبسوط, or system of Hanafite Law, by Shams al-a'imma Abu Bakr Muhammâd b. (Ahmad b.) Abu Sahl SARAKHSI (d. A.H. 490 or 500), who dictated the whole work during his imprisonment at Uzjand. See on it H. Kh. v. 363, and on the author, Flügel, Class. d. hanefit. Rechtsgel., p. 303, and also Hdss. Wien, iii. 201.

This seems to be the only fragment of the work extant. It is said to be the ninth volume, and contains the following books, each of which is subdivided into chapters: (fol. 53); العنق في المرض؛ العین والدین فرائض الخنزى؛ (fol. 97v.) الفرائض؛ الدور حساب الوصايا؛ (fol. 166) الخنزى؛ (fol. 161v.) الكسب؛ (fol. 190v.) الجیل؛ (fol. 205v.) الشروط؛ (fol. 170v.) الرغایع؛ (fol. 218) The name of the author (fol. 235).

is introduced at the commencement of each book, together with the notice, that it is his dictate. The last book is dated Thursday, 22nd Jum. II., 477.

كتاب العين والدين قال الشیخ الامام :
الاجل الزاهد شمس الائمه وفخر الاسلام ابو بکر محمد بن
ابی سهل السرخسی رحمه الله املا اعلم بان مسائل
هذا الكتاب وترتیبها من عمل محمد بن الحسن رحمه
الله.

Written in a large hand. Dated 25th Jum. I., 1150. The beginning and end are worm-eaten.

[Hastings.]

205.

B 349. Size about $10\frac{1}{4}$ in. by about $7\frac{3}{4}$ in.; foll. 229. Between twenty-four and twenty lines in a page.

The first part of a work on details of Hanafite Law, entitled خلاصة الفتاوی, by İFTRİKHĀR AL-DĪN TĀHIR b. Aḥmad b. 'Abd al-rashīd Bukhārī (d. A.H. 542, at Sarakhs). Cf. H. Kh. iii. 165 and 136; Flügel, Class. hanef. Rechtsgel. 318; and Stewart's Catalogue, 148.

This is a concise manual for judges, which the author wrote subsequently to his larger works, خزانة الفتاوى and نصاب الفقيه and الواقعات. The preface begins: الحمد لله الذي نجح الدين، ونصب عليه البراهين.

The present volume contains the following books, each subdivided into sections (فصل), which are numbered: الحیض (fol. 22) ; الصلوة ; الطهارة ; النکاح ; الحجج (fol. 84) ; الصوم (fol. 94) ; الزکوة (fol. 97) ; الطلق (fol. 128) ; الایمان (fol. 168).

آخر المجلد الاول من كتاب خلاصة الفتاوی :
ويتلacea فـ الثانـى كتاب البيـوع .

Exquisitely written. Several portions, including the commencement and the end, restored by more modern hands. A lacuna on fol. 57. The first leaves much injured.

Erroneously inscribed خزانة الواقعات . Cf. Catal. 228, xvii.

206.

976. Size $14\frac{1}{4}$ in. by 9 in.; foll. 596. Twenty-nine lines in a page.

المحيط سرخسی of H. Kh. v. 433, ١٤٦٣, or one of the editions of the work of RĀDĪ AL-DĪN SARAKHSI (Muhammad b. Muhammad, d. A.H. 544). See also H. Kh. v. 431 sq., and Flügel, Class. hanef. Rechtsgel. 317.

The authenticity of this work has been questioned from the very beginning, and it has also been confounded with the المحيط البرهانی (H. Kh. v. 431)—the latter certainly without reason, as both works are very clearly distinguished in H. Kh. i.e. The identity of the present text with the المحيط سرخسی is proved from the beginning and extracts of the preface as given by H. Kh. Less certainty may be attributed to his statement, that this is the larger edition in ten vols. The present text, at least, is complete in two vols. No other copy of the work is known to exist.

كتاب الطهارة to كتاب الاصطيادات. The order of arrangement differs much from that usually followed in Hanafite law-books.

Plainly, but not carefully, written in different hands. There is a colophon on fol. 305, according to which the preceding portion was finished at the beginning of Sha'bān, 24 Julūs. Coloured lines round the pages. Foll. 560v. and 561r. have been left blank by mistake.

[Johnson.]

207.

977. Uniform with the preceding MS.; foll. 464.

The second volume of the preceding work, extending from كتاب الفرائض to كتاب الذبائح.

Written in the same way as the preceding MS. Gold and blue lines round the pages. Rubrics occasionally omitted. Foll. 342-3 should stand after 347, and foll. 400-1 after 407.

Inscribed on the title-page: من كتاب المجزء الاول (sic) . Both this volume and the preceding bear a note of A.H. 1196, in which the work is styled المحيط سرخسی .

[Johnson.]

208.

B 356. Size 10½ in. by 7 in.; foll. 268. Twenty-three lines in a page.

A Commentary on a work on Hanafite Law, imperfect at the beginning, and without title. The author of the original work is only alluded to by the words **السيد الإمام المصنف**; however, from occasional quotations of other works, especially his **المنشور**,¹ he appears to be Sayyid *Nâṣir al-dîn Abu'l-Kâsim Muhammad b. Yûsuf Samarqandî Madanî* (d. A.H. 556),² and the work commented on here, his **الفتنة النافع**. Cf. H. Kh. vi. 291; Fleischer, Cat. Lips. 477 sq.; and Aumer, Hdss. Münch. 94.

The author of the commentary is the well-known *Abu'l-barakât 'Abdallah b. Ahmad Nasafî* (d. A.H. 711). This commentary is described by H. Kh. (l.c.), who also gives an abstract of the epilogue. It is probably entitled **المستضف**. The chief authority of Nasafî is *Badr al-din Kardarî* (*Muhammad b. Maḥmûd*), commonly called *Khwâharzâdah* (d. A.H. 651), the nephew of that *Kardarî* (*Shams al-a'immah Muhammad b. 'Abd al-sattâr*, d. A.H. 642) who is mentioned in the epilogue.³ Very likely, therefore, the "commentary by a disciple of *Kardarî*," subsequently noted by H. Kh.,⁴ is not different from the present work. Cf. Flügel, Class. 323.

Only the first words of the passages commented are given (with قولة), but the books, chapters, and sections of the original work are marked throughout. Hence it would appear that the Leipzig MS. is incomplete. The following headings are to be inserted into the list given in Fleischer's Catal. 478. After No. 11, **الظبّار**; after No. 14, **الحدود**; **الإيمان**; **الولا**; **المكاتب**; **العتاق**; after No. 29 is here only a "chapter" **السرقة**. No. 32, which is here inscribed **باب** (Bab).

¹ See on this work, H. Kh. vi. 186.

² This is undoubtedly the correct date, as it occurs severally in H. Kh., not 656, which he gives in describing the present work. Cf. especially H. Kh. vi. 107.

³ Cf. H. Kh. l.c. See on the two *Kardarî*, Flügel, Class. 319 sq. and 322.

⁴ Here I do not follow Flügel's translation.

is to be added **الاجارات** عن الرجوع; after No. 34, **الحالات**; **الكفالات**; **الافتراضات**; **الدعوى**; **الشهادات**; **احياء الموات**; **المزارعة**; **المضاربة**; **الرهن**; **الصلح**; **الديات**; **الجنایات**; **المأذون**; **الحجر**; **الاكراد**; **الاشرة**; **الخنزى**; **الوصايا**; **المعاقل**.

The beginning of this MS. (20 foll.) has been wanting for at least two centuries. The first words are: مرضه بالتحرك. The final portion has been partly destroyed by white-ants. Still, the MS. is valuable enough, as it is written in a very good hand, though without diaeritical points, and, as far as can be made out from the conclusion, seems to have been transcribed by the author himself. Unfortunately, the passage is much injured. After a short prayer, the author says: قال العبد الص[عييف] . . . احمد النسفي . . . رتب هذا . . . [غفر الله له ولوالديه واحسن اليهما واليه] (?). Then follows the statement quoted by H. Kh. The last fol. is lost.

Corrections and additions in the same hand, but of different dates. Indistinct characters have been occasionally rendered clear on the margin (marked with بیان), and various readings added from another MS.

Inscribed اجزا جلد رابع هدایه, and again (fol. 140), كتاب فتاوى نسفي در علم فقه جلد دویم 227, i. 5 and 229, xxii.

209.

2239. Size 11½ in. by 6¾ in.; foll. 392. Twenty-five lines in a page.

A Commentary (مُمزوج) on *Rukn al-islâm's* (*Muhammad b. Abu Bakr Imâmzâdah Samarqandî Hanafî*, d. A.H. 573), **شرعة الإسلام**, by YA'KUB b. SA'YID 'ALI (Rûmî, d. A.H. 931). It is entitled: **مقاييس الجنان** و**مواقيع الجنان**. See H. Kh. vi. 1 and iv. 42, and for a full analysis of the **شرعة الإسلام**, Krafft, Hdss. orient. Akad. Wien, 163 sq. Cf. Catal. St. Petersb. 44, and Cat. Bodl. ii. 82.

¹ This word has been erased.

This commentary has been compiled from 120 works, such as commentaries on the Koran, collections of traditions, law-books, works on morals, dictionaries, grammars, etc. A list of them is given at the end of the work.

جَمِدًا مِنْ مِنْ عَلَى عِبَادَةِ نَعْمَةِ الْاسْلَامِ وَجَعَلَهُ :
Begins: شُرْعَةٌ وَمِنْهَا جَاهًا . The original work commences (fol. 4v.):
الْحَمْدُ لِلَّهِ الَّذِي دَلَّنَا عَلَى الطَّرِيقِ بِالشَّوَاهِدِ وَالْعِلَامِ .

Well written. The colophon runs as follows: كاتبه
احقر الناس محمد نصیر قریشی تحریر فی التاریخ پانزدهم
شعبان روز چهار شنبه سنه ۱۰۹۶ .

A list of the sections of the شُرْعَةِ الْاسْلَامِ is written on the fly-leaves. Worm-eaten.

[Coll. Fort William, 1825.]

210.

744. Size 11½ in. by 7½ in.; foll. 271. Twenty-nine lines in a page.

The first half of the فتاوى قاضي خان, or Legal Decisions, compiled by Fakhr al-din Abu'l-mahásin al-Hasan b. Manṣúr b. Mahmûd Úzjandí, commonly called KÂPÍKHÂN (d. A.H. 592). Cf. H. Kh. iv. 364; Flügel, Hdss. Wien, iii. 240; Cat. Mus. Brit. 724; and Aumer, Hdss. Münch. 89. Printed at Calcutta (Asiat. Lithograph. Press), 1835, in 4 vols.

This MS. is founded upon a dictate of the author's, given at his house, on the 6th Muḥarram, 578.

تم النصف الاول من : الخانية المسمى بفتاوى قاضي خان الخ 1108. Preceded by a table of contents.

این کتاب وقف 1118
شد از ملک قطب شاه، هر که خواند دعا بکند در حق
(sic) آین بی نوایہ سیبghat-allah Khân,
A.H. 1182.

[Hastings.]

211.

605. Size 10½ in. by 7 in.; foll. 385. Twenty-one lines in a page.

The first half of BURHÂN AL-DÎN Abu'l-Hasan 'Alî b. Abu Bakr b. 'Abd al-jalil MARONÎNÂNÎ's (d. A.H. 593) بدایة المبدی, which is a commentary on his own بدایة المبدی, on Hanafite Law. See H. Kh. vi. 479; Flügel, Hdss. Wien, iii. 202 sq., and Class. 316. The work was printed at Calcutta, A.H. 1234, and translated into English by C. Hamilton, London, 1791, and this translation edited for the second time by S. G. Grady, London, 1870.

Concludes with كتاب الوقف. Well written, by 'Alî b. Hasan Azharî, in Shawwâl, A.H. 861, في يوم السبت المبارك تاسع عشرین (sic) شوال المبارك سنة احدی وستین وثمانی مائة.

A table of contents is on the fly-leaves. Foll. 1 and 2, which are of a much smaller size, belong to a Persian treatise.

A splendid ornament, in gold and blue, is on the title-page (fol. 6r.), containing the following inscription: الاول من المبدی للشيخ الامام العالم عبد الجليل المغربي نانی (sic) رحمة الله.

According to notes at the end and on fol. 3, the book had been taken from Muḥammadābâd-Bîdar, and came into the Royal Library of Bijâpûr, in A.H. 1029. Seals of Mahmûd Khwâjâ Jahân, and 'Abd al-majîd Khân (A.H. 1145). In a rich Oriental binding.

[Tippu.]

212.

146. Size 12 in. by 7 in.; foll. 373. Seven lines in a page.

كتاب الزكاة. The first part of the *Hidayah*, concluding with

Plainly written in three different hands, Naskh and Nasta'liq, with frequent marginal notes.

[Tippu.]

213.

147. Uniform with the preceding MS.; foll. 419.

كتاب النکاح. The second part of the same, from كتاب الوقف.

Written in different hands, Nasta'lik prevailing, with numerous notes. Preceeded by a table of contents.

Both this volume and the preceding bear the seal of Khân Jahân. Cf. Stewart's Catal. 144, i.

[Tippu.]

214.

1776. Size $12\frac{1}{2}$ in. by 8 in.; foll. 174. Twenty lines in a page.

The first half of the *Hiddayah*.

Mostly written in an inelegant Nasta'lik hand, approaching Shikastah. Dated 25th Rabi' I., 1017.

تمت هذه النسخة المكرمة المكتوبة المصنفة
في علم الفقه من يد الصعيف التحيف الراجي إلى
رحمة الله تعالى محمد زمان (?) بن ملا الله بخش في
يوم الثلاثاء .. الخامس والعشرون من شهر ربیع الاول
(sie) سنة ١٠١٧

Covered with notes. On fol. 174 reeipes.

Signature of R. Johnson.

215.

1419. Size $10\frac{1}{4}$ in. by $7\frac{1}{4}$ in.; foll. 232. Eighteen lines in a page.

كتاب البيوع
The second half of the same work, from the beginning to the end.

Mostly written in a bold Nasta'lik hand; not quite finished, though a conclusion has been added, with the date, A.H. 1052. Copious marginal notes. Some portions supplied in two different hands.

[Johnson.]

216.

B 343A. Size $11\frac{1}{2}$ in. by 7 in.; foll. 387. Eleven, afterwards nine lines in a page.

كتاب الحجج،
The first portion of the *Hiddayah*, as far as

Plainly written in a Persian hand, of about the tenth century. Imperfect at the beginning¹ and end; single leaves are missing after foll. 47 and 96. Injured on the margin and stained.

¹ Forty-five foll. are wanting.

217.

B 343B. Uniform with the preceding MS.; foll. 244.

كتاب اللقطة،
Another fragment of the same, extending from

Written in two different hands. Imperfect at the beginning and end, and in many other places. Stained. Part of fol. 124 torn off.

This MS. and the preceding had been mixed together in utter confusion. Fol. 380 of the latter is inscribed: اجزا شرح هداية: شرح الهداية. Cf. Catal. 227, i. 7, 8 (?).

218.

1393. Size 12 in. by 8 in.; foll. 335. Twenty-nine and twenty-one lines in a page.

The first part of a copious Commentary on the *Hiddayah*, entitled النهاية في شرح الهداية. The author is Husâm al-dîn al-Husain b. 'Ali Shîhnâkî (d. A.H. 711), who completed his work in A.H. 700. See H. Kh. vi. 480, and Flügel, Class. 327. Cf. Stewart's Catal. 144, iii. No other copy seems to be extant.

This is the first commentary that was written upon the *Hiddayah*. The author began it at the exhortation of his Shaikh, 'Alâ al-dîn Muhammâd b. Ahmad b. 'Omar الساغری. Of the two Isnâds connecting him with Marghinâni, the one consists of three, and the other of two intermediate persons. He can by no means be called his pupil, as he is by H. Kh. (l.c.). The original text is distinguished by the word قوله.

The present volume consists of two separate portions. The first (foll. 1-183) contains the books الطيارات and الزكوة، and the second (foll. 184-335) the books الصلوة، الصوم، and الحجج. Plainly written. Two blanks on foll. 270 and 271, intended for drawings of the Mosque of Makkah, have never been filled up. Worm-eaten.

Seal and signature of a Saiyid named Ashraf b. 'Abdallah, who bought this MS. of Nûr Muhammâd صحاف، and seals of Faïd 'Alî Khân (A.H. 1174), and Muhammad Khîdr Khân (A.H. 1191).

[Tippu.]

219.

778. Size $8\frac{3}{4}$ in. by $5\frac{1}{2}$ in.; foll. 539. Twenty-seven lines in a page.

The first part of a Commentary on the *Hidāyah*, entitled, *العنایة*, by Muḥammad b. Maḥmūd b. Aḥmad Ḥanafī¹ (*Akmal al-dīn BĀBARTĪ*, d. A.H. 786). Cf. H. Kh. vi. 485; Cat. St. Petersb. 40; and Flügel, Class. 334 sq. The work was printed at Calcutta, A.H. 1247, in four vols.

This is also a commentary by قوله. The present volume comprises the first half of the *Hidāyah*, or the first two volumes of the aforesaid edition, and concludes: *نجز الجزء الثاني من العنایة في شرح المدایة*; *بحمد الله .. ويتلوه الجزء الثالث كتاب البيوع*; but the beginning of the second جزء is not marked.

Inelegantly written; the first two leaves restored by a more modern hand. Owing to the bad quality of the ink, the leaves had stuck together, and often could not be separated without injuring the writing.

This MS. was once a وقف.

[Hastings.]

220.

B 344, 347. Size $10\frac{1}{2}$ in. by 7 in.; foll. 624. Thirty-one, twenty-nine, and twenty-seven lines in a page.

Another Commentary (by قوله) on the *Hidāyah*, called *الكافیة*, by BURHĀN AL-SHĀRĪ'AH Maḥmūd b. 'Ubaidallah b. Maḥmūd Tāj al-shārī'ah Maḥbūbī, who flourished at the beginning of the eighth century (see the following MS.). Cf. H. Kh. vi. 483. The work was printed, together with the *Hidāyah*, at Calcutta, A.H. 1249, in four vols., and also at Bombay, A.H. 1280.

Originally in two separate volumes, each containing two of the Calcutta edition. Written in different hands, part of the second volume in a bad Nasta'liq. Vol. I. (as far as fol. 297) is revised throughout, and concludes with the date of the original copy (Rama-

¹ Thus the author names himself in the preface.

dān, 832). It is preceded by a different commentary on the preface of the *Hidāyah* (foll. 4-8), which, after an introductory line, begins: *الحمد لله افتتح الكتاب بالتسمية والتحميد*. Both vols. have tables of contents, in a modern hand. One leaf is wanting after foll. 21, and six after foll. 43. Fol. 39 is much injured. Stained.

Vol. I. has the correct title, but vol. II. is inscribed: *نهاية حاشیة هدایه جلد چهارم*. Cf. Catal. 227, ii., and i. 4.

221.

2555. Size 10 in. by 6 in.; foll. 329. Twenty-one or nineteen lines in a page.

A Commentary on *Burhān al-shārī'ah's*, or abridgment of the *Hidāyah*, compiled by his grandson (SADR AL-SHĀRĪ'AH) 'Ubaidallah b. Maṣ'ud b. Tāj al-shārī'ah b. Sadr al-shārī'ah (d. A.H. 747 or 745), who completed it in A.H. 743. It is called simply *شرح الوقایة*, but also goes by the name of its author, viz. صدر الشریعة. See H. Kh. vi. 460; Flügel, Hdss. Wien, iii. 209; Cat. Mus. Brit. 119, etc. Copies are frequent.

Written in different styles. Date, A.H. 965. Scribe, 'Abd al-rahīm (b.?) 'Omar. Frequent marginal notes; the margin, however, is injured. Stained.

Foll. 1-9 and 320-329 are filled with various extracts and notes.

Signature of Muḥammad Afḍal at the end.

[Bibl. Leydeniana.]

222.

2148. Size 10 in. by $6\frac{3}{4}$ in.; foll. 336. Seventeen lines in a page.

Another copy of the *شرح الوقایة*.

Well written, and finished on the 2nd Dhu'l-hijjah, 1055, by Nazar Muḥammad b. Molla Muḥammad Khuwārazmī. Notes have been frequently added on the margin by different hands.

Frequent impressions of the seal of 'Abd al-majīd Khān (A.H. 1145).

[Coll. Fort William, 1825.]

223.

362. Size $10\frac{1}{4}$ in. by 6 in.; foll. 554. Thirteen lines in a page.

Another copy of the *وِقَايَة*.

Well written, by Muhammad 'Akil b. 'Abd al-ghafūr. Copious notes have been added, partly by the same, and partly by Jamāl 'Alī, who also revised the latter portion.

Seals of 'Abd al-razzāk Khān (A.H. 1177) and 'Abd al-wahhāb Khān.

[Tippu.]

224.

1669. Size $10\frac{1}{2}$ in. by $5\frac{3}{4}$ in.; foll. 244. Twenty-seven lines in a page.

Another copy of the same *Commentary*.

تمت هذه الكتاب
 Plainly written. Conclusion: الشريفة المسمى بشرح *الواقية* بوقت مبارك ضحى تمام شود تحرير في التاريخ الحادى والعشرين من شهر مبارك رمضان سنة الف ثمان وتسعين، بعون الله الملك العزيز العلام مالك كمال محمد ابن محمد جيو مقدم ائمه كتاب هذا الكتاب فقير عبد الكريم بن امی جنی (sic)
 بوهرة ساكن قصبة بيجابور غفر الله لكاتبها وماليها الخ.^۱

Prefixed is a table of contents, in the same hand.

225.

1440. Size 11 in. by $6\frac{1}{2}$ in.; foll. 293. Twenty-three lines in a page.

Another copy of the same.

Plainly written, by the same scribe as the preceding MS. The colophon runs as follows: ختمت هذا الكتاب المسمى من شرح *وِقَايَة* في يوم الثاني بوقت عصر التاريخ التاسع عشر من شهر شعبان معظم سنة الف ومائة واربع، هذا الكتاب .. بيبى امتو السلام بنت ميان عمر شاه بن شاه محمد كتبه فقير عاجز يحتاج إلى شفاعة النبي صلعم عبد الكريم بن محمد امين ابن عبد الرحمن مرحوم غفر الله لكاتبها وماليها الخ.

Worm-eaten.

[Johnson.]

^۱ Compare the colophon of the following MS.

^۲ One word erased. A note on the fly-leaf referring to the lady owner is also partly erased.

226.

348. Size $12\frac{1}{4}$ in. by 8 in.; foll. 284. Nineteen lines in a page.

Another copy of the same.

Well written in Nasta'lik. The colophon runs as follows: قد وقع الفراغ من تحرير هذه الكتاب المسمى : بشرح *الواقية* في بلد الپسرور (?) بيد فقير الحقير دين محمد ابن دولت محمد بن شیر محمد عرب جهانملکی ومن هجرة النبی صلعم الف ومائة واربعون وتسعة سنة في يوم الجمعة بوقت الصبح في تسعة شهر محرم الحرام ومن سنة الجلوس محمد شاه تسعة عشر لیلم اغفر لکاتبه الخ.

With marginal notes. Stained by damp.

[Johnson.]

227.

B 351. Size $9\frac{3}{4}$ in. by $5\frac{3}{4}$ in.; foll. 214. Twenty-five lines in a page.

Another copy of the same.

Neatly written in two hands, with marginal notes. Of the eleventh century. Defects after foll. 41, 71, and 121. Part of fol. 13 is torn off. Injured and worm-eaten.

Seal of 'Ināyat Allah on the title-page, together with the following note: در اورنک آباد خجسته بنیاد این نسخه شریفه میسر شد.

Cat. 227, viii.

228.

B 348. Size $8\frac{1}{4}$ in. by $4\frac{3}{4}$ in.; foll. 286. Seventeen or sixteen lines in a page.

شرح *الواقية*.

Neatly written in Nasta'lik, with some notes.

The first portion (thirty-three foll.) is wanting.

Begins: ش ای من احدث فی رکوعه . There are also defects after foll. 126, 156, 176, and 183, and the last fol. is lost. Foll. 11, 105, and 106 are injured.

Cat. 227, viii. 5.

229.

B 341. Size 10 in. by $7\frac{1}{4}$ in.; foll. 145. Twenty-two lines in a page.

Another copy of the *وقاية*, imperfect at the beginning.

Well written in *Nasta'lik*, with copious notes. Conclusion: تمت هذه النسخة الشريفة على يد عبد الصعيف: الراجحى الى رحمة الله العالى جلامة بن عبد على بن ملأ امين شرعاً في يوم العشرين من شهر العشور سنة ثمان واربعين وتسعمائة في مدرسة عالية الغ بيك ميرزا العمورة في بلدة المحفوظة بخارا والله اعلم.

The beginning is much injured, and the whole is stained by damp. Begins: رأت الدم.

One portion is inscribed اوراق جلد دويم شرح مختصر *الوقاية*, and the other, اوراق شرح هدايه. Cf. Catal. 227, i. 6 (?) and 228, viii. 8.

230.

B 341B. Size 10 in. by $6\frac{1}{2}$ in.; foll. 193. Twenty-seven lines in a page.

Another copy of the same work, imperfect at the beginning, and much injured by insects, and by damp. The earlier portion is in a lamentable condition. Single leaves are missing after foll. 5 and 49.

Written in *Nasta'lik*, about A.H. 1000, and collated.

At the end an "introduction" on technical terms (اما) (*المقدمة فهى* (sic)), and *Persian* poetry concerning Muhammad.

231.

B 364. Size 10 in. by 6 in.; foll. 444. Twenty-one lines in a page.

A Super-commentary on the *وقاية*, by *أكھي یوسف* b. Junaid (Tukātī, commonly called Akhī Chalabī, d. A.H. 905), who compiled it during the years A.H. 891-901. It is entitled *ذخیرة العقی* في شرح صدر الشريعة العظمى, and dedicated to the Ottoman Sultan (Bâyazîd b. Muhammad Khân) b. Murâd Khân.¹ Cf. H. Kl. iii. 327 and vi. 460, 464, and also Flügel, Class. 346.

الحمد لله الذى شرح صدر الشريعة: الغراء، فملأه باحكام الشريعة الحنفية البيضاء اخي يوسف بن ابي حمزة المجيد المدرس باحد جنيد عفى الله عنهمما المجيد المدرس باحد (sic) and dates his work as follows: وكان ابتداء التاليف تقريباً في احدى وتسعين وثمانمائة وختامه في ثمان نى الحجة من حجة احدى وتسع مائة من الهجرة الخ.

This copy was transcribed for, and apparently in part by, A'azz al-din Muḥammad b. Shaikh Abu'l-ma'ali. Worm-eaten towards the end.

232.

B 350. Size $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.; foll. 244. Nineteen lines in a page.

الجزء الاول من حاشية حل الوقاية من تصنيف اخي زاده چلى

Another copy of the same work.

Well written, but not very correct. It was transcribed in A.H. 1029, at Burhānpûr, for Kādi Khūshhâl, who wrote the following note at the end: تم استكتابه وقت الاشراق يوم السبت ١٧ شهر ذى القعدة سنة ١٠٢٩ حين رجع العسكر من الدكن الى برهانپور ووقع ما وقع علينا من المصائب وانا العبد الراقم خوشحال الخ.

A similar note is on the title-page.

Bij. Libr., A.H. 1054, from Khūshhâl. Seals of the latter and of Muḥammad 'Adil Shâh.

233.

B 352, 369. Size $9\frac{3}{4}$ in. by $6\frac{1}{4}$ in.; foll. 264. Twenty-one lines in a page.

An incomplete copy of the same work, indifferently written, and in some places supplied by another hand.

Fifteen foll. are wanting at the beginning. The first words are: الشرب ان لا يعرف شيئاً. Defects after foll. 38, 60, 61, 62, 86, 87, 89, and 162.

Cat. 227, viii. 6 and 228, xx.

¹ The names in parenthesis are taken from the following MS., there being a blank left for them in the present copy.

¹ He evidently alludes to the retreat of the Moghul army before Malik 'Anbar. See Elphinstone's India, 5th edition, p. 562.

234.

792. Size $9\frac{3}{4}$ in. by 7 in.; foll. 284. Six lines in a page.

An Abridgment of the *Wikayah*, commonly called مختصر الواقية, by (SADR AL-SHARI'AH) 'Ubaidallah b. Mas'ud b. Tâj al-shari'ah, the author of the preceding commentary. It is sometimes styled النقاية, though this title is not mentioned in the author's preface. Cf. H. Kh. vi. 373, and Aumer, Hdss. Münch. 92. It has been published by Mirza Kazem-Beg, Kazan, A.H. 1260 (=A.D. 1845).

Well written in a large hand, by Molla Muhammad 'Alawi b. Molla Ibrâhim Samarkandi, in Rabi' I., 1045. Copious notes have been added in some places, and occasionally written on leaves inserted for the purpose. Fol. 1, which is in a different hand, is reversed. Slightly injured by damp.

[Johnson.]

235.

826. Size 8 in. by $4\frac{1}{2}$ in.; foll. 154. Eleven lines in a page.

Another copy of the same work, well written, with copious notes on the margin.

The vacant pages at the end (from fol. 138) are filled up with various extracts, written partly in Shikastah, viz., كتاب الفرائض; a devotional formula, explained in Persian, وظيفة سلسلة عليه قادرية الخ; some glosses by Shumunni and others; extracts from the فتاوى عالمگیری; short regulations for purification, prayer, alms, fasting, and etc.

Seal of 'Abd al-şamad Khân Bahâdur Dilîr Jang, A.H. 1185.

[Tippu.]

236.

1697. Size $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.; foll. 839. Fifteen lines in a page.

A copious Commentary (ممزوج) on the preceding work. The author is, according to H. Kh. vi. 375, ABU'L-MAKÂRIM b. 'Abdallah b. Muhammad, who completed it in A.H. 907. See also Aumer, Hdss. Münch., p. 93, no. 283.

Boldly written. Some blanks on the first pages.

Inscribed مكارمی شرح مختصر وقایع. Seal of Nuṣrat Jang, A.H. 1174.

[Tippu.]

237.

2158. Size 10 in. by $5\frac{1}{2}$ in.; foll. 296. Twenty-five lines in a page.

The first part of another Commentary (ممزوج) on the same work, styled جامع الرموز, by Shams al-din Muḥammad Khurásānī KUHISTĀNĪ (d. A.H. 962 or 950), who completed it in A.H. 941. Cf. H. Kh. vi. 374; Aumer, Hdss. Münch. No. 284; and Cat. Lugd. iv. 121. Printed at Calcutta, 1858, by Col. W. Nassau Lees.

كتاب الإيمان. It begins: الحمد لله الذي فضلنا بتعظيم (sic) أصول مبسوط الجامع الكبير.

Plainly, but not carefully written. Conclusion: جلد : أول شرح مختصر وقایع (! sic) بتاريخ نهم شهر جمادی الاول سنة .

Foll. 210 and 215 should be transposed.

Seals of 'Abd al-majid Khân (A.H. 1145) and 'Abd al-khâlik Khân, A.H. 1162.

[College of Fort William, 1825.]

238.

B 345, 346. Size $11\frac{1}{2}$ in. by 8 in.; foll. 299.

Nineteen, twenty-one, and twenty-three lines in a page.

'ABDALLAH b. MAHMUD b. Maudûd Abu'l-faḍl Maṣillî's (d. A.H. 683, at Baghdað) Commentary on his own المختار, or Abstract of Hanafite Law. It is entitled الاختيار. Cf. H. Kh. v. 436; Cat. Lugd. iv. 126; Aumer, Hdss. Münch. 96; and Flügel, Class. 326.

The original text is distinguished by قال.

In two volumes. Well written, with numerous notes, but imperfect and injured both at the beginning and end. The first volume, of which 30 foll. are wanting, commences in the كتاب الصلوة, with the words ها هنا ينصرف المساقاة. The colophon runs as follows:

من هذا الكتاب بعون الملك الرباب على يد انصاف الطلاب قاسم الملقب بعلا جان بن مولانا احمد بن

مولانا حبيب الله بن مولانا مريجان (؟) غفر الله له . . .
تاریخه سنة سبعین و تسعماهه المیع.

Foll. 169v. and 170 contain two prayers (دعائے قنوت) and دعاء استخاره, with explanations, and various notes.

The second volume (fol. 171) is inscribed: هذا نصف الاختیار لصاحب المختار للشیخ الامام العلامة جمال الدین عبد الله بن محمد بن مودود بلدجی^۱ رحمه الله. It begins with the *كتاب النکاح*, and terminates in the *كتاب الديات*. Two leaves are wanting after fol. 297.

نهاية شرح هداية. Cf. Catal. 227, i. 10 (or 11?).

239.

B 56. Size 8½ in. by 6 in.; foll. 108. Twenty-three lines in a page.

I. (foll. 1-14) The celebrated treatise on the Law of Inheritance (السراجیة الفرائض), commonly called السراجیة (الفرائض), by SIRĀJ AL-DĪN Muḥammad b. ‘Abd al-rashīd SAJĀWANDI (who flourished about A.H. 600). Cf. H. Kh. iv. 399 sqq.; Cat. Mus. Brit. 409; Fleischer, Cat. Lips. 481; and Cat. Lugd. iv. 123 sq. It was edited by Sir W. Jones, Calcutta, 1792.

II. (foll. 15-108) كتاب شرح السراجیة فی فرائض المزوج (مزوج) للسيد الشیرف. A Commentary on the preceding work, by SAIYID SHARÍF JURJĀNÎ (d. A.H. 816). See H. Kh. v. 401, and Cat. Mus. Brit. i.e. It was translated by Sir W. Jones in the above edition, and the text printed at Calcutta, A.H. 1260.

الحمد لله رب العالمين والصلوة على خير خلقه محمد وآلہ اجمعین قال المولی الشیخ الامام سراج الملة والدین الخ.

Both treatises are neatly written, by Muḥammad b. Khālid Walīdī Ḥanafī, for his own use. The former

¹ Cf. Orientalia, ed. Juynboll, etc., ii. 273.

is dated beginning of Sha'bān, 995, and the latter, Thursday, 14th Jum. II., 1001.

On the last page is an *Ijāzah* for the present volume, dated end of Shawwāl, 1029.

Seal of Muḥammad Ikhlāṣ Khān at the end. "Kādiriyah Library," A.H. 1075, from Tāj Muḥammad. Bīj. Libr., A.H. 1091, from Khawāṣṣ Khān.

Cat. 228, xiv. 1.

240.

1153. Size 10½ in. by 6 in.; foll. 111. Twenty-seven and twenty-three lines in a page.

I. (foll. 1-6). The *Sirājīyah*.

Clearly written in a small Nasta'lik hand, in A.H. 1101. The copyist styles himself احقر العباد خلام شمس الدين بن محمد شريف الحسيني.

II. (foll. 7-111). The Commentary of SAIYID SHARÍF on the preceding work.

Mostly written in a hurried Nasta'lik. The colophon runs as follows: تمام شد کتاب شریفی که در علم فرایض است بوقت چاشت بتاریخ دهم شهر جمادی الثانی سنہ ۲۲ جلوس ولا مطابق سنہ ۱۱۰۱ هجری در قصبه سیوهارہ سرکار سنبل بخط فقیر حقیر. ^۱ محمد ابن شیخ عمام ساکن قصبه برناوہ صوبہ دار الخلافہ شاه جهان اباد.

[Johnson.]

241.

B 463. Size 6½ in. by 4¾ in.; foll. 60. Seven lines in a page.

Another copy of the *Sirājīyah*, imperfect at the beginning.

Written in a bold character, in Dhu'l-hijjah, 944, at Lahore, for one Tāhir ‘Abdallah. Numerous notes in the first portion.

The first ten leaves are wanting. Begins: للواحدة. One leaf is also missing after fol. 36.

Inscribed (fol. 2) فرایض علم در رسالہ. Cf. Cat. 229, xxiv.

¹ One word doubtful.

242.

B 62. Size $7\frac{1}{4}$ in. by 5 in.; foll. 28. Nine lines in a page.

A good copy of the *Sirâjîyah*, but imperfect both at the beginning and end. It commences: **وَانْ سَفَلَتْ**.

أَوْرَاقُ مَصْبَاحِ الدِّجَى دِرْعَلْمِ فَرَائِضٍ. Erroneously inscribed. Cf. Catal. 228, xiv. 4.

243.

B 61. Size $8\frac{1}{4}$ in. by $5\frac{1}{2}$ in. Fifteen lines in a page.

(Foll. 1-13) The *Sirâjîyah*.

Well written, with marginal notes. Defects after foll. 1 and 5.

The remainder is in Persian. See Persian MSS.

244.

B 63c. Size about $9\frac{1}{2}$ in. by about $5\frac{3}{4}$ in.; foll. 101. Fifteen lines in a page.

A fragment of the Commentary on the *Sirâjîyah*, by **SAIYID SHARÎF JURJÂNI**.

Well written, partly in *Nasta'lik*, and partly in *Shikastah*. A portion supplied by a later hand.

The beginning is wanting. The first words are: **عَلَى قَوْلِهِ أَوْ حَكْمَهِ**. Defects after foll. 18 and 46. The margin injured by insects.

Fol. 53 bears the inscription **أَوْرَاقُ فَرَائِضٍ**.

245.

B 60. Size $9\frac{1}{2}$ in. by $6\frac{1}{4}$ in.; foll. 114. From seventeen to twenty-four lines in a page.

Another Commentary on the *Sirâjîyah*, imperfect at the beginning. According to the inscription, which is repeated on the first leaf of each quire, it is **خُواصُ السَّرَاجِ** or **الصُّوَرُ**, by (Shams al-din Abu'l-'alâ) **MAHMUD b. ABU BAKR** b. Abu'l-'alâ *Bukhâri KALÂBÂDÎ* (d. A.H. 700), who completed his work in A.H. 676. See H. Kh. iv. 121, 404, and Cat. Bodl. i. 82 sq.

The text of the *Sirâjîyah* is introduced by **قَالَ**. The commentary is concluded by an appendix on different

questions **فِي لَوْاحِقِ الْكِتَابِ**, fol. 109), which is not mentioned by H. Kh.¹ No date or epilogue is found in this MS.

Clearly written, of the tenth century. Some notes. The first sixteen foll. are missing. Begins: **النَّسْبِيَّةُ وَمَوْلَى الْعَنَاقَةِ**.

246.

B 57. Size 7 in. by 5 in.; foll. 50. Twenty-three lines in a page.

A third, concise Commentary on the *Sirâjîyah*, by **ABU'L-'ALÂ Muhammad b. Ahmad Bihishti Isfarâ'înî**, commonly called Fakhr (al-din) *Khurâsânî*.² Cf. H. Kh. iv. 401.

الْحَمْدُ لِلَّهِ الَّذِي قَدَرَ لِحَكْمَتِهِ. The preface begins: **سَهَامُ الْوَارِثِينَ وَالْوَارِثَاتِ**. The text and the commentary are distinguished by **أَقُول** and **قَالَ**. Well written in *Nasta'lik*, the diacritical points often omitted. Dated Friday, 20th Rabi' I., 959. Revised and collated. Injured by insects.

Bij. Libr., A.H. 1023, from Shaikh 'Alam Allah.

Cat. 228, xiv. 2.

247.

B 58. Size $7\frac{1}{4}$ in. by 5 in.; foll. 62. Twenty-three lines in a page.

Another copy of **ABU'L-'ALÂ**'s Commentary, written in a similar style, but inferior to the preceding copy. A few marginal notes. Injured by damp.

Various pieces of *Persian* poetry have been written on the vacant spaces at the beginning and end of the book.

248.

B 59. Size $7\frac{3}{4}$ in. by about 5 in.; foll. 58. From twenty-one to twenty-three lines in a page.

Another copy of the same Commentary, imperfect at the end.

¹ He mentions, however, such an appendix with another commentary on the work, iv. 400.

² **الْمُشْهُورُ بِالْفَخْرِ الْخَرْ [أَسَا]نِي**. Thus the author calls himself in his preface.

³ Another MS. (no. 248) has **بِحَكْمَتِهِ**.

Plainly written, probably of the tenth century. The copyist seems to have been short of paper, as he used occasionally leaves already filled with writing on one side, or such as are of a much smaller size than the rest. A defect after fol. 7.

Cat. 228, xiv. 3 (?).

249.

1170. Size 8 in. by $5\frac{1}{2}$ in.; foll. 131. Thirteen lines in a page.

كتاب مجمع البحرين وملقى النيرين

تصنيف الشيخ الإمام العلامة المحقق المدقق النهامة
مظفر الدين احمد بن علي بن تغلب¹ بن ابي الصياد
الساعاتي البعلبكي اصلاً البغدادي منشأ تغمده الله
برحمته.

The celebrated work on Hanafite Law, by IBN AL-SÂ'ÂTRÎ (d. A.H. 694). Cf. H. Kh. v. 396; Cat. Mus. Brit. 118; Flügel, Hdss. Wien, iii. 205; Cat. Lugd. iv. 132 sq., etc.

A good copy, neatly written, with vowel-points frequently inserted. It was transcribed by Ahmâd b. 'Omar الْعَمْرِيَّطِي عَلَقُهَا لِنَفْسِهِ (Hanafî), for his own use, and dated Friday, 23rd Rajab, 938. It was also collated with a copy written by the author himself, the variants of which are marked with بخطه. At the beginning is a table of contents.

[Gaikwar.]

250.

B 355. Size $11\frac{1}{2}$ in. by $9\frac{1}{4}$ in.; foll. 646. Thirty-one lines in a page.

A Digest of Hanafite Law, called الوافى, with a Commentary (ممزوج), both by Hâfiż al-dîn Abu'l-barakât 'Abdallah b. Ahmad b. Mahmûd NASAFÎ (d. A.H. 710). The commentary is entitled الكافى فی الْوَافِي شَرْحُ الْوَافِي. Cf. H. Kh. vi. 418 and v. 23, and Bibl. Sprenger. 627.

الحمد لله رب العالمين ودقت حكمه
قال الصدر الكبير حافظ الملة والدين بحر المعانى نعمان
الثانى عبد الله بن الصدر السعيد الشهيد حميد الملة والدين
احمد بن الصدر السعيد حافظ الدين محمود النسفي
تغمده الله برحمته لما فرغت من المختصر المسمى
بالوافى اردت ان اشرحه شرعا ارسمه بالكافى الخ.

The *Wâfi* is arranged and subdivided exactly like the *Hiddâyah*.

The present copy is in fifteen fascicles, written in various, and generally very bad, Nasta'liq hands, of the tenth century. The text is not distinguished from the commentary. The concluding portion is wanting, and the last two leaves much injured. On a vacant leaf after the second fascicle (fol. 112) have been written the place and date of the composition, Bukhâra, 22nd Ramadân, 684. Prefixed is a list of contents.

Seal of Ibrâhîm Nauras ('Âdil Shâh II.). Bij. Libr., A.H. 1024, from Muhammad b. Ibrâhîm Mukri'.

Cat. 227, v. 1.

251.

B 361. Size $9\frac{1}{2}$ in. by $6\frac{1}{4}$ in.; foll. 244. Twenty-nine lines in a page.

The first part of the preceding work, imperfect at the end.

Written in a small Persian hand, without distinction of the original text; of the tenth century. Ends in the first two leaves, and foll. 137-144 have been restored by a later hand. Single leaves are missing after foll. 27 and 194. Prefixed is a list of contents, in a modern hand.

Fol. 236 is inscribed أجزا الكافى كليني. Cf. Catal. 227, v. 5 and xxi. (?).

252.

B 357. Size $11\frac{1}{4}$ in. by $6\frac{1}{2}$ in.; foll. 269. Twenty-five lines in a page.

The second part of the same work, from كتاب الوقف to كتاب الطلاق.

Well written; the text of the *Wâfi* not distinguished.

¹ The common reading is تغلب.

تم الكتاب الجلد الثاني للكافى فى شرح
الوافى فى يوم الاحد (من تاريخ الاول)¹ من شهر ذى
القعد. .

The beginning and end are worm-eaten.

Cat. 227, v. 2.

253.

B 362. Size about 11 in. by 6½ in.; foll. 227.
Twenty-five lines in a page.

كتاب البيوع
كتاب القيمة

Written in the same hand as the preceding MS.; the text of the *Wâfi* marked here with red lines. Conclusion: تم الجلد الثالث من الكافى فى شرح الوافى فى يوم الاحد من شهر ذى القعد! (sic!). Some marginal notes. Slightly imperfect at the beginning. The first words are: على الوجون لا محاله. Much injured by insects towards the end.

Cat. 227, v. 4 (?).

254.

B 358. Uniform with the preceding MS.; foll. 271.

كتاب الاجارة
كتاب الاجارة

Written like the preceding MS. Conclusion: تم المجلد الرابع من كتاب الكافى ويتمامه يتم الكتاب كاتب هذه الحروف ومالك هذا الكتاب حسين بن محمد اليم اغفر له ولوالديه مؤرخا بليلة الاربعاء الثالث والعشرين من شهر ربیع الآخر في سنة ثمان وسبعين والف² من هجرة من عليه من الصلوات افضلها ومن التحيات اكملها.

Worm-eaten at the beginning.

Cat. 227, v. 3.

¹ The words in brackets are added on the margin.

² Originally الف وستين وستة عشر (sic!).

255.

B 334. Size 14½ in. by 9½ in.; foll. 746. Five lines in a page.

Another work on Hanafite Law by Abu'l-barakât NASAFÎ, entitled كنز الدقائق. It is an abstract of his الوافى. Cf. H. Kh. 250; Flügel, Hdss. Wien, iii. 206; Stewart's Catal. 146, etc. Copies are frequent. Printed at Dehli, A.H. 1287.

A fine copy, carefully written in a large character, with vowel-points. The broad margin is divided into three columns, the outermost of which is filled with a Persian translation. It concludes:

الحمد لله الذى وفقنى على ترجمة هذا الكتاب والصلة على رسوله محمد...! روف
بنده فقیر حقیر خاکسار بیمقدار امیدوار درگاه معبد
محمد بن عبد الهادی ابن شیخ میرانجیو بن عبد الودود
ابن ابو سعید بن ملک جهان شاه المعروف بالکوئی
آینده از گجرات بحکم الله تعالیٰ و خواست علم
قدیم او.

Occasional glosses. The latter portion has been partly destroyed by white-ants.

Bij. Libr., A.H. 1033.

Cat. 227, iii.

256.

B 335. Size 12 in. by 9 in.; foll. 162. Nine lines in a page.

كنز الدقائق.

Well written, with vowel-points. Dated 11th Rabi' I., 1082. Covered with notes, and preceded by a list of contents. Slightly injured.

257.

2123. Size 14 in. by 8½ in.; foll. 346. Seven lines in a page.

Another copy of the same work.

Well written in a large hand. Dated 2nd Jum. II., 1108 (or 1106?).² It was transcribed by Shaikh Ahmad, by order of Khwâjah Shikib, at Burhânpûr. Copious marginal notes.

[Coll. Fort William, 1825.]

¹ Effaced.

² Originally سنت، عام ثمان . . . but as a correction.

258.

993. Size $10\frac{1}{2}$ in. by 7 in.; foll. 215. Eleven lines in a page.

Another copy of the *كتنز الدقائق*, with numerous glosses.

Beautifully written on yellow and red paper, the text in a bold round hand, and the glosses in a small character. At the beginning a table of contents.

[Johnson.]

259.

2125. Size $12\frac{1}{2}$ in. by 9 in.; foll. 222. Seven lines in a page.

Another copy of the same work.

Well written in a large hand, furnished with notes, and preceded by a table of contents. The first page of the text, and the latter part of the index, are, however, missing. Beginning: عبد الله بن احمد.

[Coll. Fort William, 1825.]

260.

1891. Size about $11\frac{1}{4}$ in. by $6\frac{1}{2}$ in.; foll. 408. Seven lines in a page.

Another copy of the same work.

Written alternately in two bold hands of similar appearance. Several portions, including the beginning and the end, restered in different hands. Numerous notes. Coloured lines round the pages, and a rich ornament at the beginning.

[Johnsen.]

261.

B 338. Size 11 in. by 7 in.; foll. 394. Nine or seven lines in a page.

Another copy of the same werk, made up of three different fragments, in inelegant Persian hands, and completed by a later hand. Cepious notes. A defect after foll. 14.

Signature and seal of Mahmûd b. Mir Sayid 'Abd al-rahmân at the end. Bij. Libr., A.H. 1028.

262.

B 336. Size $10\frac{1}{2}$ in. by 6 in.; foll. 394. Seven lines in a page.

Another copy of the same werk, defective and injured both at the beginning and end. Well written, with vowel-points. Occasional notes. Most of the pages within red lines.

Begins: الله على. Fell. 38-40 mutilated. A slight defect after fol. 44.

263.

B 337. Size $9\frac{3}{4}$ in. by $5\frac{1}{2}$ in.; foll. 114. Seven lines in a page.

The first part of the preceding werk, imperfect at the end.

Well written, with vowel-points added, and with copious notes. Of the tenth century. Ends in the *كتاب الطلاق*.

Bij. Libr., A.H. 1054, from Kâdi Khushkâl. Seal of Muhammed 'Âdil Shâh.

264.

B 372. Size $10\frac{1}{2}$ in. by $6\frac{1}{4}$ in.; foll. 657. Twenty-one lines in a page.

The latter portion of a large Commentary on the *كتاب الدعوى*, *كتنز الدقائق*, beginning with the *تبیین الحقائق* of Fakhr al-dîn 'Othmân b. 'Alî ZAILA'î (d. A.H. 743). Cf. H. Kh. v. 250; Aumer, Hdss. Münch. 99 sq.; and Flügel, Class. 332.

The text of the *Kanz* is introduced by قال.

Indifferently written, of the eleventh century. The first leaf is wanting. Beginning: واسم الفاعل مدعى. Other defects after foll. 38, 39, 480, 544, 597, 607, and 656. Several leaves mutilated.

Erroneously described as the second volume of the *Nihâyah*. Cf. Cat. 227, i. 11 (?).

265.

2126. Size $12\frac{1}{2}$ in. by $7\frac{3}{4}$ in.; foll. 239. Twenty-six, afterwards between twenty-nine and thirty-one lines in a page.

A Commentary on the *كتنز الدقائق* (ممزوج) by (Badr al-dîn) Abu Muhammed Mahmûd b. Ahmad

'AINI (d. A.H. 855). Cf. H. Kh. v. 250. It has been printed at Bûlâk, A.H. 1285.

Plainly written. In two volumes. The original hand terminating, however, shortly after the beginning of the second volume (fol. 124), the remainder has been supplied from another copy, which was transcribed by Molla Dâ'ud b. بريم. At the end is the date of the author's copy, viz., Cairo, Dhu'l-hijjah, 818.

Frequent marks in the shape of flowers on the margin, indicating the beginnings of new chapters. Defects after fol. 15 and 85. Worm-eaten.

[College of Fort William, 1825.]

266.

B 340. Size 13 in. by 7½ in.; foll. 404. Twenty-seven lines in a page.

The first part of a copious Commentary on the same work, by Zain al-'Abidîn b. Ibrâhîm Miṣrî, commonly called IBN NAJÎM (d. A.H. 970), who entitled it البحار الرائق. Cf. H. Kh. v. 250.

This is a commentary by قوله. The author, in compiling it, made use of numerous works, which he enumerates in his preface. Amongst the earlier commentaries on the *Kanz* he prefers that of Zailâ'i.

كتاب الاعتكاف. Well written, by Muḥammad Laṭîf (?). Some leaves worm-eaten.

Wrongly inscribed كتاب مجموعۃ الفتاوی. Cf. Catal. 228, xviii.

267.

596. Size 11½ in. by 7½ in.; foll. 436. Thirty-five lines in a page.

Another portion of the preceding Commentary, imperfect and injured both at the beginning and end.

كتاب الوقف to كتاب النكاح. It comprises from fol. 1 to fol. 23. Plainly written, headings and titles in red. The first fol. is nearly destroyed. Fol. 2 begins: ف الاولى لابي الزوج. Foll. 23 and 28 should be transposed; fol. 177 should be placed after 172, and foll. 257 and 258 after 250.

268.

1401. Size 12 in. by 6½ in.; foll. 231. Twenty-nine lines in a page.

Another portion of the same Commentary, extending from كتاب الوقف to كتاب الاعتكاف.

Plainly written. Conclusion: هذا اشر حزح شر (sic, r.) النصف الاول من الكنز المسمى بالبحر الرائق شرح كنز الدقائق للشيخ العالم العلامة البحر الفهامة بن نجيم الحنفي تغمده الله بالرحمة الخ.

Cf. Stewart's Catal., p. 147, xxiii.

[Tippu.]

269.

B 339. Size 8½ in. by 6 in.; foll. 245. Twenty-five lines in a page.

هذا شرح لطيف مختصر منيف للعلامة المحقق ملا مسکین على الکنز للعلامة النسفي الخ.

A concise Commentary (معزوج) on the same work, by Molla Miṣkîn (Mu'in al-din Muḥammad Harawî). Cf. H. Kh. v. 251. Glosses on it are to be found in Aumer, Hdss. München., p. 93.

الحمد هو الوصف بالجميل الاختياري. Various old authorities are quoted in it.

Written in a small hand, and dated 18th Jum. I., 1011. The scribe gives his name as Muḥammad b. Ahmad الشلبی Hanafi. Gold and blue lines round each page. Notes in the earlier portion. A slight defect after fol. 33, and a larger one after fol. 177. Fol. 43 mutilated. Injured by damp.

Cat. 228, xiii.

270.

571. Size 12½ in. by 6½ in.; foll. 228. Twenty-one lines in a page.

Another copy of the preceding Commentary.

The commencement is wanting, and several blanks have been left in the first pages, the original copy having apparently been mutilated. Begins: سواء كان بظاهر الكف (= fol. 4v. of the preceding copy). Plainly

written; the original text not distinguished in the latter portion. Worm-eaten, and stained by damp.

Described by mistake as هداية الفقه by the former owner, R. Johnson.

271.

567. Size $11\frac{1}{2}$ in. by $7\frac{1}{4}$ in.; foll. 224. Twenty-five lines in a page.

Two fragments of the *الكتاب البرازية*, or Collection of Legal Decisions, by (Hâfiż al-dîn) Muḥammad b. Muḥammad Kardarî, commonly called IBN AL-BAZZÂZÎ (d. A.H. 827). It is also called *الجامع الوجيز*, and was composed in A.H. 812. See H. Kh. ii. 49 and iv. 367; Flügel, Hdss. Wien, iii. 243; and Aumer, Hdss. Münch. 105.

The first fragment (foll. 2–151), which is very well written, contains the beginning of the work, viz. the spiritual law, besides the following books, *النکاح*, *العتاق*, *الایمان*, *الطلاق*, in which it ends abruptly. The first leaf is mutilated.

The second fragment (foll. 153–224) begins with *كتاب الدعوى*, and breaks off abruptly in the following book, *كتاب القرارات*. It is written in a larger and more cursive hand than the first portion.

Fol. 1 contains the beginning of an index of contents, in a different hand.

[Johnson.]

272.

1871. Size $8\frac{1}{4}$ in. by $4\frac{1}{4}$ in.; foll. 357. Seventeen lines in a page.

IBN NAJÎM's¹ (d. A.H. 970) *الاشباه والنظائر*, on Hanafite Law. Cf. H. Kh. i. 309; Cat. Mus. Brit. 124; Cat. St. Petersb. 42, etc. Printed at Calcutta, 1826.

This copy was made for 'Abdallah b. Shaikh Muḥammad Tâhir Fârûkî, at Cambay (فی البند المبارك) كنبایت, see fol. 6). Well written. Notes in the latter portion. Prefixed is an index to the contents. Foll. 1–5 are filled with various notes. Two leaves are wanting after fol. 184. Fol. 170 should be placed after 177, and fol. 203 after 205.

[Hastings.]

¹ See no. 266.

273.

2142. Size $8\frac{1}{4}$ in. by $5\frac{3}{4}$ in.; foll. 639. Twenty-three lines in a page.

The first half of a Digest of Hanafite Law, styled *تنوير الابصار وجامع البحار* (ممزوج), both by Shams al-dîn Muḥammad b. 'Abdallah¹ TIMURTÂSHÎ of Ghazzah (d. A.H. 1005). The commentary is entitled *منح الغفار بشرح تنوير الابصار*. See H. Kh. ii. 453; Stewart's Catal. 148; Cat. Mus. Brit. 123; and Aumer, Hdss. Münch. 109.

ان اجدر ما افتتحت به الكتب والدفاتر: The author relates that before commencing the work he received a direct inspiration from the Prophet, who appeared to him in a dream, at Ghazzah.

In two volumes, the first comprising the spiritual law, *كتاب النکاح* and the second (fol. 272) containing from to *كتاب الوقف*. Clearly written in different hands. The colophon runs as follows: تم الجزء الثاني بحمد الله .. ليلة الاربعاء رابع عشر شعبان سنة ١١٤٦ برسم كاتبه الفقير احمد بن المرحوم المبرور محمد شمس وصلى الله عليه. Notes. Each part is preceded by an index. Fol. 3 contains an account of the author, taken from تاريخ الشیخ مصطفی فتح الله الحموی. Foll. 8 and 9 should be transposed.

274.

2022. Size $11\frac{3}{4}$ in. by $7\frac{3}{4}$ in.; foll. 461. Thirty-three lines in a page.

الجزء الثاني من منح الغفار شرح تنوير الابصار تاليف الاستاد الهمام عالم الربع المعمور بالانام شیخ مشایخ الاسلام الشیخ محمد بن عبد الله الغزی التمرتاشی رحمة الله عليه.

كتاب البيوع

¹ Only the above names occur in the preface. The pedigree proceeds as follows: b. Alḥmad b. Muḥammad b. Ibrâhîm. The surname التمرتاشی is derived from the celebrated saint Timurtâsh, of whom the author was either a descendant or a follower.

to the end. The epilogue contains the date of composition, viz. A.H. 997.

Clearly written, probably in Syria. Dated 1st Safar, 1091. Concludes with the following verses:

يَا نَاظِرًا فِيهِ سُلْ بِاللَّهِ مَرْحَمَة
عَلَى الْمَصْنُفِ وَاسْتَغْفِرْ لِصَاحِبِهِ
وَاطْلَبْ لِنَفْسِكَ مِنْ خَيْرٍ تَرِيدُ بِهِ
وَبَعْدَ ذَلِكَ غَفْرَانًا لِكَاتِبِهِ

An index has been added on a fly-leaf.

The signatures of two later owners, Sayyid Hâshim b. S. Kâsim b. S. Muhammâd Ibn Zaitûn, and Sayyid Muhammâd, Muftî at Halab (?), A.H. 1109, on the title-page.

[College of Fort William, 1825.]

275.

584. Size $11\frac{3}{4}$ in. by $6\frac{3}{4}$ in.; foll. 153. Twenty-five lines in a page.

The first part of the *الفتاوى العالمة*, or Legal Decisions compiled by order of Aurangzib, by Shaikh Nizâm and other Indian lawyers. The work was printed at Calcutta, A.H. 1243, and at Bûlâk, A.H. 1282. Cf. Baillie, Moohummudan Law of Salo, p. v.

الحمد لله رب العالمين... كتاب الطهارة :Beginning : وفيه سبعة أبواب الباب الأول في الموضوع وفيه خمسة نصوص The present volume comprises the five books on the spiritual law. Clearly written in Nasta'lik, by one 'Abdullah. Dated 1st Rabi' II., 1161. Injured by damp.

[Hastings.]

276.

B 359. Size $9\frac{3}{4}$ in. by $5\frac{1}{2}$ in.; foll. 376. Twenty-five lines in a page.

A work on details of Hanafite Law, entitled *خزانة الروايات*. The author, whose name does not occur, is, according to II. Kh. iii. 135, Kâdi جکن (JUGGAN?)¹ Hindî, of كرو (?) in Gujarât.

This is a mere compilation from various works on law, rites, and morals, which are frequently quoted. Most of these date from the sixth, seventh, and eighth centuries, though the compiler certainly belongs to a more modern period. The order of arrangement is the common one, save that a *كتاب العلم* has been added at the beginning, and is followed by a rather long *كتاب الاستحسان والكرامة* (fol. 317), with which the present MS. concludes. This, therefore, appears to be the first part only.

Plainly written in different hands. Of the eleventh century. Red lines round the pages.

Catal. 228, x.

277.

B 360. Size about $10\frac{1}{2}$ in. by 6 in.; foll. 92. Nineteen lines in a page.

A fragment of a treatise on Police Regulations, entitled *نصاب الاحتساب*, by 'OMAR b. MUHAMMAD b. Iwâd Sha'mî (Hanafi). Cf. II. Kh. vi. 345, Stewart's Cat. 149, xxxiv., and Bibl. Sprenger. 657.

This fragment contains the beginning of the work (foll. 1-29), and the concluding portion (foll. 30-49), the latter being defective after fol. 37. The first chapter is on the definition of the terms *الاحتساب* and *الجنسنة*, and gives a detailed account of the duties connected with the latter office. The last chapter is the sixty-sixth. Conclusion: تد تمت كتب هذا الكتاب : المسئى بنصاب الاحتساب.

Plainly written in two hands. Notes in the first portion.

There follows another fragment (foll. 50-92), written in the first of the two hands aforesaid, which treats of the same subject, although it is doubtful whether it belongs to the above treatise. It begins: في تفصيل منصب الاحتساب, and is preceded by a vacant leaf, which has been inscribed *نصاب الاحتساب*, and subsequently, اين كتاب اعمال الاحتساب. All headings omitted. Frequent blanks.

¹ This name occurs in Sprenger, Catal. Libr. Oudh, p. 246.

SHÂFI'ITES.

278.

B 366. Size 12 in. by 9 in.; foll. 158. Thirteen lines in a page.

A system of Shâfi'ite Law, being, according to the inscription, المحرر by Abu'l-Kâsim 'Abd al-karîm b. Muhammâd Râfrî Kazwînî (d. A.H. 623), on which compare H. Kh. v. 419, and Cat. Bodl. i. 78.

There is no special preface in this MS. It begins: الحمد لله رب العالمين كتاب الطهارة قال الله تعالى وأنزلنا من أسماء الح

In the colophon, the work is ascribed to *Nawawi* تاليف الشیخ الامام العامل الامجد محبی الدین (sic) شرف التووسی. This is, however, evidently incorrect. That it is really المحرر, is proved by its near relation to *Nawawi's* مسند الطالبین, which is an abridged edition of that work.

The following books (كتاب) occur in this MS.: البيوع; الحجج; الصيام; الزكوة; الجنائز; الصلوة; الطهارة; الشهادات; ادب القاضي; السير; الجراح; النکاح; امهات الولاد; العتق.

Well written in two hands, with vowel-points added. Completed on Monday, 29th Shawwâl, 1026, by 'Alî b. Ibrâhîm. Numerous notes. Defects after foll. 88 and 96. The margin injured in the earlier portion.

Signature of Sayyid 'Abd al-rahmân b. 'Alawî al-'Aidarûs Husainî at the end and on the title-page.

Cat. 227, vi. (?).

279.

B 354. Size 12½ in. by 7¾ in.; foll. 312. Forty-two or forty-three lines in a page.

The second part of a Commentary on *Nawawi's* abstract of Shâfi'ite Law, مسند الطالبین, by Kamâl al-din Muhammad b. Mûsa Dâmirî (d. A.H. 808), who completed it A.H. 786, and entitled it النجم الوهاج. Cf. H. Kh.

¹ See the following MS.

vi. 208; Cat. Bodl. i. 77, and ii. 573; and also Wüstenfeld, das Leben und die Schriften des al-Nawawi, p. 50.

This part extends from كتاب النکاح to the end. The text of the *Minhâj* is introduced by قال.

Plainly written; finished in Rajab, 895 (يوم الاحد من شهر الله الاصب رجب المرجب), by Zain al-din b. Hâjjî Mahmûd Khunji.¹ The last leaves are injured.

Signatures of several owners on the title-page, the earliest that of Sadr al-shari'ah, "a descendant (سبط) of Abu 'Abdallah, the author of الحاوی" (i.e. of Najm al-dîn 'Abd al-ghaffâr Kazwînî, d. A.H. 665).² Bij. Libr., A.H. 992.

Cat. 227, iv. 2.

280.

B 367. Size 12 in. by 8½ in.; foll. 454. Thirty-three lines in a page.

The first half of a large Commentary (مجزوج) on the same work, styled تحفة المحتاج. The author does not give his name, but he says in his preface that he began his work on 12th Muharram, 958. In a more modern inscription, which proves to be correct, he is called AHMAD b. HAJAR, i.e. Ahmad b. Muhammad b. Hajar Haithamî Makki (d. A.H. 973). This commentary was printed at Cairo, A.H. 1282, in four vols.

الحمد لله الذي جعل لكل امة شرعة ومنهاجا.

In two volumes, the first of which concludes with نهار الاحد آخر (sic), and is dated A.H. 1012. The second begins (fol. 255v.) سنة اثنى عشر بعد الف, and concludes (fol. 454r.) with كتاب البيع كتاب الفعلة. On the last page begins the third volume with كتاب الفرائض.

Clearly written, the text of the *Minhâj* in red. Numerous notes in the earlier portion. Foll. 50-65 have been supplied by a different hand.

The above-mentioned inscription is in the hand of the owner, 'Abd al-rahmân b. Sayyid 'Alawî b. Ahmad b. 'Abdallah al-'Aidarûs Husainî.

Cat. 227, iv. 1.

¹ المنجي الحاچي (sic), rhyming with

² See H. Kh. iii. 5, and below, no. 285.

281.

B 370. Size about $10\frac{1}{4}$ in. by 6 in.; foll. 233.
Twenty-five lines in a page.

كتاب فتح الوهاب بشرح منهج الطلاب تاليف الامام
فريد دهره . . . الشیخ ابو يحيی زکریا الانصاری
الشافعی المخ.

The first part of ABU YAHYA Zakariyâ b. Muḥammad Anṣârî's (d. A.H. 926) Commentary (ممزوج) on his own *Minhaj*, which is an abridgment of Nawawî's *Minhaj*. Cf. H. Kh. vi. 209, and Cat. Mus. Brit. 136.

This part concludes with *كتاب الجمالۃ*. It is plainly written in two hands, the second being superior, with some notes. The first five foll. are filled with various notes and extracts.

Signature of 'Abd al-rahmân b. Saiyid 'Alawî al-'Aidarûs Husainî.

282.

B 371. Uniform with the preceding MS.; foll. 228.

كتاب الفرائض to the end. Written in the second hand of the preceding MS.

Cf. Catal. 228, ix.

Signature of 'Abd al-rahmân . . . al-'Aidarûs. The present MS. and the preceding formed originally one volume.

283.

B 373. Size 10 in. by $6\frac{1}{2}$ in.; foll. 63. Twenty-one lines in a page.

The first portion of the same work, ending abruptly in *كتاب الصلة*. It is also defective after fol. 40, and injured at the beginning.

Well written, with copious notes. The title-page contains some poetry in praise of "the two Shaikhs" (Nawawî and Râfi'i), in the same hand.

Cat. 228, xix. (?)

284.

2924. Size $11\frac{3}{4}$ in. by $8\frac{1}{4}$ in.; foll. 275. Generally thirty-three or thirty-five lines in a page.

Various fragments of Commentaries on Nawawî's *Minhaj* and on another work on Shâfi'ite Law,

written in different hands and at different dates, and in a desperate state of confusion. By forging catchwords, however, or by altering the first words of the leaves, the appearance of being consecutive and complete has been given to the whole. It begins with the commentary on *كتاب الرهن* from the second work, which appears to have originally formed the beginning of a separate volume. Hence the whole book has been styled *كتاب الرهن* in one inscription,¹ and in another is further described as follows: الأول من كتاب الرهن من شرح العباب للعلامة بن . . . الله به آمين. There is a Shâfi'ite law-book with the title *العباب* mentioned by H. Kh. iv. 179, though neither the name of its author nor the existence of a commentary on it seems known to him.

According to the above inscriptions, the book has been described by an English owner as "Kitab u Rehen," etc., and lettered on the back "Kitab Rahen."

285.

B 368. Size about $7\frac{3}{4}$ in. by about 4 in.; foll. 268.
Thirty-five lines in a page.

كتاب العجب في شرح اللباب

للمصنف وهو الامام الفاضل والهمام الكامل نجم الملة
والدين عبد الغفار التزويني صاحب الحاوی الصغير الخ.²

Najm al-dîn 'ABD AL-GHAFFÂR (b. 'Abd al-karîm) Kâzvîni's (d. A.H. 665) Commentary on his own abstract of Shâfi'ite Law, *اللباب*, imperfect at the end. Cf. H. Kh. v. 302, regarding the original work.

This commentary is not mentioned anywhere. Only select passages of the original work are explained in it. The preface, if there was any, is wanting. Begins: باب رافع الحديث والخطب الماء الظاهر اى رافع الحديث وكذا رافع الخطب.

Beautifully written, mostly in a minute Naskh, but towards the end in Nasta'lik; of the ninth or tenth

¹ To this has been added by a later hand: من تصنیف خواجه موسی مشتمل بر احوال مسایل.

² Effaced.

³ This title is in a later hand.

century. The text and the commentary are distinguished from each other in various ways. Ends in باب الجهاد. The upper portion of the book has been destroyed by white-ants.

Seal of Ibrâhîm Nauras (Âdil Shâh II.).

Cat. 228, xv.

286.

B 365. Size about 10 in. by 6 $\frac{3}{4}$ in.; foll. 359. Twenty-nine lines in a page.

A work on details of Shâfi'ite Law, entitled كتاب الانوار لاعمال الابرار, by Jamâl al-dîn Yûsuf b. Ibrâhîm ARDABILÎ (d. A.H. 799). See H. Kh. i. 484, who gives an abstract of the preface.

الحمد لله الحميد المجيد المحمى
المبدى المعيد.

It begins here: The following is a list of the books: ; التيمم ; الطهارة ; الاعتكاف ; الصيام ; الزكوة ; الجنائز ; الصلوة ; الحين ; الحجر ; التغليس ; الرهن ; السلم ; البيع.—النذر ; الحج ; الاقرار ; الوكالة ; الشركة ; الضمان ; الحوالة ; الصلح ; الاجارة ; المساقاة ; القراغن ; الشفعة ; الغصب ; العارية ; اللقيط ; اللقطة ; الهبة ; الوقف ; احياء الموات ; الجعالة .—قسم الفئ والغنية ; الایداع ; الوصاية ; الوصية ; الفرائض ; الطلاق ; الخلع ; القسم والنشوز ; الصداق ; النكاح ; القذف ; الكفارة ; الطهار ; الایلاء ; الایمان ; الرجعة ; الديات ; الجراح .—النفقات ; الرضاع ; العدة ; واللعان ; الحدود ; الردة ; الامامة والوزارة الخ ; دعوى الدم والقصامة ; الاخصمية ; الصيد والذبائح ; الججزية ; الجهاد ; ضمان الولاية الخ ; الدعوى ; ادب القضاء ; السبق والرمى ; الاطعمة ; التدبير ; العتق ; القسمة ; الدعاوى والبيانات ; الشهادات .—عتق امهات الاولاد ; الكتابة .

Clearly written in a small hand. The colophon runs as follows (fol. 357): تمت هذا الكتاب بعون الله الملك الغفار بيد فقيير حقير قاسم بن احمد عرفه سندى فى وقت العصر روز چهار شنبه تاريخ روز ششم ماه صفر سنة ٩٧٢ صاحبه ومالكه فقيه ابرهيم بن فقيه محمد

ساكن بندر ساكورة در ولاية على عادل خان الخ and it concludes with three Persian verses. Prefixed is an index, in the same hand. The *recto* of the first leaf belongs to a different treatise. Some notes. Red lines round the pages.

¶ Foll. 357v.-358. A short treatise on the superstitions connected with each day of the month.

Fol. 359v. A tract in Persian on funeral repasts.

The earlier portion (some eighty leaves) is much injured by insects. The first few leaves especially are in a very bad condition.

In a note on fol. 2, dated A.H. 976, the book is declared a وقف.

Cat. 228, xvi.

287.

B 375A. Size 7 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.; foll. 14. Fifteen lines in a page.

A popular work on religious duties, according to the Shâfi'ite rite, concerning purification, prayer, funerals, alms, fasting, pilgrimage, and contracts. The author is not known. Beginning: الحمد لله رب العالمين واشهد ان لا اله الا الله . . . وبعد فهذا مختصر فيما لا بد لكل مسلم من معرفته من فروض الطهارة والصلوة وغيرهما الخ.

Well written in a large hand. Dated Saturday, 16th Jum. I., 1189 (١٤٨٩). It was transcribed by Muhammed b. Alîmad b. Muhammed , با حشوان probably in Southern Arabia.

288.

2308. Size 8 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$ in.; foll. 288. Sixteen lines in a page.

I. Foll. 1-223. A treatise on the differences between the four orthodox Imâms, entitled رحمة الأمة في اختلاف الأئمة . The author, who is not mentioned, is, according to H. Kh. iii. 351, either SADR AL-DÎN Abu 'Abdallah Muhammed b. 'Abd al-rahmân Dimishkî 'Othmânî, who wrote in A.H. 780, or Abu'l-Hasan Sa'dî.

الحمد لله الذى اجزل احسانه ، وانزلBeginning: . قرانه ، وبين فيه قواعد دينه واركانه . The order of

arrangement is that of the Shâfi'iite law-books. As a rule, only the dissenting doctrine is given in cases where the rest agree.

II. Foll. 224-288. The Collection of Fatwas of *Nawawi*, as arranged and augmented by his pupil 'Alâ al-dîn 'Ali b. Ibrâhim Dimishkî, commonly called Ibn AL-ÂTTÂR (d. A.H. 724). Cf. II. Kh. iv. 369; Wüstenfeld, das Leben des al-Nawawi, p. 53 sq. and 31; and also Orientalia, ii. 339.

The editor states in his preface that he added to the original collection other "questions" (مسائل) collected by him from the lectures of Nawawi. On the other hand, those of the original Fatwas which did not refer to the law were placed by him at the end of the work.

Well written. The copyist gives his name at the end of the first treatise, as Muhammed Gharib, of India.

الجزء الأول من منتخب الفتاوی النبویة الشافعیة
The second treatise is inscribed **الفتاوى النبوية الشافعية** of Jamâl 'Ali.

[College of Fort William, 1825.]

SHI'ITES.

289.

1449. Size 10 in. by 6½ in.; foll. 372. Twenty-one lines in a page.

كتاب من لا يحضره الفقيه ("every man his own lawyer") by Abu Ja'far Muhammed b. 'Ali IBN BÂBAWIH Kummî (d. A.H. 381). Cf. Tûsi, p. ۲۰۴, l. 17; Cat. Bodl. ii. 91; Cat. St. Petersb. 250; and Cat. Mus. Brit. 415.

اللهم انى احمدك واسكرك وأؤمن بك : Beginning : In four separate parts (which conclude with foll. 95, 175, 259, and 339 respectively), the first two comprising the spiritual law. Each part is subdivided into chapters (باب).

The author gives in an appendix a full account of the Isnâds which have been omitted in the course of the work.¹ A second appendix (fol. 356v.) contains the

same Isnâds alphabetically arranged by Mirzâ Muhammed ASTARÂBÂDÎ.

Well written in a small hand, the last portion, however, in a different style. Collated by the owner, Muhammed Sa'id Ashraf, in A.H. 1097. The greater part of the first appendix, which is written in a hurried Nasta'lîk, has the same date.

Foll. 82-89 and 91-96 should be transposed, and foll. 354-372 should be arranged as follows: 354, 356-358, 355, 362, 359-361, 364-371, 363, 372.

[Hastings.]

290.

1103. Size 13 in. by 7¼ in.; foll. 608. Twenty-five lines in a page.

معارج الدين، ومناهج اليقين by MUHANDISHAB AL-DÎN AHMAD B. 'ABD AL-RIDA, who compiled it for the use of his son, Muhammed Ilyâs, and completed it in A.H. 1079, at Mashhad.

The rhymed preface begins: احمدك للعلم يا خالقى، واشكرك للعلم يا رازقى. The author complains in it of hard times, the decay of learning, etc. His work contains fifty-nine books, which are enumerated on fol. 3, as follows: كتاب الطهارة فالصلة فالزكوة فالصلوة فالخمس فالصوم فالانتكاف فالحجج فالجهاد فالامر بالمعروف والنهي عن المنكر فالتجارة فالدين فالرهن فالحجر والمحتس فالضمان فالحالة فالكفالة فالصلح فالشركة فالمضاربة فالمزارعة والمساقة فالوديعة فالعارية فالاجارة فالوكالة فالوقف فالصدقة فالهببة فالسكنى والحبس فالسبق والرمایة فالوصايا فالخاتمة، فالنكاح فالطلاق فالخلع فالميراء فالظهار فاليلا، فاللعان فالکفارات فالعتق فالتدبر فالكتابة فالاستيلاد فاليمين فالنذر فالعهد فالقرار فالجعلة، فالصياد والذبحة فالاطعمة والاشرة فالشفاعة فالغضب فاللقطة فاحيا الموات فالقرائض فالقضاء فالشهادات فالحدود فالقصاص فالدييات.

These books are arranged under the four heads usual with the Shi'ites, العرود، العيادات، الایقاعات، and الاحكام. There precedes (foll. 3-43) a long intro-

¹ Cf. Cat. Bodl. ii. 92a.

مقدمة في وجوب العلم والعمل به وفصله الخ
duction, which contains four alleged conversations (مجلس) of Mufaddal b. 'Omar¹ with the Imām Ja'far Ṣādik, and the work concludes with an admonition (وصيّة) of the author to his son, which also comprises the testamentary advice of the Prophet to 'Ali, that of the latter to his three sons, that of Plato to Aristotle, etc. (fol. 586-605).

The author dates his copy in the following manner:
اتفق الفراغ من مشقة مشقة ساعه جواهر لا الله الا الله
من يوم محمد رسول الله صلعم، من شهر امير المؤمنين
ولي الله، من سنة حملة العرش عباد الله، من حقييم
امناء الله، بعد مضي الحاصل من ضرب تالي (ثلاثي r.)
نصف الميقات من التجائية في عجزها من التجرة النبوية،
على مهاجرها افضل الصلة واكمel التحية في المشهد
المقدس الرضوي شرف بشرفه عليه صوات الازل
على يد مؤلفه المعترف بذنبه، التائب الى رب المشتهير
بمذهب احمد بن عبد الرضا، عملا بالفضل والرضا آمين.
The numerical value of حملة العرش is 1079, and the product of the computation following, if I do not err, 107,900 (!).

هذه صور خطوط بعض النصارى المعاصرین على الكتاب الموسوم بـ *بعض المعاصرات* (الخ)، six testimonials of learned contemporaries, approving of the present work, which, at the request of the author, were written by them successively in his copy, viz. of Muḥammad al-Hurr, Abu'l-Kāsim Riḍawī (his note in Persian), Ḥasan b. Muḥammad Zamān Riḍawī, and Muḥammad Fāḍil, all dated A.H. 1079, and of Bahā al-dīn Muḥammad Ardistānī, and Muḥammad Ṣādik, both dated A.H. 1086.

In two volumes, the first concluding (fol. 301) with الخاتمة, or the end of Part II. Well written in two hands. Dated 29th Dhu'l-hijjah, 1087. Ornamented and gilt.

In an elegant Oriental binding.

[Johnson.]

¹ See regarding him, Ṭūsī, p. ۲۳۷.

291.

2858. Size 12½ in. by 7 in.; foll. 235. Thirteen lines in a page.

A treatise on the dogmas and the spiritual law (فروع الدين) of the Shi'ites, also by MUHADHDHAB AL-DĪN AHMAD B. 'ABD AL-RĪPĀ, who wrote it during a stay in India, for Nawwāb Muḥammad Amin Khān, son of Nawwāb Mu'azzam Khān, in A.H. 1084, at Ahmādābād (Gujarāt).

اما بعد الحمد لوليه واهله، والصلوة على :
نبيه وآلها، ما توقف الاتصال على الوصول، وترتبت الفروع
على الاصول، فيقول الجانبي الراجحي عفوية العفو الرضا،
احوج خليقته اليه المشتير بالمذهب احمد بن عبد الرضا،
ونفقه الله تعالى لطاعته، قبل انقضاء عمره ووفاته، هذا
الجامع لخلاصة علم اصول الدين، والحاائز لزبدة فروعه
على المنهج المتبين الخ.

After the dedication, which is written in a high-flown style, the first part begins (fol. 3):
ذاقول شمس عندها كواكب الاصول. It gives a short account of the fundamental dogmas of the Shi'ites, each under the heading كوكب. The second part begins (fol. 16). قمر الشموع عنده نجوم الفروع : It comprises the following books, each under the symbol of a star (نجم), and subdivided into various metaphorical headings (such as الزكوة؛ الصلة؛ الطباراة؛ ياقوتة؛ جوهرة المزار؛ الحج؛ الاعتكاف؛ الصوم؛ الخمس الدعوات؛ الجهاد).
The date of the author runs as follows (fol. 234v.):

اتفق الابتداء بمشقة مشقة منتصف اول النصف الثاني من شهر الاول والفراغ منها مئتي انتهاء النصف الاول من العشر الثالث من الشهر الثاني من السنة الرابعة من العشر التاسع بعد مضي عين متوجة² من التجرة النبوية، على مهاجرها افضل الصلة واكمel التحية في

¹ See regarding these terms, N. von Tornauw, das Moslemische Recht, pp. 6, 18, 26.

² i.e. خ = 1000.

بلدة احمدabad، جديرة السداد، من ملك مجرة من بلاد الهند، كثيرة الخيرات خطيرة المجد، في حماء حماية النواب، العظيم الثواب، المصدر بالصواب، في صدر الكتاب، حرس بعين عنابة رب الارباب، على يد مؤلفه الفقير (fol. 235) . . . المشتهر بالمهذب احمد بن عبد الرضا الحاصل. He promises subsequently to write a commentary on the present work.

A beautiful copy, written in a bold hand, apparently by the author himself. Dated 2nd Safar, 1091. Revised. A rich ornament at the beginning; coloured lines round the pages. Fol. 105 and 110 should be transposed.

Seal and signature of the author on the title-page. This copy was bought afterwards by Naṣr al-dīn, a "slave" (خانه زاد) of ʿAlamgīr, Seals of H. Vansittart and C. Boddam, with the signature of the latter ("Calcutta, May 1st, 1787") and an English title.

PRINCIPLES OF JURISPRUDENCE.

292.

B 319. Size 9 in. by 5 in.; foll. 158. Twenty-three lines in a page.

An abridgment of *Fakhr al-din Razi's* (*Muhammad b. 'Omar Shāfi'i*, d. A.H. 606) *المحصول*, or Principles of Jurisprudence, by *Taj al-din Abu'l-faḍā'il Muḥammad b. al-Hasan¹ Urmawī* (d. A.H. 656). It is entitled *الحاصل*, and written as early as A.H. 614. Cf. H. Kh. v. 424 sq.

قال الشیخ الامام الاوحد العالم الصدر :
الکبیر فخر الامة لسان الملة تاج الدين حجة الاسلام سلطان
المتكلمين ملك المحققین شرف النظر (؟) ابو الفضائل
محمد بن الحسن الارموی مد الله في عمره ونفع به
الخير دأبک الخ .

The following is a list of the principal headings :
(1) *الكلام في اللغات*; (2) *الكلام في المقدمات*
الكلام في العموم; (3) *الكلام في الامر والتواهي*
الكلام في المجمل والمبيّن; (4) *الخصوص*
الكلام في الناسخ والمنسوخ; (5) *الكلام في الافعال*
الكلام في الاخبار; (6) *الكلام في الاجماع*; (7)
الكلام في التعادل; (8) *الكلام في القياس*; (9)
الكلام في تراجع القيمة; (10) *والترجيح*

(fol. 141) *الكلام في الاجتهاد*; (fol. 145) *الكلام فيما اختلف فيه المجتهدون من الدلال*.

A fine copy, apparently transcribed during the author's life-time. Revised and collated. Various notes. Much injured by damp.

Cat. 229, x.

293.

B 315. Size 11 in. by 7 in.; foll. 124. Nine lines in a page.

A concise treatise on the Principles of the Law, by *Husām al-dīn Akhsikatī* (*Muhammad b. Muhammad b. 'Omar Hanafī*, d. A.H. 644). It is entitled *المنتخب*, but commonly called *الحسامي*. Cf. H. Kh. vi. 163 and i. 335; Stewart's Catal. 151; Cat. Mus. Brit. 118; and Flügel, Class. hanef. Rechtsgel. 277.

After a few introductory words, the treatise begins :
فان اصول الشرع ثلاثة الكتاب والسنۃ واجماع الامة
والاصل الرابع القياس المستنبط من هذه الاصول .

The headings occurring in the course of the work are almost the same with those of *المغني* as given by Fleischer, Cat. Lips. 475 sq.

Boldly written, furnished with copious notes. Date, *Dhu'l-ka'dah*, 821. The margin is injured.

Bij. Libr., A.H. 1061, from *Malik Yūsuf*. Seal of *Muhammad 'Adil Shah*.

¹ Thus in the present MS.; H. Kh. has *Husain*.

294.

594. Size 11 in. by 6 in.; foll. 292. Five lines in a page.

Another copy of the preceding work.

Well written in a large current hand, with many notes, but worm-eaten and injured by damp towards the end. The colophon is nearly destroyed; but the date, A.H. 914, is still legible. Several leaves are missing after fol. 290, and foll. 1-17 have been supplied by a different hand.

[Johnson.]

295.

B 328. Size 9 in. by 6 $\frac{1}{4}$ in.; foll. 123. Seven lines in a page.

Another well written copy of the same work, with copious glosses. It was transcribed in India, A.H. 992. The last fol., with the colophon, is mutilated. One leaf is missing after fol. 24, and the first fol. has been supplied by a different hand.

Bij. Libr., A.H. 1028, from Molla Pâyandah.

Cat. 229, iii. 1.

296.

B 327. Size 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.; foll. 248. Five lines in a page.

Another copy of the same work.

Well written in different hands, with copious glosses. Red lines round the first few pages. Much injured by insects.

Seal of Ibrâhîm Nauras ('Âdil Shâh II.) on the first page.

Cat. 229, iii. 2.

297.

662. Size 8 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$ in.; foll. 119. Five lines in a page.

Another copy of the same work, written partly in Nasta'lîk, and partly in Naskh, breaking off abruptly. Notes.

Wrongly inscribed مهار by a later hand.

[Johnson.]

298.

B 320. Size 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.; foll. 46. Thirty-two or thirty-three lines in a page.

IBN HÂJIB's (Jamâl al-dîn Abu 'Amr 'Othmân b. 'Omar Mâlikî, d. A.H. 646) *مختصر المنهج*, or Principles of Jurisprudence, being an abridged edition of his *منهجه*. See H. Kh. vi. 170 sqq.

الحمد لله رب العالمين . . . اما بعد فاني :
رأيت قصور الهمم الخ .

اتفق فراغ مصنفه منه في السادس من شهر الله الحرام رمضان في المقام الشريف شرفه الله مكة داخل الحرم مقابل الميزاب والحمد لله .

Written in a small hand, of the ninth century. The first leaf and the concluding portion supplied by more modern hands.

Bij. Libr., A.H. 1026. "Present of the child of Shâh Nawâz Khân" (پیشکش فرزند شاه نواز خان).

Cat. 229, viii. 1.

299.

B 323. Size 9 in. by 4 $\frac{3}{4}$ in.; foll. 49. Twenty-nine lines in a page.

A Commentary on the preceding work, by 'Âyun al-dîn Îjî ('Abd al-rahmân b. Ahmâd, d. A.H. 756). See H. Kh. vi. 171, and Cat. Mus. Brit. 724.

The original text and the commentary are distinguished by the words قال and اقول.

This is only the commencement of the work, the rest of the MS. having been lost. Closely written in a small Nasta'lîk hand, with marginal notes. Stained by damp.

An ornament at the beginning contains an inscription, according to which this MS. was part of the plunder brought from Muhammâdâbâd-Bîdar, and came into the Bijâpûr Library in A.H. 1027.

Signature of Ibrâhîm Nauras ('Âdil Shâh II.), with a seal bearing the inscription عناية الأزلية، كفاية الابدية.

Cat. 229, v. 5.

300.

B 321. Size 10 in. by 6 in.; foll. 313. Nineteen lines in a page.

Another copy of the same Commentary, imperfect at the beginning. Well written, by Shaikh Burhān; containing the complete text of *Ibn Hājib*. The upper margin of the first portion has been eaten by white-ants.

قال مسألة الواجب على الكفاية.

Cat. 229, v. 1 (?).

301.

B 236. Size 9 $\frac{1}{4}$ in. by 5 in.; foll. 138. Twenty-nine lines in a page.

Another fragment of the same Commentary, containing the concluding portion.

Neatly written. At the end we find the date of the author, 26th Sha'bān, 734,¹ and after it the following colophon: **وفرغ العبد الفسیف الراجی الى رحمة ربه اللطیف یحیی بن محمد بن علی البروی من کتابه هذا الكتاب بعون الملک الوهاب فی اواسط جمادی الاولی لسنة ست وثمانین وسبع مائة فی بلدة اصفهان حریضاً الله عن حوادث الحدثان والحمد لله.**

قال الخبر أقول الخبر ينقسم الى صدق وكذب.

Inscribed twice (fol. 100 and at the end) حاشیه شرح عقاید.

302.

B 333B. Size 7 in. by 5 $\frac{1}{4}$ in.; foll. 369. From fifteen to seventeen lines in a page.

A Super-commentary on *Ijtî*'s Commentary, commonly called, شرح الشرح, by Sa'd al-din Mas'ûd b. 'Omar TAFTÂZÂNÎ (d. A.H. 792). See H. Kh. vi. 172, and Flügel, Hdss. Wien, iii. 194.

The greater part of this copy is written in a very cursive, but the concluding portion in a plainer, Nas-

ta'lîk character, of the ninth century. Revised and collated. Some notes. The MS. having become much injured at the beginning, it was carefully mended and the writing restored by a later owner, Kâdi Khushhâl, who also supplied the last fol., which had been lost. He speaks of this in the conclusion as follows: ثم وقع الفراغ من تتميمه بعد ما نلته ناقصة الآخر ذاهبة الاوائل من مكاييد الزمان وعدم مبالغة الاخوان وقلة الاهتمام بأمر الكتب والكلام بقد اليدين وعرق الجبين في حين واى حين عصمنا الله وال المسلمين من هذا وما فيه آمين وانا العبد الراتم خوش حال وتاريخ الفراغ يوم السبت وقت العصر بمنزل العسكرية عند بيت اكبرشاھي وشبرة شهر صفر والماضي منه خمسة عشر والسنة الف وثلثون وارتاحل فيها الراحلون رحيم الله.

According to a note on the title-page, this MS. was presented to Khushhâl in A.H. 1030. Bij. Lib., A.H. 1054. Seal of Muhammed 'Âdil Shâh, and of other owners previous to Khushhâl.

Catal. 229, vi.

303.

1272. Size 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$ in.; foll. 202. Twenty-one lines in a page.

Another copy of the same Super-commentary. Well written, but much injured at the end.

The leaves have been misplaced in binding; they should stand thus: 1, 3-152, 177-201, 153-176, 2, 202.

[Hastings.]

304.

B 310. Size 9 in. by 4 $\frac{3}{4}$ in.; foll. 221. From twenty-six to twenty-two lines in a page.

Another copy of the same work, slightly imperfect and injured at the beginning. Closely written in different Nasta'lîk hands. The first words are:

وأثار معانیه.

این کتاب غایت التحقیق در علم مناظرة واصول Erroneously inscribed: Cf. Catal. 230, xii.

¹ The same as in Cat. Mus. Brit. 724.

309.

B 151. Size about $8\frac{1}{2}$ in. by 5 in.; foll. 73. Twenty-one lines in a page.

The second part of the preceding Glosses, from مبادى اللّغة to the end. Written in a fine Nasta'lîk character, with the additional notes of the author on the margin.

Bij. Libr., A.H. 1028, from Molla Pâyandah.

Catal. 226, xv. (?).

310.

1626. Size 9 in. by $4\frac{1}{2}$ in.; foll. 181. From twenty to twenty-three lines in a page.

Glosses on part of *İjî's* Commentary, ascribed to Mîrzâ Jân (Habib Allah Shîràzî, d. A.H. 994). Cf. H. Kh. vi. 172. These glosses extend from مبادى اللّغة to the *السّنة* (= foll. 12-41 of no. 299).

قوله من لطف الله تعالى احداث الموضوعات اللغوية هذا كلام يدل بظاهره على ان الاوصات والمحروف مخلوقة الخ.

The last gloss begins: *قوله ولا يخفى ان هذا*: and the author concludes with the words: *هذا آخر ما تيسر لنا في شرح السنة والحمد لله الموفق للخير*.

Taftâzânî's commentary is frequently quoted.

Legibly written in different Nasta'lîk hands.

[Johnson.]

311.

B 324. Size $8\frac{3}{4}$ in. by 6 in.; foll. 343. Nineteen lines in a page.

I. Foll. 1-190. The same Glosses as in the preceding MS.

II. Foll. 191-343. A fragment of what appears to be the continuation of the above glosses, as far as the *القياس*; imperfect at the beginning.

Plainly, but carelessly written, by 'Abd al-kâdir b. 'Abd al-malik. The last lines of fol. 333 are wrongly drawn up in the form of a conclusion, and followed by the words تمت ثالث عشرین. The text is, however, continued on the next page.

Bij. Libr., A.H. 1025, with the following note:

بابت جامدارخانه از میر محمد طاهر موسوی.

Cat. 229, v. 3.

312.

1737. Size $8\frac{1}{2}$ in. by $6\frac{1}{4}$ in.; foll. 74. Six and eleven lines in a page.

A short treatise on the Principles of Jurisprudence, styled المنار, by Hâfiż al-dîn Abu'l-barakât 'Abdallah b. Al-hmad NASAFÎ Hanafî (d. A.H. 710). See H. Kh. vi. 121, and Cat. Mus. Brit. 119.

After the short introduction, the treatise begins: اعلم ان اصول الشرع ثلاثة الكتاب والسنة واجماع الامة والاصل الرابع القياس.

Written in Nasta'lîk, by Ghulâm Muştafa. Dated Friday, 7th Dhu'l-hijjah, 1118. Covered with glosses.

There precede (foll. 1-16r.) various extracts from works on law, some in Persian, written across the pages in several directions.

[Johnson.]

313.

B 316. Size $10\frac{1}{2}$ in. by $7\frac{1}{4}$ in.; foll. 166. Nineteen lines in a page.

A Commentary on the preceding work, by the author himself, entitled المُنَور فِي شَرْحِ الْأَنوار. It is not mentioned in H. Kh. nor elsewhere.

الحمد لله واسع الرّحمة وساقع النّعمَة . . .
.. قال الشّيخ الإمام .. النّسفي غفر الله له ولوالديه
.. قد صفت مقدمةً في هذا الفن وسميتها المنار ثم
صفت هذا المختصر طرزاً لها وصرفت الهمة في كشف
أعوّارها وشرح مبانيها وأسرارها وأضفت إليها من أقوال
أصوليةٍ وحججٍ مرجعيّةٍ وفوائدٍ غريبيّةٍ بعد التّماس جماعةٍ
من ساداتي وأخوانني مما استفدت من المُعْلَمِينَ الخ.

An excellent copy, completed on Friday, 8th Mu-harram, 788, by Faḍl Allah b. 'Omar.

The original text is introduced by قوله through the greater part of the work; but towards the end it is only distinguished by a red line drawn over the first word. Some notes. Collated. Much injured by insects.

Various extracts are written on the title-page.

Bij. Libr., A.H. 1014.

Cat. 229, i. 1.

314.

B 318. Size $11\frac{1}{2}$ in. by $6\frac{3}{4}$ in.; foll. 238. Twenty-seven lines in a page.

A copious Commentary (ممزوج) on the *Mandr*, the title and author of which are not to be found, this MS. being slightly imperfect both at the beginning and end. It appears, however, from the general terms of the work, and from a comparison of several quotations on the margin of the Lakhnau edition of the *NASAFI* that we have here another commentary by *NASAFI* himself, entitled *كشف الاسرار*. Cf. H. Kh. vi. 121, and Ibn Kuṭlūbūgha, ed. Flügel, 22.

There precedes a short introduction, on the sciences of religion and law in general. After this, the commentary begins as follows (fol. 2v.):
ولنشرع الان بما ذكرت في المنار اعلم ان اصول الشرع ثلاثة.

Legibly written, of the tenth century; the text often not distinguished from the commentary. Injured at the beginning and in several other places.

Bij. Libr., A.H. 1041. Present of Shaikh Ḥabīb (جندى (?)). Seal of Muḥammad ‘Ādil Sbāh on the fly-leaf.

Cat. 229, i. 2.

315.

1742. Size 8 in. by $4\frac{1}{2}$ in.; foll. 96. Generally nineteen lines in a page.

A concise Commentary (ممزوج) on the *Manār*, entitled دائر الوصول الى علم الاصول, being an abridged and easier version of another commentary by the author, called مدار الفحول. The latter is, according to H. Kh. vi. 125, the work of Mu'in (al-din) Abu 'Abdallah MUHAMMAD b. MUBĀRK SHĀH HARAWI. It occurs in Stewart's Catal. 150, xlvi. Cf. Bibl. Sprenger. 600 (?).

الحمد لله الذي سقى لاصول المستنبطين من كثير غرائب القبوم ماءً اما بعد فان كتابي مدار الفحول says subsequently: في شرح منار الاصول مع وجازة لفظة، 'غموض لحظة' لما لم يعر عن نبذ من الاطياب لخصت منه هذا المختصر محتويا على رموز نكاثة الخ.

Legibly written in various styles of Nasta'līk, without distinction of the text in the latter portion. The colophon runs as follows:

قد وقع الفراغ من تسويد نسخة الموسومة بدارier بيد الصعييف الراجي الى رحمة القوى محمد رضا القنوجي النيسابوري حسب الفرمایش فسائل وكمالات دستگاه قاضي خير الدين سلمه الله تعالى بوقت رباع من اليوم الثاني من شهر الجمادى الثاني السنون الف ومائة وخمس (وثلاثون من المهرة النبوية مطابق بسنة خمس من جلوس الخاقان ابن الخاقان صاحب الجود والكرم رافع اللواء والعلم محمد شاه باادشاهه غازى خلد الله ملکه وسلطنه وافاض على العالمين بره واحسانه.

Red lines round the pages. Notes in the earlier portion. Partly injured by damp.

[Hastings.]

316.

456. Size $9\frac{1}{4}$ in. by $5\frac{1}{4}$ in.; foll. 264. Fifteen lines in a page.

Another Commentary (ممزوج) on the same work, entitled نور الانوار (جيون) Ahmād b. Abu Sa'id b. 'Abdallah b. 'Abd al-razzāk b. Khāṣṣāh (خاصه) Hanafī Makki Sālihi Hindī Lakhnawi (d. A.H. 1130, at Dehli),¹ who wrote it at Madīnah in A.H. 1105, when he was in his fifty-eighth year. Printed at Calcutta, 1818, and at Lakhnau, A.H. 1266. Cf. Bibl. Sprenger. 608-9, and Stewart's Catal. 150.

الحمد لله الذي جعل اصول الفقه مبنياً للشرائع والاحكام.

At the end is an epilogue by the author, from which the above statements are derived.

Clearly written in Nasta'līk. Colophon:

قد تمت: شرح المنار بعون الملك الجبار في يوم الجمعة في تاريخ الخامس من شهر الشوال بيد احرق العباد سيد عبد

¹ See below, no. 316.

¹ So according to a note at the end of the Lakhnau edition.

الواحد (sic) ابن النظام الدين وكان من هجرة النبي
صلعم الف ومائة وسادسة عشرة سنة.

A number of leaves near the beginning are in a different hand. Fol. 8 should stand after fol. 1.

A charm, in Persian, has been added at the end.

Seal of Šibghat Allah.

317.

1297. Size 10 in. by $5\frac{3}{4}$ in.; foll. 142. Twenty-two lines in a page.

Another copy of the preceding Commentary.

Plainly written. Dated A.H. 1187.

Seal of Nuṣrat Jang on the title-page.

[Tippu.]

318.

B 317. Size $8\frac{1}{4}$ in. by $4\frac{3}{4}$ in.; foll. 164. Fifteen lines in a page.

An incomplete copy of the same Commentary, well written in Nasta'lik. It breaks off in the middle of the epilogue. Leaves are missing after foll. 40, 75, 76, 135, and 137.

Cat. 230, xv.

319.

2157. Size $9\frac{1}{2}$ in. by $5\frac{3}{4}$ in.; foll. 290. Nineteen lines in a page.

(SADR AL-SHARI'AH) 'Ubaidallah b. Mas'ud b. Tâj al-shari'ah Maḥbûbi's (Hanafî, d. A.H. 747) Commentary (on his own التبيح, or Principles of التبيح فی حل غواصن ممزوج (ممزوج). It is entitled حل غواصن ممزوج. See H. Kh. ii. 444; Flügel, Hdss. Wien, iii. 196; Aumer, Hdss. München. 102, etc. It is also contained in the aforesaid printed editions of the *Taudîh*.

195; Stewart's Catal. 148, etc. Printed at Dehli,

A.H. 1267,¹ and at Lakhnau, A.H. 1281.

Well written, the text of the *Tankîh* in red. The colophon runs as follows: ختم شد كتاب توضيح روز شنبه بوقت چاشت كاتب عبد الغفار بن شيخة محمود بتاريخ بيست سیوم ماه محرم المحرم سنة ۱۲۸۳.

Occasional notes. Fol. 134 mutilated.

On fol. 289 is a list of contents, and on its back an English title. Seal of 'Abd al-wahhab Khân (A.H. 1168).

[College of Fort William, 1825.]

¹ See Bibl. Sprenger. 602.

320.

1574. Size $9\frac{1}{2}$ in. by 6 in.; foll. 107. From twenty-four to twenty-seven lines in a page.

Another copy of the same work.

Closely written in Nasta'lik, by Ḥâfiẓ 'Alî Muḥammad. The text and the commentary are marked with م and ش respectively. Some notes. The margin is partly cut away.

[Hastings.]

321.

B 332. Size $9\frac{1}{4}$ in. by $5\frac{1}{4}$ in.; foll. 253. Fifteen lines in a page.

Another copy of the same work, imperfect at the beginning and end, and in many other places. Begins: هذا الحكم.

Well written, text and commentary marked with م and ش. Notes. Partly injured by damp.

شرح عمل الیوم والیل (fol. 64).

322.

B 182. Size 13 in. by $7\frac{3}{4}$ in.; foll. 563. Thirteen lines in a page.

A Super-commentary on the preceding work, entitled التلویح الى کشف حقائق التقىج, by Sa'd al-Dîn Mas'ud b. 'Omar TAFTÂZÂNÎ (d. A.H. 792). Cf. H. Kh. ii. 444; Flügel, Hdss. Wien, iii. 196; Aumer, Hdss. München. 102, etc. It is also contained in the aforesaid printed editions of the *Taudîh*.

A fine copy, written in a bold hand. It ends with the colophon of the original MS., which had been transcribed by the author for his son. This colophon runs as follows: كتبت هذه النسخة تذكرة للشاب العزيز مني وانا العبد المذنب الغريب الموسوم بسعد الشنازانى غفر الله ذنبه وستر عيوبه وهو المحرم المكرم صاحب المرءة والكرم علاء الله [ملة] والدين بلغه الله اقصى ما يمتناه الخ.

Revised. With various interlinear and marginal explanations. Gold and blue lines round the pages. The

ornament of the first page has been cut out. Fol. 17 is much injured.

The leaves have been misplaced in binding. They should stand in the following order: foll. 1-18, 135-138, 178, 156-177, 139-145, 147, 146, 148-155 (after which is a slight defect), 19-134, 205-256, 184-200, 202-204, 201, 179-183, 257-478, 480-483, 479, 484-563. Foll. 553 and 554 are not consecutive, notwithstanding that the catch-word would imply it. The defect, accordingly, existed already in the original MS.

Signature of the owner, Haidar 'Alî b. Rustam 'Alî, at the end.
Cat. 229, xi.

323.

2989. Size 9½ in. by 5¾ in.; foll. 318. Twenty-five lines in a page.

Another copy of the *Talwîh*.

Neatly written in Nasta'lîk, but the first portion (to fol. 67) supplied by two different hands. Notes. The book having been injured, it was bordered with new paper; hence the catchwords were often lost, and the latter portion misplaced in re-binding. Foll. 258-318 should be placed in the following order: 258, 291-310, 314-317, 259-290, 311-313, 318. A defect after fol. 162. A blank on fol. 130.

Seals of 'Abd al-mu'min, Henry Vansittart, and Charles Boddam, and signature of the latter, "Calcutta, May 1st, 1787."

324.

922. Size 8½ in. by 5¾ in.; foll. 142. Nineteen lines in a page.

An incomplete copy of the same work.

Narrowly, but legibly written in Nasta'lîk, with many notes. It breaks off abruptly.

[Hastings.]

325.

B 187. Size 8¼ in. by 5 in.; foll. 299. Seventeen lines in a page.

Glosses on the *Talwîh*, by HÂSÂN CHALÂBÎ b. Muhammad Shâh Fanârî (d. A.H. 886). See H. Kh. ii. 445, and Stewart's Catal. 148, xxx.

قوله الحمد لله الذي احکم
بكتابه أصول الشريعة الغراء الاحکام الاتقان والكتاب في
اللغة كالكتب.

تم كتاب حاشية حسن جلبي على كتاب التلویح بید
اعصف عباد الله ... برهان الدين ابن عالم الفاضل مولانا
دولت محمد بن کمال محمد غفر الله له ... تحریر
التاریخ الخامس عشر من شعب المبارک شوال سنة ١٠٢٩.

Frequent additions by the author (منه) on the margin of the first portion. Blue lines round the pages. The first leaf mutilated. Defects after foll. 36, 51, and 207.

Cat. 226, xxiii.

326.

B 188. Size 9 in. by 5 in.; foll. 96. Eleven lines in a page.

Glosses (تعليقات) on a passage of the *Talwîh*, viz. the paragraph (فصل) on the Good and the Bad (الحسن والقبح), and especially on the four *Maqâdemât* of Sadr al-shâfi'ah (corresponding to foll. 250 sqq. of no. 322), by 'ÂBD AL-HAKÎM B. SHAMS AL-DÎN (Siyâlkûtî, d. about A.H. 1060). See, for another commentary and the subject in general, Flügel, Hdss. Wien, ii. 613, and also H. Kh. vi. 448.

حامداً لن انزل كتابه الحكيم
تبلياناً لكل شيء وهدى .

من قضايا الشرع (قضايا الشرع r.)
آه يعني ان هذا الحكم مما يثبت بالشرع الخ.

Plainly written in a large hand.

اين كتاب حاشيه عبد الحكيم بر مقدمات تلویح
On the last page is written: Catal. 226, xxii. (?)

327.

3095. Size 8¼ in. by 5½ in.; foll. 135. Nineteen lines in a page.

Glosses on the *Talwîh*, entitled التصريح بغواصي
الملقب باللبيب (الملقب باللبيب), son of 'Abd al-hakim Siyâlkûtî. These glosses were

written by the author in his early youth, under the superintendence of his father, and include the glosses of the latter, described under the preceding no. Cf. Stewart's Catal. 148, xxix. (?).

الحمد لله الذي اشترى زروع المجتهدين :
بأنوار أصوله، وأورق فروع صوادي الدين بمدار شموله.
The first gloss is: **(قوله) أو تضمين مذهبان الخ**.

Neatly written in Nasta'liq. Imperfect at the end, and injured by insects.

Seals of H. Vansittart and C. Boddam, with several inscriptions in the handwriting of the latter.

328.

1286. Size $10\frac{1}{4}$ in. by 6 in.; foll. 283. From twenty-three to twenty-six lines in a page.

Glosses on the *Talwîth*, by an unknown author, imperfect at the end.

(قوله) أصول الشريعة الظاهر ان المراد :
بالأصول التوانين الكلية العقلية او الاجماعية.

Written in a current Nasta'liq hand, the first portion on reddish paper. Frequent additions (marked with **صح**), corrections (marked with **بدل** or **بدل**), notes of the author (**منه رح**), and various readings are on the margin. It would appear that this MS. was copied from an earlier edition of the work, and revised according to an enlarged one.

Fol. 30v. has been left blank. Slightly injured.

Inscribed: **حاشية كتاب كه در علم اصول است**. Seal of Shaikh al-islâm Muhammed (of the twelfth century).

[Johnson.]

329.

B 325. Size about $8\frac{1}{2}$ in. by $5\frac{1}{4}$ in.; foll. 119. Twenty-five lines in a page.

كتاب التمييذ في تخرج الفروع على قواعد الأصول
للأمام المتنق على جلاله وبراعته وابرامته وتقديمه جمال الدين أبي الحسن عبد الرحيم بن الحسن القرشي
الاسناني.

A concise treatise on the Foundations of the Common Law, by Jamâl al-dîn Abu'l-Hasan 'Abd al-Râhîm b.

al-Hasan Kurashî Isnâ'i (or Isnawi,¹ Shâfi'i, d. A.H. 772). Cf. H. Kh. ii. 423 sq.

الحمد لله مزيل اعذار الملکفين بارشاد : العقول وتمييذ الاصول
باب الحكم الشرعي واقسامه، باب اركان الحكم
ف (fol. 21) ; III. (fol. 97) ; IV. (fol. 99) ; الاجماع
ف دلائل (fol. 105) ; VII. (fol. 110) ; اختلاف فيها
ف التعادل والترجيح (fol. 114) . Each of these books com-
prises a series of questions (مسلسلة), which are generally
subdivided into chapters. The work concludes as follows:
قال مصنفه فسح الله في مدة فرغت من تحريره في
اواخر سنة ثمان وستين وسبعينة سوى اشياء المحتتها.

A valuable copy, made by Maḥmûd b. 'Othmân
اللاري الكرمسي. Dated Monday, 9th Rabi' II., 794. It was
transcribed from a MS., into which all the additions
made by the author on a final revision had been entered
by Ibrâhîm Dimyâti, in Rabi' II., 772, at Makkah.
It was also collated, immediately after its completion,
with another MS., which had been collated with the
author's own copy.

Several *Ijdâhs* for the works of Isnâ'i are on the
title-page, and a poem in praise of that author is at the
end, all in the handwriting of the transcriber. The
margin is injured. A defect after fol. 5.

330.

B 326. Size about $8\frac{1}{2}$ in. by $5\frac{1}{4}$ in.; foll. 64. Twenty-five lines in a page.

كتاب الكوكب الدرى في تخرج الفروع على قواعد
العربية للاسناني.²

A treatise by the same author, on the Grammatical
Elements of Jurisprudence, being a sort of supplement
to the preceding work, during the progress of which
it was begun. See H. Kh. v. 263 sq., and also
ii. 424.

¹ From Isna, in Upper Egypt.

² Supposed to be the inscription of the author's copy, كانه
هو صورة خط المؤلف.

قال مؤلفه
رضة وكان الفراغ (منه) في اثناء سنة ثمان وستين وسبعين
سوی زيادات الحقتها بعد ذلک.

Written by the same hand as the preceding MS., to which it corresponds in all particulars of origin and authenticity. The original copy had been revised by Ibrâhîm Dimyâti, A.H. 771, and declared by the author to contain the standard version. Date, Monday, 15th Rabi' II., 794.

Various poems in praise of the author are at the beginning and end of the book, in the same hand.

331.

B 330A. Size about $11\frac{1}{4}$ in. by about $7\frac{1}{4}$ in.; foll. 341. Eleven lines in a page.

A compendious work on the Principles of Jurisprudence, entitled التحرير, by Kamâl al-dîn Abu 'Abd-allah Muhammâd b. Humâm al-dîn 'Abd al-wâhid b. 'Abd al-hamîd b. Sa'd al-dîn Mas'ûd Iskandârî Siwâsi Hanafî, commonly called IBN AL-HUMÂM (d. A.H. 861). Cf. H. Kh. ii. 214, and Bibl. Sprenger. 604.

قال سيدنا ومولانا الشیخ الامام العالم
العلامة فریدة (sic) دهره ووحید عصره مجتهد الانام الخ.

The author states in his preface that his work comprises both the Hanafite and Shâfi'ite systems. It consists of an introduction, مقدمة, and three books, مقالات, whose subjects are المبادى واحوال الموضوع والاجتهاد.

Well written, with a broad margin. The colophon runs as follows: تم كتاب التحرير على يد العبد الفقير: حسن محمد بن احمد، غفر الله له ولوالديه ولما الله ولجميع المؤمنين والمؤمنات بعد صلوة العصر في شهر ذي الحجه من سنة ٩٨٨ تجاه الكعبه.

Notes in the earlier portion.

On the title-page is an account of the author, according to which he was born in A.H. 790, and became a pupil of Ibn al-Shihnah (d. A.H. 815) and others. He

was alike distinguished as a scholar and a Sûfi. He died at Cairo, on Friday, 7th Ramadân, 861.

Signature of 'Alam Allah b. 'Abd al-razzâk Makkî Hanafî 'Aidarûsî. Bij. Libr., A.H. 1023.

Cat. 229, iv.

332.

1273. Size $11\frac{1}{4}$ in. by 7 in.; foll. 213. Thirty-one and twenty-three lines in a page.

The first part of a Commentary (ممزوج) on *Muhibb Allah* b. 'Abd al-shakûr Bahârî's (d. A.H. 1119) المسلم, or Principles of Jurisprudence.

Part of the original work¹ was printed at Lakhnau, A.H. 1263.² Cf. Bibl. Sprenger. 610, and Stewart's Catal. 151, liv. It was written in A.H. 1109, which date is expressed by the chronogram مسلم الشبوت. It refers alike to the Hanafite and Shâfi'ite systems, and consists of a مقدمة; three مقالات, treating of المبادى; اصول, on المقادس; and خاتمة, on المذاهب.

The name of the commentator, which is not given, is, according to the following no., Molla Nizâm al-Dîn.³

ابتدأ الكلام بالتحميد لله الحميد فقال
الحمد لله الذي نزل الآيات آثر التنزيل الخ.

This part comprises the three مقالات المبادى, and concludes: ولكن هذا آخر ما نريد نظمه في سلك شرح الكتاب الحمد لله المنعم الهادى على اتمام شرح المبادى والصلة ... والله اسأل ان يوفقنى لشرح المقاصد الخ.

It consists of two separate volumes. The first, which ends with the fourth paragraph (فصل) of the third chapter (fol. 94), is written in a minute and not very clear handwriting. It is dated Râmpûr, Wednesday, 2nd Dhul-hijjah. The second volume, which contains the rest of the same chapter, is written in a similar but plainer style, and bears no date. Coloured lines round the pages. Foll. 196-9 should stand thus: 197, 196, 199, 198.

[Hastings.]

¹ To the end of the second مقالة.

² Another commentary on it, called كشف المبهم, was printed at Cawnpore, A.H. 1287.

³ He is likewise so called in occasional quotations on the margin of the Lakhnau edition.

¹ Originally بن ولی الله.

333.

983. Size 10½ in. by 6¾ in.; foll. 303. Twenty-one lines in a page.

The second part of the same Commentary, comprising two of the four *كتاب*, viz., *أصول السنة* and *أصول الكتاب*. In two separate volumes, both written in a bold *Nasta'lik* hand.

تمام : The first vol. concludes as follows (fol. 144) :
 شد جلد ثالث من تصنیف مولانا اعظم (مولوی نظام الدین)^۱ غفر الله له وجعل الجنة مثواه برای خاطر داشت رکن الدین یعنی ملا کمال الدین بید خط ضعیف فقیر حقیر های چمدان اضعف من عباد الله عاصی و عاجز احمد

الله غفر الله له ولوالديه واحسن اليهما واليه (كه) سلسله
 ان از امير عرب می انجامد تحریر یافت.

The second volume concludes thus :
 النسخة الكتاب مسمى بشرح مسلم در علم اصول من تصنیف قدوة العارفین زبدة السالکین قطب المحتقین یعنی اعني مولوی صاحب مولوی نظام الدین قدس سره العزیز سقی الله سراہ وجعل الجنة مثواه از ید خط عاصی نقیر حقیر گنه کار اضعف من عباد الله الصمد احمد الله قرشی که سلسله او از همزة (sie) امیر عرب می انجامد برای خاطر داشت مولوی کمال الدین در تحریر آمد.

Seals of the above Kamāl al-dīn and Ṣibghat Allah.

PRAYERS AND CHARMs.

334.

831. Size 8½ in. by 4½ in.; foll. 190. Twenty-two lines in a page.

The Prayer-book of 'Alī ZAIN AL-'ĀBIDĪN, the fourth Imām of the Shī'ites (d. A.H. 94 or 92), transmitted to posterity by AL-MUTAWAKKIL b. Hārūn Thaḳafī, on the authority of two grandsons of 'Alī. It is called *الصحيفة الكاملة*. Cf. Tūsi, p. ۲۱۶, who is, however, inaccurate,^۲ and H. Kh. iii. 100. The work was printed at Caleutta, A.H. 1248, according to Bibl. Sprenger. 699; and it seems also to be contained in Cat. St. Petersb. 33, lxii.

The present text is given on the authority of Najm al-dīn Abu'l-Hasan Muḥammad b. al-Hasan . . . 'Alawī Husainī, who had it from Abu 'Abdallah Muḥammad b. Aḥmad b. Shahriyār, guardian of the mausoleum

of the Khalif 'Alī,^۱ in Rabi' I., 516, etc. The Isnād goes back to Mutawakkil, who gives the following account of the origin of the book. He was returning to Khurāṣān from the pilgrimage, when he met with Yaḥya b. Zaid b. 'Alī, and received from him a copy of these prayers, on the authority of his father, Zaid the Martyr. Subsequently, after Yaḥya had been killed (A.H. 125), he went again to Madinah, where he showed his copy to Ja'far Ṣādiq, who found it identical with a book in his possession, which had been written by his father, Muḥammad b. 'Alī. From this Mutawakkil took a copy, Ja'far himself dictating. The book consisted originally of seventy-five chapters, but eleven were lost by him, so that he only kept some sixty chapters (وحفظت منها نيفا وستين بابا).

With the exception of the last statement, the same story is given with another Isnād, which, in Ibn Muṭahhar, joins that of Tūsi (i.e.). According to this version, the book contained only fifty-four prayers,

^۱ From the margin.

^۲ He appears to have confounded the names of Mutawakkil and his son 'Umair.

^۱ Cf. no. 371, fol. 64v.

which are enumerated, and are exactly the same as those found in the present MS. There is, however, an appendix (fol. 175), which was offered by several MSS. It is introduced by the first Isnâd, and contains seven more prayers, and formulæ for each day of the week.

Well written, with vowel-points. Accompanied by an interlinear translation, and many useful notes, in Persian. Gold lines round the pages. An ornament at the beginning.

[Johnson.]

335.

2324. Size $8\frac{1}{2}$ in. by $5\frac{1}{2}$ in.; foll. 65. Ten lines in a page.

Prayers for the week, beginning with Friday. According to the introduction, these prayers were communicated by the Prophet to MUHAMMAD b. USÂMAH, when he was imprisoned at Iṣfahân, for being suspected of Ḳarmatîsm; and he regained his liberty through their influence.

Beginning: حَكَىٰ عَنْ مُحَمَّدِ بْنِ أَسَمَّةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ أَتَاهُمُ الْخَاتِمَةَ، عَوْنَةً، دُعَاءً، قِرَاءَةً، دُعَاءً، وَرَدًّا. The prayer of each day consists of استغفارٌ، دُعَاءً، قِرَاءَةً، دُعَاءً، وَرَدًّا, another, عَوْنَةً, دُعَاءً, قِرَاءَةً, دُعَاءً, وَرَدًّا.

Well written, with vowel-points.

[College of Fort William, 1825.]

336.

1531. Size $10\frac{1}{2}$ in. by $6\frac{1}{2}$ in.; foll. 236. Fourteen lines in a page.

A Shi'ah book on religious duties, especially prayer, imperfect at the beginning. It appears from quotations of other works¹ that the author is ABU JA'FAR TŪSÎ (Muhammad b. al-Ḥasan, d. A.H. 460). It is very probably his كتاب الحل والعقد في العبادات mentioned in his own *Fihrist*, p. ۲۸۱, l. 18.

Begins: مَنْتَهِيَ فَرَايَتِ اَنَّ اَخْتَصَرَ ذَلِكَ اَجْمَعُ مِنْهُ جَمِيلًا لَا يُسْتَقْبَلُهَا الْعَالِمُ بِهَا اَنْفُسُهُ. The first paragraph, which is inscribed فصل في عبادات الشرع, gives an outline of the present work. The five principal duties

of the Shi'ites are prayer, almsgiving, fasting, pilgrimage, and holy war. The author begins with prayer, as that duty which is to be performed every day, and treats of it circumstantially in a separate part, عبادات اليوم والليلة. This part is introduced by a treatise on ablution and other preparations for prayer.

سِيَاقَةُ عَبَادَاتِ السَّنَةِ، treats briefly of the remaining duties, according to their occurrence in the course of the year. It begins with Ramadân, the time for fasting, and concludes with Rajab. The rites of the pilgrimage are mentioned under Dhu'l-hijjah.

Then follow those duties which are not connected with a particular time (fol. 209v.), فصل في ذكر ما لا يختص بوقتٍ معينٍ من العبادات. They are either personal, as الامر بالمعروف and الجهاد, or pecuniary, as الزكاة. They are only rapidly surveyed, and reference is made for the former to the author's المبسوط النهاية and the latter, to his المصباح.²

The work concludes (fol. 213v.) with three sets of prayers, recommended for special times, viz. morning and evening prayers, prayers for each day of the week, and such for the twelve hours of the day. For particulars the author refers to his المصباح.

There are added (fol. 231) a charm, rules for the Naurûz, and a prayer.

According to the colophon (fol. 232v.), this copy was transcribed from that of Muḥammad b. Mansūr b. Aḥmad b. Idris . . . ‘Ijlî, which had been written in A.H. 570, and had been collated with the author's own copy. It is well written and emended. It has also been collated with the copy of one ابن السكون.

At the end is a prayer, styled مفتاح الكنوز, and ascribed to ‘Alî. It is in a different hand, and is dated A.H. 1013. Fol. 234 should be placed after 228. Worm-eaten.

[Johnson.]

¹ See his *Fihrist*, p. ۲۸۱.

² i.e., مصباح المتجدد.

337.

B 229. Size 10 $\frac{1}{2}$ in. by 6 in.; foll. 63. Twenty-five, afterwards twenty-one lines in a page.

GHAZZĀLī's (Abu Ḥāmid Muḥammad b. Muḥammad, d. A.H. 505) explanation of the ninety-nine names of God, entitled **المقصد الاقصى** or **المقصد الاسمي**. See H. Kh. vi. 89, iv. 27, ٧٦٧٥ and also ٧٦٧٦, and for a full account of its contents, Flügel, Hdss. Wien, iii. 326. Cf. Bibl. Sprenger. 857.

At first written in a small clear hand, but continued (from fol. 35v.) in an inelegant Nasta'lik. The colophon runs as follows: **تم كتاب المقصد الاقصى في معانى**
اسماء الله تعالى الحمد لله رب العالمين بيد عبد الصعيف
الراجى إلى رحمة الله القوى محمد بن ابراهيم مقرى
(sic) ف شهر المبارك ذوالحج في سلیج بور (Bur) notes.

A prayer, inscribed **باب فتح باب برای**, with directions in Persian, is added at the end.

The title-page is filled with various extracts, amongst them a fragment of a preface, which begins: **الحمد لله الذي لا يتصور أن يشاركه غيره** اما بعد. From these it would appear that we have here only a variation of the original exordium of the present treatise.

Worm-eaten and stained.

338.

B 429. Size 9 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.; foll. 89. Thirteen lines in a page.

A fragment of a work on prayers and cabballistic matters, by Sharaf al-din Abu'l-Abbās Ahmad Būnī (d. A.H. 622), the same as that described by Flügel, Hdss. Wien, ii. 566, 3.

Written in a large bold hand, of about the tenth century. Two leaves are wanting at the beginning. The first words are: **نسمة نور السها**. Defective after foll. 6, 14, and 83, and at the end. Much injured.

That part which treats of the names of God (see Flügel, i.e.) has its own title (fol. 33), **إنماط اسماء**, and the name of the author is introduced at

the beginning of it. It is probably mentioned as a separate work, in H. Kh. iv. 24, under **شرح اسماء الحسنی**, in the third place.

The part just spoken of had been placed at the beginning of this volume, and inscribed **شرح اسماء الحسنی**. Cf. Catal. 234, viii. 2 (?).

339.

B 438. Size 6 in. by 4 $\frac{1}{4}$ in.; foll. 36. Eleven or twelve lines in a page.

Prayers for the week, ascribed to Muhyi al-din (Muhammad b. 'Ali) IBN 'ARABĪ (d. A.H. 638). Cf. Cat. Mus. Brit. ii. 78.

ورد ليلة الاحد من اوزاد الشيخ الراحل
محبی الدین بن عربی قدس الله روحه بسم الله الرحمن الرحيم اللهم انت المحيط الخ.

Then follow the nocturnal prayers for the remaining week-days, and after them the diurnal prayers (ورد يوم), etc., one in each case.

Well written, on European paper, with notes referring to the quotation of some of these prayers in the **درة الآفاق** (of Bisṭāmī, d. A.H. 858; see H. Kh. iii. 200). Red rulings.

Cat. 233 (Duawat), ii. 1.

340.

B 115. Size 9 in. by 5 $\frac{1}{2}$ in.; foll. 241. Nineteen lines in a page.

هذا كتاب حلية الابرار وشعار الاخيار في تلخيص
الدعوات والاذكار المستحبة في الليل والنهر وما صنفه
الشيخ الامام احمد عساكر الاسلام **محبی السنة** قامع
البدعة ابو زکریاء یحیی النووی قدس سرّه ورضی عنه.

Prayers for all occasions of Muslim life, collected from the tradition by Muhyi al-din NAWAWI (d. A.H. 676). The work is often called **كتاب الذکار**. See H. Kh. iii. 109, and Wüstenfeld, das Leben des al-Nawawi, p. 48.

الحمد لله الواحد التبار، العزيز الغفار،
مقدّر الاتدار... اما بعد فقد قال الله العظيم العزيز
الحكيم فاذکروني اذکركم الخ.

The author confines himself chiefly to traditions from the five canonical collections of *Bukhārī*, *Muslim*, *Abū Dā'ūd*, *Tirmidhī*, and *Nasā'i*. He generally omits the *Isnāds*. The work begins with a succession of introductory paragraphs (فصل).

The date of the work is given at the end as follows :
 قال مصنفه الشيخ العالم الامام الحافظ المتقن المحقق
 محيي الدين ابو زكريا النوى يحيى بن شرف بن
 مرئي (sie) عفا الله عنه فرغت من جمعه في المحرم
 سنة تسعة وستين وستمائة سوي احرف الحقتها بعد
 ذلك واجزت روايته لجميع المسلمين الخ.

About one-third of this copy was written by *Khwājah Rukn al-dīn Rūzbahān b. Mañṣūr b. Yaḥyā b. Shaikh Rukn al-dīn Mañṣūr Rāstgūi*, in a good hand, about the ninth century. The rest, including also the first leaf, has been supplied by a descendant of his, named 'Abd al-rahmān b. Junāid Rāstgū, in a more hurried character, towards the end of the tenth century.

Prefixed is a list of the chapters of the work (foll. 1-6), followed by a little tract in *Persian*, on the lawfulness of using vinegar (خل). It concludes : هذا التحقيق لمولى العالم الخ. The name of the author, however, is not given. This tract was copied in A.H. 991, by Hāidar b. 'Alī, who succeeded the transcriber in the possession of this MS. Worm-eaten. Several leaves stained.

Seal of the aforesaid Hāidar b. 'Alī. Bij. Libr., A.H. 1033.

Cat. 223, ix.

341.

2821. Size 7½ in. by 5¼ in.; foll. 112. Seventeen lines in a page.

كتاب امان الاخطار

A *Vade-mecum* for Travellers, comprising prayers and ceremonies to be performed, and amulets and remedies to be used by them for their safety. It was compiled by *Rādī al-Dīn Abu'l-Kāsim 'Alī b. Mūsa b. Ja'far b. Muḥammad b. Muḥammad b. Tā'ūs (Tā'ūsī) 'Alawī Fātīmī*, a Shi'ite and chief (نقيب) of the

Saiyids, who probably lived in the latter part of the seventh century. This treatise is properly entitled كتاب الامان من اخطار الاسفار والازمان. Cf. H. Kh. i. 433.

يقول مولانا الفضل الاكميل الاورع العابد المرابط :
 المجاهد ... الحمد لله الذي استجارت به الارواح
 بلسان الحال في اخراجها من العدم فاجارها.

In thirteen chapters, each subdivided into sections (فصل), a list of which is inserted in the preface. The chapters are on the following subjects : I. فيما نذكر من كثافة العزم والنية لاسفار وما يحتاج اليه قبل الخروج من فيما (fol. 19v.) يصحبه الانسان معه في اسفارة للسلامة من اخطاره، المسكن والدار، in fifteen sections; II. فيما نذكر مما (fol. 24) يصحبه الانسان معه في السفر من الرفقاء والمهام والطعام، واكداره، in five sections; III. فيما نذكر من آداب (fol. 29v.) ليس المدارس والنعل والسيف والعدة عند الاسفار، in four sections; IV. فيما نذكر من اعداد (fol. 37) العود للفارس والراكب عند الاسفار وللدواب للحماية من فيما نذكر مما (fol. 45) يحمله صحبته من الكتب التي تعين على العبادة وزيادة السعادة، in thirteen sections; VII. فيما نذكر (fol. 53v.) اذا شرع الانسان في خروجه من الدار لاسفاره وما يعمله في السفر، in five sections; VIII. فيما نذكر عند المسير والطريق ومهمات (fol. 60v.) حسن التوفيق والامان من الخطر والتعويق، in three sections; IX. فيما نذكر اذا كان سفره في سفينه او عبور فيها وما يفتح علينا من (ف) مهماتها، in twenty-five sections; X. فيما نذكر مما (fol. 76) نقول عند النزول من المروى المنقول وما يفتح علينا من زيادة في القبول وما يتحقق به من المخوافات من الدعوات، in twelve sections; XI. فيما نذكر (fol. 88v.) من دواع لبعض جوارح الانسان فيما يعرض في السفر من سقم الابدان وفيه كتاب بربع ساعة لابن زكريا واضح البيان comprising the whole treatise of *Abu Bakr Muḥammad b. Zakariyā Rāzī*, the celebrated physician (d. A.H. 311 or 320). This treatise begins : الحمد لله هو اهله

ومستحبته . . . هذا كتاب (fol. 89) الله محمد بن زكرياء الرازى في الطب وترجمه بـ ساعـة قال ابو بكر احمد (sic) ابن زكرياء الرازى كنت عند الوزير ابى القاسم عبد الله XII. (fol. 93)¹; فجرى بحضوره ذكر شئ في الطب الخ فيما جربناه واقتنـ بالقـيلـ author's own experience, in five sections; XIII. (fol. 94) فيما ذكرـ من كتابـ صـفـه قـسطـاـ بنـ لـوقـاـ لـابـيـ مـحـمـدـ الحـسـنـ بنـ مـخـلـدـ فـيـ تـدـبـيرـ الـاـبـداـنـ فـيـ السـفـرـ لـالـسـلـامـةـ منـ المـرـضـ وـالـخـطـرـ نـتـقـلـهـ بـلـفـظـ مـصـنـفـهـ treatise of KUSTA B. LUQA.

See on this treatise, Cat. Mus. Brit. 204.

Neatly written, of the eleventh century.

The last two pages contain an extract from الدر النظيم, i.e. probably the treatise of IBN AL-KHASHSHÂB, on the properties of some verses of the Koran, mentioned in H. Kh. iii. 197. This extract begins: قال الإمام الغزالى أن في القرآن العظيم أربع آيات by a different hand.

The first eight leaves are misplaced; they should stand in the following order: 1, 4, 2, 3, 6, 7, 5, 8. Worm-eaten.

[Bibl. Leydeniana.]

342.

799. Size 9 in. by 5½ in.; foll. 199. Fourteen lines in a page.

A work on religious duties, especially prayer, entitled منهج الصالح في اختصار المصباح, by Hasan b. Yûsuf IBN AL-MUTAHHAR HILLî (a Shi'ite, d. A.H. 726). It is an abridgment of Abu Ja'far Tûsi's (d. A.H. 460) ² مصباح المتびّجد which the author made for the Wazir 'Izz al-dîn Muhammad Kûhadî.³

The following is an abstract of the preface: الحمد لله على جزيل نعمائه، وجميل آلاته . . . أما بعد فأنَّ العبد التصعيف حسن . . . يقول إن العقل والنُّقل متطابقان على أنَّ (fol. 2) كمال نوع الإنسان إنما هو باستعمال

قوتية العلمية والعملية . . . وقد كان شيئاً . . . أبو جعفر الطوسي . . . صفت فيما يرجع إلى القوة العملية كتاب مصباح المتبيّج في عبادات السنة واستوى فيه أكثر ما ورد عن أمتنا العصوميين . . . ثم اختصره . . . فامر من امثاله امرأه واجب . . . وهو المولى الكبير والصاحب الوزير . . . أمير الحاج والحرمين الجامع للرياستين خواجه عز الملة والحق والدين محمد بن محمد الفرهدي . . . ان اجرد بعض تلك الدعوات واختصر ما صفتها شيئاً بحذف المطلولات فاجبت الخ.

؛ في المقدّمات I. (fol. 1) في الصلوة III. (fol. 11) IV. (fol. 6) في الطهارة (fol. 13v.) في الادعية V. (fol. 17) VI. (fol. 43) عقيب النوافل والفرائض فيما يقال في كل (fol. 38v.) VII. (fol. 60v.) صلاح ومساء في ادعية الساعات والايام VIII. (fol. 60v.) في شهور السنة IX. (fol. 72) فيما لا يختص بوقت من العبادات X. (fol. 76) فيما يجب XI. (fol. 184) في دعوات الحوائج على عامة المكلفين في من (sic) معرفة اصول الدين.

Beautifully written. Dated Rajab, 984. Vowels are frequently added. Titles in gold. An ornament on the first page, and gold and blue lines round the others.

Benedictions on the Prophet, said to have been composed by 'Alî Riðâ, and handed down by Ḥimyârî, and prayers for Fâtimah (زیارت نامه حضرت فاطمه), are added on the last two pages.

[Johnson.]

343.

B 429B. Size 10 in. by 6½ in.; foll. 37. Twenty-seven lines in a page.

An explanation of the Epithets of God.

The first leaf being missing, the author and the title of the work are not ascertained. It appears, however, from a notice at the end that it consists chiefly of extracts from a treatise, whose author is merely called the "Kâdi," to which are invariably added other extracts from a work of Kuṣhairî (d. A.H. 465), probably his التخيير (see H. Kh. ii. 248). The passage

¹ Cf. Cat. Bodl. I., p. 288, xcii. 6.

² Cf. Tûsi, *Fihrist*, p. 188, and H. Kh. v. 585. See also no. 336.

³ See Hammer-Purgstall, *Gesch. d. Ilchane*, ii. 140.

in question runs as follows (fol. 37): وَانِ الْمُحْقِقِينَ : وَالْعُلَمَاءُ وَالرَّاسِخِينَ مِنْهُمْ قَدْ صَنَفُوا فِيهَا مُصَنَّفَاتٍ جَمِيعَةٌ ذَاتَ ذِيولٍ وَاطْرَافٍ وَلَتَحْصُلُهَا الْقَاضِي تَلْخِيصًا غَرِيبًا وَكَانَ اجْمَعُ لِلْمُقْصُودِ وَاَشْمَلُ فِي الْمَغْزِي فَأَثْرَنَا إِبْرَاهِيمَ مِنْ غَيْرِ تَغْيِيرٍ وَاضْفَنَا إِلَيْهِ مِنْ كَلَامِ الشَّيْخِ أَبِي الْقَاسِمِ الْقَشِيرِي مَمَّا لَمْ يُورِدْهُ اَخْتَصَارًا لِمَعْنَى دُعَائِيهِ .

Other authorities as late as the seventh century are quoted, e.g. Turibishtī (d. A.H. 658).

Well written, the diaeritical points often omitted. Marginal notes of later date. The beginning is injured, there is a defect after fol. 31, and the end is wanting. Soiled.

Cat. 223, viii. 1 (?).

344.

B 435. Size 7 in. by $3\frac{1}{2}$ in.; foll. 101. Twenty-one lines in a page.

A treatise on the efficacious use of the Koran for prayers and charms. It is defective and much injured at the beginning. The author appears to be a Maghribī, who wrote in the eighth century. He quotes Ghazzālī, Shādhilī (d. A.H. 656), and various Maghribī authorities.

This treatise follows the order of the Sūrahs, expounding the properties of each. It concludes: فَهَذِهِ نِذْدَةٌ مِنْ أَسْرَارِ الْقُرْآنِ الْعَظِيمِ مِنْ دُعَاءِ بَيْهَا وَرِعَايَتِهَا ظَهِيرَ لِهِ الْعَجَابُ وَالْغَرَائِبُ الْخَ .

Written in a small but clear hand, with frequent indications of the contents on the margin. The first portion and the last leaf are supplied in a different hand. Stained.

.اين اجزا اسرار القرآن در علم دعوت : Incribed (fol. 5) : Cf. Catal. 233, vi.

345.

2276. Size $7\frac{1}{2}$ in. by $4\frac{1}{4}$ in.; foll. 107. Eleven lines in a page.

IBN JAZĀRĪ's (Shams al-dīn Abu'l-khair Muḥammad b. Muḥammad, d. A.H. 833) Prayer-book, called الحسن الحسين . See H. Kh. iii. 71; Flügel, Hdss. Wien, iii. 144, etc. It was printed at Calcutta, A.H. 1229.

لا إله إلا الله عَدَّةٌ لِلْقَائِمِ . . . قَالَ الشَّيْخُ :

الإمام المجتهد العلامة أمّام أئمّة المحدثين قاضي قضاة المسلمين فريد الدهر وحيد العصر استاذ البشر شمس الملة والشريعة والدين أبو الخير محمد بن محمد بن محمد الجزرى الشافعى رحمه الله . . أما بعد حمد الله الذي جعل الدعاء لرب القضاة الخ .

Written in a good Persian hand, with vowel-points. Numerous marginal notes. Several leaves supplied in a later hand. Slightly injured on the margin and stained. Foll. 21–61 and 79–96 should be transposed.

[College of Fort William, 1825.]

346.

861. Size 9 in. by $4\frac{3}{4}$ in.; foll. 113. Thirteen lines in a page.

Another copy of the preceding work.

It begins: قال الفقير الصعييف المسكين المنقطع إلى الله تعالى الراجى من كرمه أن ينجيه من القوم الظالمين محمد بن محمد بن محمد بن الجزرى (الشافعى) لطف الله تعالى به في شدته أما بعد حمد الله الخ .

This is the authentic commencement, according to the commentary of 'Ali Kārī' (see below).

Plainly written, by Khān Muḥammad, in Rajab, 1115. Ornamented. Some notes.

A key to the work, in Persian, is on fol. 1.

The book belonged once to Ḥnsain b. 'Abdallah b. Shaikh al-Aidarūs, and subsequently to Nuṣrat Jang.

347.

2116. Size $8\frac{3}{4}$ in. by 5 in.; foll. 208. From six to sixteen lines in a page.

Another copy of the same work.

Begin: قال الشَّيْخُ إِلَامَ خَاتَمَ حَفَاظَ الْإِسْلَامِ إِمامَ أَئِمَّةِ الْعِلَمِ شَمْسَ الْمَلَةِ وَالْحَقِّ وَالدِّينِ الخَ .

Written in a large hand, partly with vowel-points. Numerous notes. One or two leaves wanting at the end.

From fol. 191 follow various other prayers, the first imperfect at the beginning. Carelessly written in different hands.

In an elegant Oriental binding. Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

¹ From the margin.

348.

2295. Size $8\frac{1}{4}$ in. by 5 in.; foll. 388. Nineteen
lines in a page.

A copious Commentary (مذوّج) on the preceding work, by 'Alî b. SULTÂN MUHAMMAD (Harawî Kâri', d. A.H. 1016, at Makkah). According to H. Kh. iii. 73, it was composed in A.H. 1008, and entitled الْأَكْرَبُ الشَّعْبِيُّ. Cf. Stewart's Cat. 175, ii.

It begins with the explanation of the introductory words of Ibn Jazari, بسم الله الرحمن الرحيم اللهم صل على سيد الخلق محمد وعلى آله وصحبه وسلم. Then follow, as the authentic text, the words given at the beginning of no. 346. The usual beginning, لا إله إلا الله, (see no. 345), is mentioned here only as the reading of some MSS.

Well written. Slightly injured by insects.

[College of Fort William, 1825.]

349.

B 423. Size 9 in. by $4\frac{1}{2}$ in.; foll. 65. Twenty-one and nineteen lines in a page.

I. Foll. 1-28. Extracts from a cabballistic treatise called شمس الافق ف علم الحروف والآفاق, newly arranged in four sections (فصل), and entitled كتاب الجواهر الحروف والآسماء والآفاق. They are ascribed here to Abu'l-'Abbâs Bûnî (d. A.H. 622), but unless we have in the treatise itself a work of Bûnî hitherto unknown, this statement cannot be true. The only work with the title شمس الافق الخ, that is known, was written more than two centuries after the death of Bûnî, by 'Abd al-rahmân b. Muhammâd *Bîstâmî* (d. A.H. 858; cf. H. Kh. iv. 73, Cat. Mus. Brit. 344, and Cat. Lugd. iii. 176). Perhaps the statement of the present MS. is founded upon a confusion of the treatise in question with a work of Bûnî, called شمس المعارف (see H. Kh. iv. 75, and Cat. Lugd. iii. 171), from which the author himself made similar extracts under the title فصول شمس المعارف. Cf. H. Kh. iv. 440.

الحمد لله ... قال الشيخ ابو العباس :
اليونى ، قدس الله روحه اما بعد فهذه نبذة منقوله من

شمس الافق في علم الحروف والآوفاق وفصلته أربعة
فصول ليحصل به المفقود.

The four sections are described as follows: I. في معرفة الاسماء والتركيبات. II. في تراكيب الاسماء ومعانيها. III. في جواهر الاسماء والحراف. IV. في تصريفات الحروف والآفاق على الحروف والاسماء وتركيبياتها.

Plainly written, but incomplete. There are defects after foll. 16, 18, 20, and at the end.

II. Foll. 29-65. The concluding portion of a treatise on the properties of the letters of the *Abujad*. The author is not known, but he quotes Bûnî and Shâdhili (d. A.H. 656).

This fragment begins in the seventeenth section, which is devoted to the letter ف; the first words are: لا تعلمون. The twenty-eighth section, on the letter خ, is followed by other sections, not numbered, and the treatise concludes with the words تمت الرسالة. Then follow some magic squares.

350.

1947. Size $9\frac{3}{4}$ in. by $5\frac{1}{4}$ in.; foll. 122. Nine
lines in a page.

The celebrated Prayers for Muḥammad, called دلائل الخيرات, by Abu ‘Abdallah Muḥammad b. Sulaimān JAZŪLĪ (Simlālī Sharif Ḥasanī, a Maghribī saint, who died on 16th Rabi‘ I., 870, at افوغال). Cf. H. Kh. iii. 235; Flügel, Hdss. Wien, iii. 146; Cat. Bodl., ii. 86; Cat. St. Petersb. 33; and Stewart, 175, iv. The work was printed at St. Petersburg, 1842.

Well written in a large hand, with vowel-points. Marginal notes, mostly derived from the commentary of Fâsi, in the earlier portion. The drawings of the Mosque of Madînah are wanting, but there is a description in words instead.

Seal and signature of Muḥammad Kbân Jahân, A.H. 1186. In an elegant Oriental binding.

[Tippu.]

¹ These statements are from the commentary of Fâsi (see no. 354). Jazûlah is a Berber tribe in السوس الأقصى. It is also spelled قرولة (see Edrisi, Description de l'Afrique, par Dozy et De Goeje, p. v., l. 10). Simlâlah is a branch of the same tribe.

351.

4A. Size 7 in. by $4\frac{1}{2}$ in.; foll. 106. Eleven lines in a page.

دلائل الخيرات.

Well written, with vowel-points. Richly illuminated and gilt. It contains two pictures, representing the Mosques of Makkah and Madinah.

"Received from Dr. Royle, July, 1856."

352.

2618. Size $7\frac{1}{2}$ in. by 6 in.; foll. 68. Eleven lines in a page.

Another copy of the same work.

Plainly written in a Malay hand, with vowel-points. The drawings are omitted. At the end (fol. 67v.) is an epilogue, ascribed to the author. It begins:

وثبت هنا بخط المؤلف ما نصه اللهم اغفر لمؤلفه الخ.

353.

B 443. Size $4\frac{1}{2}$ in. by 3 in.; foll. 165. Seven lines in a page.

I. Foll. 1-102. Another copy of the دلائل الخيرات, imperfect at the beginning; the first words are: فی الْعَلَمَيْنِ. Plainly written, with vowel-points.

II. Foll. 104-165. Another fragment of the same work, written in a similar style.

Slightly injured.

354.

1700. Size 10 in. by $5\frac{1}{2}$ in.; foll. 321. Seventeen lines in a page.

A copious Commentary (معزوج) on the preceding work, entitled مطالع المسرات بجلا دلائل الخيرات, by MUHAMMAD AL-MAHDI b. Ahmad b. 'Ali b. Yūsuf Fāṣī Kāṣrī (القاسى لقباً وداراً ومحظداً القصري مولداً). Cf. H. Kh. iii. 235, Cat. Mus. Brit. 78, and Stewart's Cat. 175, v.

يقول العبد الفقير الى الله سبحانه الراحي:
عفوه وغفرانه.

The author says in his preface that this is an abridged version of a still more ample commentary which he had written before.

قد من الله تعالى وانعم باتمام هذا الشرح الشريف على يد العبد الصعييف ... الفقير موسى بن الفقير عبد الله بن الفقير عطيه بن الفقير مهنة الخلفاوي بلدا الشافعى مذهب الرفاعى طرقته وكان الفراغ من كتابة هذه النسخة المباركة يوم الخميس المبارك ٥ شهر صفر الخير من شعبور سنة التالت ومائة وأثنين عشر من الهجرة النبوية المطهورة.

Slightly injured by damp.

Seals of Anwar al-dīn Khān and his son Nuṣrat Jang (A.H. 1174).

[Tippu.]

355.

2131. Size 8 in. by $4\frac{3}{4}$ in.; foll. 109. Nine and thirteen lines in a page.

I. Fell. 1-89. The دلائل الخيرات of JAZŪLĪ, without the introduction.

Beginning: اللهم صل على محمد وازواجه وذريته [١] كما صليت على ابراهيم الخ.

Plainly written; vowel-points occasionally added.

II. Fell. 91v.-101. A prayer for Muḥammad, styled درود اکبر.

It begins: واشهد بآنا نشهد أن لا إله إلا الله وحده، and is preceded by a Persian introduction, اسناد درود اکبر.

Plainly written, with all the vowels. It was transcribed by Shaikh Muḥammad عرب, in Rajab, 1084, for Malik Yākūt Salābat Khān.

The vacant pages between these two pieces are filled with a prayer for Muḥammad, written in a very large hand, and at the foot of the second is a charm, ascribed to 'Ali, in Persian, written in Shikastah.

III. Fell. 102-109. A morning prayer.

Beginning: بسم الله على نفسي واهلى ومالى الليم: انت ربي.

Well written in a large hand.

For the rest of the volume, see Urdū and Persian MSS.

[College of Fort William, 1825.]

¹ Effaced.

356.

B 439. Size $9\frac{1}{4}$ in. by $5\frac{1}{4}$ in.; foll. 32. Nineteen lines in a page.

كتاب دفع العاهات في الصلوة على افضل المخلوقات
تأليف الشيخ الامام العالم العلامة مولانا السيد محمد
القادرى المدى الشافعى حفظه الله آمين.

A fragment of a Book of Prayers for Muhammad, consisting of extracts from Jazūlī's *Dalā'il al-Khayrat*, with paraphrase and explanations, and a few original additions, so as to form a sort of commentary on that work. The author, Saiyid MAHMŪD KĀDIRĪ, of Madīnah, was still alive when this MS. was written, i.e. A.H. 1107.

فصل ثم أدرج في قرآن عينيك :
بقيّة الدعية المرغوبة والصلوات الحمودة من الكتاب
المشهور المسماً بدلايل الخيرات . The division of the
 Dalā'il al-Khayrat into quarters and thirds is also marked
 here. The first quarter ends on fol. 6. At the end, as
 additions by the author, are two prayers for Muhammad,
 ascribed to Abu Bakr and 'Ali, and after these a drawing
 of the three tombs in the Mosque of Madīnah.

اقول وقد تم
بحمد الله وتوفيقه الكتاب المسماً بالنجاة من العاهات
في نحو كراسين ولكن بخط المؤلف حفظه الله تعالى
ونفعنا بعلمه وبركاته وهذا كالشرح الاعظم عند العقال
للأقوال والادعية التي اختلف [فيها] العلماء من كتاب
دلائل الخيرات وخیر الكلام ما قبل ودعا العبد الفقير تاج
الدين المقدسى عفی الله عنه سنة ١١٠٧ .

Well written, with vowel-points, but injured and defective in several places. Leaves are wanting after foll. 3, 5, 28, 29, and 30.

Cat. 233 (Duawat), iii. 1.

357.

2168. Size $9\frac{1}{4}$ in. by 6 in.; foll. 88. Eleven and thirteen lines in a page.

SADĪD AL-DĪN KĀSHGHARĪ's Instruction in Prayer and Purification, according to the Hanafito rite, entitled

منية المصلى وغنية المبتدى Cf. H. Kh. vi. 227;
Fleischer, Cat. Lips. 467; Aumer, Hdss. Münch. 50, etc.

Plainly written in two large hands, partly with Persian interlineation and notes.

Fol. 88. A funeral prayer, with directions in Persian.

[College of Fort William, 1825.]

358.

1162. Size $9\frac{1}{4}$ in. by $6\frac{1}{4}$ in.; foll. 71. Twelve, afterwards up to eighteen lines in a page.

Another copy of the preceding work.

Ill written in two hands, Nasta'lik and Naskh. The former ends confusedly on fol. 68v., and has the date, A.H. 1169. The remaining portion has been added by the Naskh hand. The colophon mentions 'Alī Muhammād as the transcriber, and a note below, Molla Fādil Ākhūn as the owner of this copy.

Coloured lines round the pages of the earlier portion.

Fol. 7 should be placed after fol. 9.

A few lines in Pushtū are on the fly-leaf.

359.

1860. Size $9\frac{1}{4}$ in. by $4\frac{3}{4}$ in.; foll. 248. Twenty-one and ten lines in a page.

I. Foll. 9-200. A Commentary (مزوج) on the preceding work, by Ibrāhīm b. Muhammād b. Ibrāhīm HALABĪ (d. A.H. 956). This is the abridgment which the author made from his larger commentary, called شرح منية المصلى غنية المبتدى . It is simply named See H. Kh. vi. 228; Aumer, Hdss. Münch. 50 sq.; and Flügel, Hdss. Wien, iii. 118 sq.

Neatly written. Dated Tuesday, 17th Safar, 1096. Numerous marginal notes, extracted from the larger commentary, and from various other works. A small ornament on the first page, and coloured lines round the others.

The vacant leaves at the beginning and end of this piece are filled with various extracts, traditions, Fatwas, etc., written in the same hand. Amongst them is a list of the sections of the present work (foll. 3v.-4r.).

Foll. 205v.-208. Short Rules of Inheritance, written like the preceding.

¹ Effaced.

Foll. 209–210. Various extracts, amongst them (fol. 210v.) one from رياض الصالحين, and, on the margin of the same page, another from تفسير زاهدی, both of some length.

Foll. 211–223. A Persian treatise on Dress. It is imperfect at the beginning, but it is described at the end as an extract from كتاب جيبي.

Foll. 224–227 are vacant, but enclosed with coloured lines like the rest.

II. Foll. 229–248: ف علم . . . من نسخة الاول الفرائض والله اعلم بالصواب. An anonymous treatise on the Law of Inheritance.

Begins: اعلم ان الرجل اذا مات: Imperfect at the end. Plainly written in a large hand, with numerous notes. This part of the volume being of a smaller size, the single sheets of it have been bound higher and lower alternately, so as to fit the size of the rest. Part of the margin of it has been cut off.

Both parts of this volume bear the seal of Nuṣrat Jang, the first also a note stating that it had been bought of Saiyid Husainī 'Aidarūs, at Mailāpūr. Cf. Stewart's Catal. 151, liii.

[Tippu.]

360.

B 432. Size 8 $\frac{3}{4}$ in. by 5 in.; foll. 202. Thirteen lines in a page.

A fragment of a treatise on pious charms and remedies, arranged in 100 paragraphs (فائدۃ), and probably entitled كتاب مائة الفوائد.

The author is not mentioned. He frequently quotes Būnī (d. A.H. 622), the "Imām" Ahmād b. Mūsa Ḥajjāj, Majd al-dīn Shīrāzī (i.e. Firūzābādī, d. A.H. 817), and various old authorities. One of his Shaikhs was Sulaimān b. Ibrāhīm 'Alawī. He also mentions (fol. 4) that he wrote at an earlier period a treatise with the title الطريقة الواضحة الى اسرار الفاتحة.

This MS. is imperfect at the beginning. The first words are: تعالى ان لا يدانس اسمه, from the first, which treats of the magic powers of the Basma-lah. The second (fol. 4) is inscribed: في فصل فائدۃ سورۃ الفاتحة.

¹ Cut off.

The latter portion, from the sixty-second paragraph, is wanting. Only the last fol. is preserved, which concludes as follows: تمت تمام شد فوائد القرآن.

The last three pages contain an amulet for horses, with directions in Turkish.

Cat. 233, v.

361.

604. Size 10 in. by 5 $\frac{3}{4}$ in.; foll. 75. Thirty-one and eighteen lines in a page.

An abridgment of the preceding work.

الحمد لله . . . فهذا منتخب من مائة الفوائد الفائدة الاولى في فضل التسمية قال النبي صلعم تمت الفوائد كل امر ذى بال الخ والصلة والعوائد بعون الله الخ.

Written partly in a small Nasta'liq, and partly in a large Naskh character. The portion in Nasta'liq has corrections, and indications of the contents, on the margin. It is on thin paper, and injured in some places. Red lines round the pages.

Inscribed منتخب الفوائد by a later hand.

[Johnson.]

362.

B 430. Size 7 in. by 4 $\frac{3}{4}$ in.; foll. 104. Nine, afterwards six lines in a page.

The Prayer-book of 'Alī b. SULTĀN MUHAMMAD Kārī' (d. A.H. 1016), called الحزب الاعظم والورد الافخم. See H. Kh. iii. 56; Flügel, Hdss. Wien, iii. 148; and Aumer, Hdss. Münch. 53 sq.

Written in a large plain hand, with vowel-points. A Persian translation is added between the lines, and prefixed (foll. 1–6) is an introduction in Persian, by one Ahmād b. 'Abd al-rahmān, containing rules for forty days of devotion. Both were made for the use of one Shāh Hāshim, at Makkah. The introduction begins: حمد متوافر وثناء متكاثر.

The last two pages contain another prayer, دعاء اللهم انى استخارك كل يوم بعد الركعتين استخرك. It begins: اللهم انى استخارك كل يوم بعد الركعتين استخرك.

The Arabic text was collated subsequently by Muḥammad Husain b. 'Abdallah Multāni Makkī Kādirī.

363.

1460. Size $9\frac{3}{4}$ in. by 5 in.; foll. 378. Twenty-three lines in a page.

A copious Commentary on a Religious Manual (اوراد) by "Shihab al-din." The commentator styles himself 'Aṣṭār b. Aḥmad Ghūrī¹ (الغورى),¹ of Kırka (?), a disciple of Shaikh Rukn al-din, and he entitles his work *Knuz al-ibād fi sharh al-awrād*. See H. Kh. v. 254, who identifies the author of the manual with the celebrated 'Omar Suhrawardī (d. A.H. 632). This work is written in Persian, but the commentary is in Arabic. The latter was compiled from various works in both languages, on rhetoric, lexicography, grammar, and law. The passages to be explained are introduced by قوله.

اعظم المحماد لله العظيم واكرم الصلوات
على رسوله الكريم اما بعد فان هذا شرح الاوراد للشيخ
الاجل الكبير محيي السنة ماحي البدعة الخ.

Well written in two hands; terminating abruptly. The beginning is much injured. Foll. 72 and 73 should be transposed. A defect after foll. 270.

Cf. Stewart's Catal. 176, xi.

[Tippu.]

364.

2391. Size $8\frac{1}{2}$ in. by $4\frac{3}{4}$ in.; foll. 213. Twenty-one lines in a page.

Another copy of the same Commentary, more incomplete than the preceding MS.

Neatly written. Coloured lines round the pages. Much injured by insects. Fol. 213 should be placed after 206.

Inscribed: "Explanations of theological terms by Ali ibn Ahmad Alghaurī."

[Sir Charles Wilkins.]

365.

B 436. Size $5\frac{1}{2}$ in. by $3\frac{1}{2}$ in.; foll. 53. Nine lines in a page.

هذا الحزاب (sic) للسيد الجليل المولى العالم العلامة
قدوة العارفين برهان السالكين الموليد بتأييد الرجٰن سيدنا
أحمد بن عمر المندوان الخ.

¹ The present MS. has الغوري.

Fragments of the Prayer-book of Aḥmad b. 'Omar al-Hinduwān, who lived about the middle of the twelfth century.¹

The book contains forms of prayer for the different times of the day, viz., morning, noon, afternoon, and evening.

يَسِنْ وَالقرآن الحكيم إلى آخر السورة.

Plainly written, the first quire in a different hand from the rest. Defects after foll. 22 and 47.

Inscribed أوراد سهورو دی. Cf. Catal. 233 (Duawat), ii. 3.

366.

B 437. Size $5\frac{1}{2}$ in. by $3\frac{1}{2}$ in.; foll. 23. Nine lines in a page.

A Prayer for Muhammad, mentioning all his bodily and mental qualities, and styled accordingly (fol. 6v.), جواهر المضيّة (sic) في حلية خير البرية. The author gives his name as فاضل بن العارف الدھلوی السقیندی² (sic). He then بفضل الله ذی الاحسان والامتحان المدّنی compiled his work from (Tabrizi's), (Tirmidhi's), المشکوّة الشفاعة (Iyâd's), and الشمائل.

اصلی تحف المحماد، الوافیات مرسلة الى حضرۃ القدسیة الصمدیة اللهم صل وسلم على سیدنا ومولینا: (fol. 6v.) محمد الذی كان فی خمای نفسم مفخماً فی الصدور.

Well written, with vowel-points. Red rulings.

Inscribed این درود حلیہ. Cf. Catal. 233, vii.

367.

B 433. Size about $9\frac{1}{2}$ in. by about 6 in.; foll. 246. Nine lines in a page.

A fragment of a large Collection of Prayers for Muhammad and his family, the title and author of which are not ascertained. It is not the دلائل الخیرات, as is supposed in a recent inscription. It is divided into chapters and sections (فصل).

Well written in a bold hand, with vowel-points. Rubrics omitted in the latter portion. Imperfect both at the beginning and end, and injured in several places.

Cat. 234, ix. (?).

¹ See above, no. 169.

² From Safidan, in the district of Sirhind.

368.

2349. Size $6\frac{1}{2}$ in. by $3\frac{1}{2}$ in.; foll. 16. Eleven lines in a page.

Forms of prayer, called اوراد فتحية ; beginning with the words استغفر الله العظيم, which are thrice repeated, and concluding (fol. 12) with a short prayer, which commences: اللهم يا مالك الرقاب.

In an edition of these prayers, published at Lakhnau, A.H. 1257, the author is called SA'YID 'ALI HAMADANI (d. A.H. 786); and this would agree with the brief statement of H. Kh. i. 492. Cf. Stewart's Catal. 176, and Cat. Lugd. iv. 341.

Well written, with all the vowels. Dated "A.H. 81" (i.e. 1181?).

The last two pages contain an enumeration of the names of God, added by a different hand. It begins: هو الله الذي لا إله إلا هو.

[College of Fort William.]

369.

5. Size 14 in. by $8\frac{1}{2}$ in.; foll. 63. Seven lines in a page.

I. Foll. 1-19. الاوراد الفتحية. The same prayers as in the preceding MS.

II. Foll. 20-33. Forms of prayer, founded upon the Koran; beginning with the first Sûrah. With some Persian notes.

III. A few Sûrâhs of the Koran, viz. Sû. 36, 48, 78, 73, and 67.

Beautifully written in a large character, with all the vowel-points. Richly ornamented and gilt.

The following name is written at the end of the prayers: اغفِ العباد فقیر الله بخش شاکر شیخ رحمة:

الله سلمه الله تعالى.

[Johnson.]

370.

657. Size $8\frac{3}{4}$ in. by $6\frac{3}{4}$ in.; foll. 26. Nine lines in a page.

Selections from the Koran, to be used as prayers.

Beginning: أَبْجَدْ هُوَ الْجَمِيعُ, to the end of the alphabet. Next comes Sûrah 1.

Written in a large plain hand. Of the twelfth century.

[Tippu.]

371.

473. Size $4\frac{1}{4}$ in. by $8\frac{1}{4}$ in.; foll. 400. Usually ten lines in a page.

A copious Shi'ah Prayer-book. Well written throughout, and mostly with vowel-points. Of the end of the eleventh and the beginning of the twelfth century.

The following is a list of the principal contents:

I. Foll. 1-11. Benedictions on Muhammad, beginning: اللهم صل على محمد سيد المرسلين, and proceeding in the same style, only the concluding words of each benediction being varied. A Persian introduction precedes.

II. Foll. 16-22. Some prayers, ascribed to 'Alî; with Persian introduction and interlinear translation.

III. Foll. 23-75, on paper sprinkled with gold, and all written in the same hand, contain:

a. Foll. 23-26. Another prayer of 'Alî.

b. Foll. 28-54. The great "Coat-of-mail Prayer," دعاء الجوش الكبير, handed down by السجاد, i.e. 'Alî ZAIN AL-'ÂBIDIN, from the Prophet, to whom it was communicated by Gabriel, in one of his campaigns.

اللهم انى اسئلتك باسمك يا الله يا رحمن يا رحيم.

Begins: It is divided into one hundred sections (فصل), and preceded by an introduction. Cf. Cat. Mus. Brit. 77, and Cat. Lugd. iv. 345.

At the end of the introduction is the following note: نقل من حواشى المصباح للفمعى. The seal of Fakhr al-din Muhammad Husaini (A.H. 1099) is impressed below.

c. Foll. 64-75. The little "Coat-of-mail Prayer," دعاء الجوش الصغير, ascribed to the Imâm Mûsa KÂZIM (d. A.H. 183), from whom it descended to ABU JA'FAR Tûsi (d. A.H. 460). The present text was collected during the years A.H. 503-514, from four different authorities, who received it from Tûsi, in Ramadân, 458, at the mausoleum of 'Alî Rida (المشهد), near Tûs. Their names are, Abu 'Alî al-Hasan b. Muhammad b. 'Alî Tûsi, Abu'l-wafa 'Abd al-jabbâr . . Râzî, Najm al-din Abu'l-Fadl . .

Husaini, of Jurjān, and Abu 'Abdallah Muḥammad b. Aḥmad b. al-Shahriyār, guardian of the mausoleum of 'Alī.¹

The introduction, which contains the above statements, begins وَمِنْهُ أَيْضًا الدُّعَا الْمُعْرُوفَ بِدُعَا الْجُوشُونِ الْمَرْوِيَّةِ: The prayer commences: عَنْ مُوسَى بْنِ جَعْفَرِ الْكَاظِمِ أَلَّمَ كُمْ مَنْ عَدُوٌ انتَصَرَ عَلَى سِيفِ عَدَاوَتِهِ.

At the end of it (fol. 73v.) is added a charm, in several versions. Notes.

This copy is derived from a MS. of Mīr Muḥammad Bākīr Dāmād, by whom the charm was added. It is very neatly written, and was transcribed by Muḥammad b. Husain Husaini Astarābādī, for Mīr 'Abd al-wahhāb Husaini Sammākī Astarābādī, at Alīmadnagar (بَلْدَةِ احْمَدْنَكَرِ مِنْ بَلَادِ هَنْدِ دَكَنِ), in A.H. 1095.

d. Between the two pieces last mentioned (foll. 54–64) the *Burdah* has been inserted, written across the pages.

The remainder, which, with the exception of the concluding portion, is written in one hand, contains:

IV. Foll. 76–106. Several prayers, ascribed to 'Alī.

a. Fol. 76. A prayer in verse, from the *Diwān* of 'Alī, as edited by Sayyid Raqī al-dīn. It begins:

لَكَ الْحَمْدُ يَا ذَا الْجَوَدِ وَالْمَجْدِ وَالْعَلِيِّ
تَبَارَكَتْ تَعْطِيْ مِنْ تَشَاءْ وَتَمْنَعْ.

With interlineation, notes, and introduction, in Persian.

b. Fol. 80. هذا دُعَا الْخَمْسَ مَرْوِيٌّ عَنْ أَمِيرِ الْمُؤْمِنِينِ الْخَ.

Another prayer in five-lined strophes, beginning:

يَا سَامِعَ الدُّعَاءِ وَيَا رَافِعَ السَّمَاءِ
وَيَا دَائِمَ الْبَقَاءِ وَيَا وَاسِعَ الْعَطَاءِ
لَذِي الْفَاقَةِ الْعَدِيمِ.

There follows an advice how to use these two prayers, in Persian.

دُعا، صَبَاحٌ از حَضُورِ امِيرِ الْمُؤْمِنِينِ الْخَ.

اللَّهُمَّ يَا مَنْ دَلَعَ لِسَانَ: A morning prayer, beginning: الصَّبَاحُ بِنَطْقِ تَبَرْجِهِ; with a Persian interlinear translation.

d. Fol. 103. A miraculous prayer, said to have been recited by 'Alī before the battle of Nahrawān. It was subsequently communicated by the Imām Mahdī to Sa'īd. السَّمْرَى

It begins: فَأَوْجَسَ فِي نَفْسِهِ خَيْرَةً مُوسَى (Sū. 20, 70). The introduction is in Persian.

This piece was copied at Lahore, in Ramadān, 1098 (year thirty-one of Aurangzib), from a MS., which had been transcribed at Tabriz, A.H. 1090, from the copy of Mirzā Ibrāhīm, Wazīr of Āzarbaijān. The latter copy was derived from a MS. in the handwriting of Shaikh Muṣīd (d. A.H. 413).

V. Folls. 109–121. A long prayer without title, beginning: اللَّهُمَّ أَنْتَ الْمَلِكُ الْحَقُّ الْمَبِينُ; to which is added (fol. 121) دُعَائِيَّ كَهْ بَعْدَ از (خَتَم) سَيْفِي بَایدَ گَفت and (fol. 122) الْخَتَمَ دُعَا السَّيْفِي, the latter ascribed to 'Alī. Hence it would appear that the first prayer is the *Siyyaf* itself. This prayer seems to be also attributed to 'Alī, and is mentioned in Cat. Bodl. ii. 393, 6; Cat. Mus. Brit. 382a; Flügel, Hdss. Wien, iii. 165, etc.

VI. Folls. 123v.–129. An advice how to use the حَزْبُ الْبَحْرِ of Shādhīlī, in Persian.

VII. Foll. 130–152. A long prayer, beginning: أَلَّمِي مِنْ ذَا الَّذِي دَعَاكَ فَلَمْ تُنْجِهِ.

It is preceded by a note in Persian, in which it is called دُعَائِي عَلَى مَصْرِى, and its origin related as follows. MUHAMMAD b. 'Alī 'Alawī Husaini Miṣrī, persecuted by a tyrannical governor, fled to Karbalā. Here the Imām Mahdī صَاحِبُ الزَّمَانِ appeared to him in a dream, and taught him this prayer, which on its first recital caused the instant death of the tyrant.

VIII. Folls. 155v.–163. Prayers for Muḥammad and the twelve Imāms, to be recited on the seven week-days as follows: on Saturday, the prayer for Muḥammad; on Sunday, the prayer for 'Alī; on Monday, the prayers for Ḥasan and Husain; on Tuesday, those

¹ See no. 334.

for Zain al-‘âbidin, Muhammed Bâkir, and Ja‘far Shâdiq ; on Wednesday, those for Mûsa Kâzim, ‘Alî Riða, Muhammed Taðî, and ‘Alî Nakî ; on Thursday, the prayer for Hasan ‘Askarî ; and on Friday, that for Mahdî. صاحب الزمان. Each prayer represents a visit to the respective sanctuary.

روز شنبه زیارت حضرت رسول .. نیت :
کند که زیارت حضرت رسول .. میکنم قربة الى الله
اشهد ان لا اله الا الله.

IX. Foll. 164-174. A prayer to be recited on Friday evening ; with a *Persian* introduction.

X. Foll. 175-182. من منهاج الصلاح دُعاء العبرات
يدعى للحوائج العظام مروي عن الصادق عن امير
المؤمنين عليهما السلام.

The “Prayer of Tears,” so called from its beginning, اللهم يا راحم العبرات of IBN MUÞAHHAR HILLî, mentioned above (no. 342).

XI. Foll. 184-216. Prayers for the Imâms, taken from Tûsî’s مصباح المتّهجد :

a. Foll. 184-196. هذه الصلوات على النبي وآلته من اماء سيدنا ومولانا ابا (sic) محمد الحسن بن على العسكري عليهما السلام.

Prayers for the Prophet and the Imâms, ascribed to the eleventh Imâm, HÂSAN ‘ASKARÎ, who dictated them to ‘Abdallah b. Muhammed, at Surr-man-râ, A.H. 255.

خبرنا جماعة من اصحابنا عن ابي المفضل الشيباني قال حدثنا ابو محمد عبد الله بن محمد العابد بالدلالة لفظا قال سالت مولاي ابا محمد الحسن بن علي الح.

The first prayer is for Muhammed, ‘Alî, and Fâtimah ; the second for Hasan and Husain ; and each following one for one of the other Imâms, including ‘Askarî himself, and his successor, Mahdî. ولی الامر المنتظر.

b. Foll. 196-201. دعا مروي عن صاحب الزمان عم A prayer for Muhammed and his family, attributed to

Mahdî. It was revealed to ABU’L-HASAN DARRÂB İŞFAHÂNî, at Makkah.

The Isnâd of this prayer is omitted for brevity’s sake. اللهم صل على محمد سيد المرسلين :

c. Foll. 201-207. الدعا لصاحب الامر المروي عن الرضا عم A prayer for Mahdî, the Imâm who is to come, derived from ‘ALî RIÐA by YÙSUF b. ‘ABD AL-RAHMÂN.

Begins: اللهم ادفع عن ولیک و خلیفتک.

d. Foll. 207-216. الدعا في غيبة القائم من آل محمد. A similar prayer, by ABU ‘AMR ‘OMARÎ, who dictated it to Abu ‘Alî Muhammed b. Humâm,¹ etc.

Begins: اللهم عرّقني نفسک.

XII. Foll. 216-225. A Kaşîdah in praise of the Prophet and his family, by SAÏYID HİMYARÎ (Abu Hâshim Ismâ’îl b. Muhammed, d. A.H. 179 or 171), the same as Cat. Mus. Brit. 402, xi.

It is preceded by an introduction, which begins : اقول وجدت في بعض تاليفات اصحابنا انه روى بأسناده عن سهيل بن زييان قال دخلت على الامام على الخ. From this we learn that the Kaşîdah was composed by the poet in Heaven, and that it was first made known to the world by ‘ALî RIÐA, who learned it in a dream.

With an interlinear *Persian* translation.

XIII. Foll. 225-233. A prayer for ‘Alî. It begins : اللهم صل على على امير المؤمنين.

XIV. Foll. 234-275. A long prayer for Muhammed, الصلاة والسلام على من خلقه الله من نوره. A considerable portion of it consists of verses from the Koran, which are invariably introduced by the words الصلاة والسلام عليهک يا من قال الله تعالى في حقه.

Foll. 260-65 have been reversed in binding.

XV. Foll. 276-311. Names and attributes of God, selected from the Koran.

According to the *Persian* introduction, this selection was made by ‘ALî during Muhammed’s lifetime, with his and Gabriel’s approbation.

¹ See his *Fihrist*, p. ۲۸۸, l. 6, and above, no. 342.

¹ See regarding him Tûsî, p. ۳۲۴.

XVI. Foll. 316-325. هذه مناجاة النفس على بن الحسين عم. A prayer, ascribed to 'ALI ZAIN AL-'ÂBIDÎN. The name of it is taken from the beginning, آة وَ ا نفْسَاه.

It is followed (fol. 324) by 'ALI's night prayer, inscribed, كان أمير المؤمنين عم يدعون في جوف الليل. It begins: الْبَعِيْ كُم مِنْ مُوْبَقَة.

The rest of the MS. contains chiefly selections from the Koran.

XVII. Foll. 385-399, of different paper, and added at a somewhat later date, contain:

a. Prayers for Muhammad and the twelve Imâms, beginning: اللَّهُمَّ صَلِّ عَلَى النَّبِيِّ الْأَمِّيِّ الْعَرَبِيِّ الْبَاشِمِيِّ الْقَرْشِيِّ الْمَكِّيِّ الْمَدْنِيِّ.

b. (Fol. 394). دعاء استشفاع دوازده امام خواجه. نصیر الدین طوسی رحمة الله Fâtîmah, and the Imâms in succession, ascribed to NÂSIR AL-DÍN TÙSÌ (d. A.H. 672).

Beginning: اللَّهُمَّ أَتَى إِسْلَكَ وَاتَّوَجَّهَ إِلَيْكَ بَنِيَّكَ. This piece is written in a bold hand, by 'IZZ AL-DÍN Hasan, A.H. 1127. Red lines round the pages.

Bound breadthways.

[Johnson.]

372.

2352. Size 6 in. by 3½ in.; foll. 131. From five to nine lines in a page.

A Prayer-book, made up of different portions, mostly well written. Of the twelfth century.

I. Foll. 1-14. Sûrah 18.

II. Foll. 15-57.

a. Some portions of the Koran, viz. Sûrâhs 36, 48, 56, 67 and 78. With an interlinear Persian translation.

b. Fol. 49v. Ten verses from the Koran, all speaking of love. They are to be used as a charm.

c. Fol. 52. A Shi'ah prayer, سَبَبُ اللَّيْلِ, ascribed to the Imâm Mahdi; صَاحِبُ الزَّمَانِ; with advice how to use it (شرح دعاء سبب الليل). It is taken from the glosses on (Tâsî'at al-mâsîhî), by الكفعي.

Begins: اللَّهُمَّ أَتَى إِسْلَكَ بِعْزِيزٍ تَعْزِيزٍ اعْتَزَازٍ عَزْنَكَ.

Notes in Persian are on the margin. According to one of them, this piece is derived, through two successive copies, from a MS. of Mîr Muhammâd Bâkîr Dâmâd.

III. Foll. 58-67. A prayer, comprising invocations of prophets and demons.

Begins: اللَّهُمَّ يَا صَانِعَ كُلِّ مَصْنُوعٍ.

It is preceded and followed by other prayers, charms in Persian, etc., which are rather illegibly written.

IV. Foll. 68-114.

a. A long prayer for Muhammâd, beginning: الحَمْدُ لِلَّهِ عَلَى مَا مَنَّى. It is followed by two short prayers of the same kind.

b. Fol. 86v. The Burdah.

c. Fol. 108. A mystic Kâshidah, beginning: أَنَا الْمَطْلُوبُ فَاطَّلِبْنِي تَبَّاجِدْنِي. The last two words are repeated at the end of every verse.

V. Foll. 115-131. Various Persian notes and tracts, mostly illegibly written. At the end is a list of the names of God.

Seal of Tippu on the first page.

[College of Fort William, 1825.]

373.

B 440. Size 7½ in. by 4½ in.; foll. 19. Fourteen and seventeen lines in a page.

Fragments of a Prayer-book, written in various hands.

I. Foll. 1-3. Abu'l-Hasan SHÂDHILÎ's (d. A.H. 656) يا الله يا على يا عظيم يا عاليم: حزب البحر يا حليم. Cf. H. Kh. iii. 56 sq., and Haneberg in Zeitschr. d. Deutsch. Morgenl. Ges. vii. 25.

Two short prayers for the Prophet, one by Muhammâd BAKRÎ (see II.), the other taken from SAKHÂWÎ's (d. A.H. 902) القول البديع¹ are added on the back of fol. 3, by different hands.

II. Foll. 4-10. A fragment, containing various prayers for Muhammâd.

Some of these prayers are attributed to Muhammâd b. Abu'l-Hasan BAKRÎ Siddiki (probably Abu'l-Hasan

¹ Cf. H. Kh. iv. 582.

Muhammad Miṣrī, d. about A.H. 950), and are described thus: صلوات كان يامر المريد بقراءتها بعد فريضة الصبح.

One prayer is by 'ABD AL-KĀDIR GILĀNĪ (fol. 6). جوهرة الغواص ونحوة اهل نجفه اهل . Others are taken from the *الاختصاص*, by MUHAMMAD b. 'IRĀK, who derived them from 'ABD AL-'AZİZ MAHDĀWĪ, etc.

Of the prayers by 'ABD AL-KĀDIR b. JUNAID, entitled *الكبيرت في الأجر الصلوة على النبي الأزهر*, which begin on fol. 10, only the first few lines remain, the rest having been lost.

III. Foll. 11-19. Various pieces, in different hands. Fol. 11 contains the end of a prayer, styled *الصلوة المشبورة للسلطان محمود الغزنوي سلطان العرب*.

Fol. 16. A hymn, by ABU BAKR 'ADĀNĪ (?), son of 'Abdallah al-'Aidarūs.

At the end are written the ninety-nine names of God.

374.

2284. Size 8 in. by $5\frac{1}{2}$ in.; foll. 122. Twenty-one lines in a page.

I. Foll. 1-13v. A treatise on augury, imperfect at the beginning. It gives a description of twenty-four omens (فأل), connected with the names of as many prophets, the last being Muhammad.

The first heading is: فَأْلُ أَدْرِيسِ عَمْ . Fol. 1v. gives a table of contents.

II. Foll. 13v.-29. A treatise on lawful magic (*العلم الروحاني*), by an unknown author. It has the superscription نوع آخر عزائم ومنادل وغير ذلك.

The preface begins: الحمد لله الذي كون الكون . ودب الرزمان.

III. Foll. 31-43. كتاب شرح المنظومة الدمياطية . المسمى بالمواهب السننية لسيدي أحمد بن محمد ابن عيسى عرف بابن زريق المالكي مذهبها الخ.

A commentary on a rhymed prayer, which contains all the names of God, by Nûr al-dîn *Dimyâti*. The commentator is Ahmad b. Muhammad b. 'Isa, commonly called IBN ZARRŪK (Burnusi, d. A.H. 896). See Cat. Mus. Brit. 109, and *ib.*, Add. et Corr. ad 77.

IV. Foll. 89-102. A treatise on the letters of the *Abujad*, by Shams al-dîn Muhammad b. Muhammad b. Ya'kûb Kûfi Tûnisî.

الحمد لله رب العالمين قال الشيخ . . . نحمد من احاط بالجليلات والخفيات . and it ends abruptly in the chapter on the letter ح.

The rest of this MS. consists of a variety of amulets, charms, magic circles and squares, and also some prayers, mostly written continuously.

Slightly injured by damp.

On the title-page is a note in Turkish, and at the foot of it another note, partly effaced, with the signature of Hâjjî Sulaimân b. Muhammad, and the date, A.H. 1102.

[College of Fort William, 1825.]

375.

655. Size 9 in. by $4\frac{3}{4}$ in. Twenty-one lines in a page.

A Miscellany, inscribed by a later hand . متفقات . Contents :

I. Foll. 1-23. A treatise on exorcism, styled *بستان الناظرين*, by Shaikh 'ABD AL-RAHMÂN b. Shaikh Nazar Muhammad. Imperfect at the end.

The author declares this to be an abridgment of the الفاتحة الاصرار (?).

الحمد لله الموصوف بالتصريف 'المنعوت' . Begins: في فضائل الفاتحة . بالتحقيق . It has an introduction, and is divided into sections (فصل). It contains also passages in Persian. Indifferently written, with notes. Soiled.

II. Foll. 25, 28-45. Prayers and benedictions on Muhammad, often in verse.

فانا قرأت القرآن فاستعد بالله من الشيطان الرجيم.

Well written, in a large character.

The rest of the volume contains Persian, and occasionally Urdu, poetry on the same subject; irregularly written across the pages.

Bound in red leather, with the marks of Tippu's library.

376.

2261. Size $8\frac{1}{2}$ in. by $4\frac{1}{2}$ in.; foll. 81. Eleven lines in a page.

I. Foll. 1-34. A work on the nativity of Muḥammad (مولد النبي), in the legendary style, mixed with prayers and poetry. The author is not known.

It begins with the first Sūrah; next follow the words, **هذا كتاب مولد النبي صلعم بسم الله .. الحمد .. الله الذي شرف الانام بصاحب المقام الاعلى**.

تم المولد الشريف العظيم مولد : **ال المصطفى**, and is followed by a prayer.

II. Foll. 35-64. Another work of the same kind.

It begins also with the first Sūrah, after which follow the words, **هذا مولد النبي صلى الله عليه بسم الله .. سبحان العزيز الغفار، الحليم الستار**. It concludes (fol. 62) **تم المولد الشريف العظيم مولده المصطفى صلعم :** and is followed by a prayer, **دعا مولد النبي**.

III. Foll. 65-81. Various prayers and benedictions on the Prophet, and on 'Abd al-ķâdir Gilâni, mostly in verse.

Well written in a large hand. Ornamented with red lines.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

377.

2619. Size 8 in. by $5\frac{1}{4}$ in.; foll. 160. Eleven lines in a page.

I. Foll. 1-8. A description of the personal appearance of the Prophet (صفة النبي), ascribed to 'Aṭī, which is to serve as a talisman.

قال على بن ابي طالب كرم الله وجهه: **سمعت عن النبي صلعم يقول يا على ما من عبد مؤمن يكتب صفتى هذه ثم يضعها في بيته لم يقرب ذلك البيت شيطان ان.**

II. Foll. 8v.-120. Abu 'Abdallah Muḥammad b. Sulaimān JAZŪLI's (d. A.H. 870) **دلائل الخيرات**.

Ends: **ختم هذا الكتاب دلائل الاخرة في الليل**
.(sic)

III. Foll. 121-138. Various prayers and pious ejaculations, with introductions and explanations in Javanese written in the Arabic character.

IV. Foll. 139-160. A prayer-book, containing invocations of God by every Sūrah of the Koran in succession, etc.

Begins: **اللهم انک تعلم سرى :**

Ends: **تمت كتاب كنز العرش :**

Written in different large and inelegant hands, apparently in Java.

378.

2939. Size $11\frac{1}{4}$ in. by 8 in.; foll. 305. Number of lines varying.

I. Foll. 7-72. JAZŪLI's, **دلائل الخيرات**, terminating abruptly. The earlier portion is accompanied by an interlinear translation in Javanese in the Arabic character.

II. Foll. 72-251. Tracts in Javanese of the same kind, between vacant leaves.

III. Foll. 251v.-257.

a. Some verses of the Koran, inscribed in Javanese **فُيَكَ آيات فِيَكَ**.

b. The personal description of the Prophet, attributed to 'Aṭī; the same as in the preceding no.

IV. Foll. 257v.-261. A short prayer in commemoration of 'Abd al-ķâdir Gilâni, followed by a long prayer, **فُيَكَ آية لِمَا لَسَى**.

V. Foll. 265-279. Extracts from a work of BŪNI (الامام البوى), on the names of God.

Beginning: **القائدة التاسعة والاربعون في فوائد اسماء شريفة**. With an interlinear Javanese translation.

VI. Foll. 281-305. Special prayers, forms of daily prayer, and selections from the Koran, mixed with tracts in Javanese.

Written in a large inelegant character, the Arabic portions with vowel-points, but incorrect.

379

B 441. Size 8 in. by $4\frac{3}{4}$ in.; foll. 28. Twenty-four lines in a page.

I. Fol. 1. The beginning of a treatise by **NASIR AL-DIN TUSI** (d. A.H. 672), on a method of taking omens. It is said to have been revealed to him in a dream, by the Imām Mahdi. **صاحب الزمان**.

الحمد لله . . . اما بعد فقال افضل العلماء : Beginning . . . كنت متفكرًا في بعض الاوقات في عمل شئ على سبيل الفأل الخ .

II. Fol. 2-8. The concluding portion of a cabballistic treatise on the letters of the alphabet. With several magic circles.

Written in a small current hand. Dated 22nd
Ramadân, 1011.

III. Fol. 15v.-16. A treatise in verse (Rajaz) on the fourteen letters called حروف التعزيز, namely: ف، ك، ث، ع، س، د، م، ص، ه، و، ز، ن، ي، ئ.

Beginning: يـا سـائـلـي عـن اـحـرـف التـغـويـر (sic)

Fol. 28v. The beginning of a treatise on the properties of the names of God.

The rest of the volume is in *Persian*.

SCHOLASTIC THEOLOGY.

380.

B 201. Size $7\frac{3}{4}$ in. by 5 in.; foll. 59. Mostly
seventeen lines in a page.

A Commentary (مِنْزَاج) on the *nashâ' al-akbar*, or Principles of Muhammadan Faith, by 'Abd al-Awwal b. 'Abd al-kaiyûm Mûsawi, who wrote it A.H. 1064, at Samarkand. This commentary was not known to H. Kh. (see iv. 458), nor is it found elsewhere.

See on the *الفقة الاعظم*, which is commonly (and also by the present commentator) ascribed to *Abu Hanîfah* (d. A.H. 150), Cat. Lugd. iv. 227, and A. von Kremer, *Geschichte der herrschenden Ideen des Islams*, p. 39 sqq. It was printed, with a Hindûstâni translation, at Lakhnau, A.H. 1260.

The preface begins: الحمد لله الواجب وجوبه لذاته. The author says in it that no labour deserving the name of a commentary had been bestowed upon the work before him (fol. 2): ولكن لم اطلع له شرحا يبين شيئاً من مجملاته ويحل عقدة من مشكلاته بل لم اجد له ما تعد عداد الشروح الخ. He quotes in his commentary the

principal works on the *Kalâm* down to (Dawwâni's) شرح العقائد الخصبة.

الحمد لله على الامام والصلوة والسلام على سيد الانام وعلى آله العظام واصحابه الكرام في ثلث آخر ليلة العاشر شهر الحجۃ الحرام من شعبور سنة اربع وستين والفق فی فناء بلدة المحرورة سمرقند في جوار خانقاہ الحضرۃ القدسۃ الحسینۃ الخازرمیۃ.

The present MS., the greater part of which (from fol. 20) is written in a legible Nasta'lik hand, though almost without diacritical points, and with no distinction of text and commentary, was transcribed during the author's lifetime. It bears corrections, additions, and some notes by the author (marked with *س* سله ونقاء) on the margin. The first portion is ill written by a different hand. It bears similar corrections, and a few additions (marked with *م*) have been inserted in it on separate slips of paper. Fol. 19v., which remained vacant, has been filled with trials of the pen.

Cat. 226, xx.

381.

2906. Size $10\frac{3}{4}$ in. by $8\frac{1}{2}$ in.; foll. 9. Twelve
lines in a page.

A Muḥammadan Catechism, ascribed to Abu'l-Laith Muḥammad b. Abu Naṣr b. Ibrāhīm SAMARKANDĪ (probably the well-known author, who is generally called Naṣr b. Muḥammad, d. A.H. 375 or 383). Cf. Catal. Mus. Brit. 393.

الحمد لله .. قال الشيخ .. مسألة اذا قيل :
لَكَ مَا الْيَمَنُ ..

With an interlinear Malay translation. Written in a large hand.

The rest of the volume consists of treatises in Malay.

382.

1442. Size $10\frac{3}{4}$ in. by 6 in.; foll. 292. Nineteen
lines in a page.

كتاب الملل والنحل

An account of Religious and Philosophical Sects, by
Abu'l-fath Muhammad b. Abu'l-Kâsim 'Abd al-karîm
SHÂHRÂSTÂNÎ (d. A.H. 548).

A rather incorrect copy. It has already been described by Cureton in the preface to his edition of this work (vol. ii. p. vi.).

[Johnson.]

383.

1011. Size $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.; foll. 27. Sixteen
lines in a page.

A fragment, containing the beginning of the preceding work (as far as p. ^{r^A} of Cureton's edition).

Prefixed is an outline of the contents, inscribed
فهرس ما في كتاب الملل والنحل
which extends to the
commencement of the account of the Shi'ah sects. It
begins :
الحمد لله جمد الشاكرين والصلوة على

Clearly written in Nastalik.

[Johnson.]

384.

2323. Size 8 in. by 5 in.; foll. 89.

Principles of Muhammadan Faith, entitled التمهيد فـ بـ يـان التـوحـيد وـهـدـاـيـة لـكـل مـسـتـرـشـد وـرـشـيد by ABU SHUKUR SALIMI, i.e. Muhammad b. 'Abd al-saaiyid b.

Shu'aib Kashshī (or Kissī)¹ Ḥanafī. Cf. H. Kh. ii. 423, v. 153, and Bibl. Sprenger, 831.

The author, who belonged to the old orthodox school, اهل السنة والجماعة, lived in the latter part of the fifth century. He says (fol. 78v.) : وقد وجدت المواقف : اهل السنة والجماعة مع الامة والصحابه وتحقق من مشايخنا ائمه الجدی في بلاد الشرق والصين من فقهاء خراسان وما وراء النب儿 وببلاد غزنة وديار الترك الخ and سمعت عن شیخیم الامام الزاهد ابو بکر محمد (fol. 80) : ابن حمزة الخطیب سمرقند (sic) رجم الله تعالى في سنة نیف وستین واربع مائة كنت متفقها عنده وتلقنت منه کتاب السرقة وغيره الخ opinions of Abu Hanifah, Ash'ari, the Mu'tazilites, and the Philosophers.

قال المحدثى ابو شكور سالمى وهو : The work begins: الحمد لله الذى
محمد بن عبد السيد بن شعيب رح ذا المن (sic) والا و العظمة والكبیرا فبعد فقد
سالمى بعضى (sic) اخوانى ان امهد لهم اصول المعرفة
والتوحيد مقدار ما يكشف بالعبارة ويدرك بالاشارة الخ.

The chapters are inaccurately marked. The following titles occur here: fol. 1v., العقل والعقلاء'; fol. 8, المحسوسات والمعلمون; fol. 14, اثبات الصانع; fol. 20v., اثبات الصفات (on fol. 40 is marked as given by another MS.); fol. 27, الاسماء'; fol. 65v., باب في معرفة الله; fol. 78, الخلافة والأمارة; fol. 71, التكليف والطاقة. السنة والجماعة والرد على البدعة.

Each chapter is subdivided into paragraphs, which invariably begin with the words **القول في**.

The name of the author, as given at the beginning, occurs often in the course of the work.

Clearly written; only a few (generally two) lines at the top, in the middle, and at the foot of each page, are straight, dividing it into two squares. The rest run diagonally. Persian notes are on the margin.

¹ See on this surname, Abu'l-fadhl, Homonyma, ed. De Jong, 119, 110; Liber as-Sojutii de nomin. rel., ed. Veth, 111; and Yâkût, iv. 1111 and 1112.

A statement of the answer given by the Imâm Abu Hâfs (NASAFÎ) to four questions, which were put to the divines of Transoxania by those of Khurâsân, in *Persian*, is written on the title-page. Another note, beginning مسلّه ارواح هفت نوع اند [College of Fort William, 1825.]

385.

B 190. Size $9\frac{1}{2}$ in. by $6\frac{3}{4}$ in.; foll. 56. Twenty-one and twenty-three lines in a page.

Sa'd al-din Mas'ûd b. 'Omar TAFTÂZÂNÎ's (d. A.H. 792) Commentary (ممزوج) on the عقائد, or Fundamental Articles of the Muhammadian Creed, by Najm al-din Abu Hâfs 'Omar b. Muhammad Nasafî (d. A.H. 537).

This commentary was written in A.H. 768. Cf. H. Kh. iv. 219; Flügel, Hdss. Wien, iii. 92; Cat. St. Petersb. 19, etc. It was printed at Calcutta, A.H. 1244, and at Constantinople, A.H. 1260. The text of the 'Akâ'id was published by Cureton, as an appendix to the "Pillar of the Creed of the Sunnites,"¹ London, 1843. A translation of it, with extracts from the commentary, is to be found in Mouradgea d'Ohsson's Tableau de l'Empire Othoman, vol. i.

Well written, with marginal notes.

Bij. Libr., A.H. 1014, from Molla 'Abd al-'alî. Cf. Catal. 225, x.

386.

B 189. Size $7\frac{3}{4}$ in. by 5 in.; foll. 82. From thirteen to sixteen lines in a page.

Another copy of TAFTÂZÂNÎ's Commentary.

Well written, with many marginal notes. It concludes: قد وقع القراءة من تحرير هذه النسخة الشريفة: المشتملة على طائف علم الكلام المنسوبة إلى الإمام على يد العبد الصعييف نامراد بابا يوسف بن على بن طوفان بن يوسف بن شكر جلال بن محمد شكر بن جلال الدين البخاري. This colophon is extended to the foot of the page, only a few letters being in a line. It is followed by two *Persian* couplets.

On the *recto* of the first fol. is the beginning of a different treatise on logic.

The margin is injured by insects.

¹ See below, no. 434.

² One word doubtful.

387.

B 192. Size $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.; foll. 52. Nineteen and fifteen lines in a page.

Another copy of the same work, with many interlinear and marginal notes, derived from Khayâlî, 'Izzî, etc. Much used and soiled. A defect after fol. 49. The lower part of the last fol., with the conclusion, is torn off.

388.

2275. Size $7\frac{1}{2}$ in. by $3\frac{3}{4}$ in.; foll. 115. Twelve lines in a page.

Another copy of the same work, clearly written in Nasta'lik, with a broad margin, but no notes. It breaks off abruptly, though the last words are written in the form of a conclusion.

There follows (fol. 107v.) an incomplete *Persian* treatise, on the Principles of Tradition, beginning: بدانکه حدیث در اصطلاح محدثین

فی ازالۃ الخط من الرق وغیره.

[College of Fort William, 1825.]

389.

B 217 A. Size $11\frac{1}{2}$ in. by $6\frac{1}{4}$ in.; foll. 44. Nineteen lines in a page.

A very incomplete copy of the same work.

Plainly written. Has the following colophon: تم الكتاب على يد الفقير معروف بن (?) عوض با حيدرة عفى الله عنه وعن والديه ومشايخه والمسلمين آمين يوم الاثنين وواحدة (sic) وعشرين من رجب سنة اربع عشرة ومائة والف من الهجرة النبوية الخ.

Marginal notes at the beginning.

The first leaf is wanting, and there are defects after foll. 8, 9, 10, 11, 13, 31, 40, 41, 42, and 43.

The following problem is added at the end:

إذا كان رطل واحد بثلاثة
وخمسة أرطال تبع بدرهم
فإن كنت في علم الحساب مكملا
فخذ لى من الجنسين رطلا بدرهم

390.

15A. Size 9½ in. by 5 in.; foll. 45. Twenty-two lines in a page.

هذه حاشية مولانا خيالى على شرح العقائد النسفية

Glosses on *Taftâzânî's* Commentary, by Ahmad b. Mûsa Khayâlî. Cf. H. Kh. iv. 220; Cat. St. Petersb. 20; Tornberg, Codd. Lund. 26; Flügel, Hdss. Wien, 94, and Class. hancfit. Rechtsgel. 343.

These glosses were written in A.H. 862. Consequently, the author was not already dead A.H. 860, as is usually stated. The preface contains a long dedication to the great Mahmûd Pâshâ.

Legibly written. Dated Tuesday, 3 Šafâr, 1189.

Seal of Nûsrat Jang.

391.

1219. Size 8 in. by 4¾ in.; foll. 92. Thirteen lines in a page.

Another copy of the preceding Glosses, without the preface.

قال الشارح التحرير عامله الله بلطشه
الخطير.

Written in Nasta'lik, by Sayyid Ibrâhim b. Sayyid Sharif, at Shâjhahânâbâd. Date, Friday, 12 Muâarram, 1089. This copy was made in seven days (see fol. 92). Marginal notes in the earlier portion.

Fol. 84v. is left blank. A defect after fol. 47.

[Hastings.]

392.

1218. Size 8 in. by 4½ in.; foll. 95. Thirteen lines in a page.

Another copy of the same Glosses, without the preface.

Clearly written, with the following cophon:

حاشية الخيالى على شرح العقائد لمولانا سعد الدين
بتاريخ بيستم ماه رمضان المبارك سنة ١٠٩٩ موافق سنة
٢٠٠٣
روز دو شنبه.

Marginal notes, written in Shikastah.

[Hastings.]

393.

B 193B. Size 7¾ in. by 5¼ in.; foll. 50. Mostly seventeen lines in a page.

The Glosses of *Khayâlî*.

Well written, with additions by the author on the margin. Defective after fol. 8 and at the end.

حاشية خيالى بر عصدى در علم اصول. Cf. Cat. 229, v. 7.

394.

B 193. Size 7½ in. by 4¾ in.; foll. 80. Five and thirteen lines in a page.

Another copy of the same Glosses, consisting of various fragments in Nasta'lik and Shikastah.

The preface is omitted, as in the preceding MSS. The concluding portion was written by Muhammad 'Âdil, resident of Shaikhpûrah, on Sunday, 10 Rabi' II., 1097. One portion has marginal notes.

Cat. 225, x. 7.

395.

B 193A. Size 7½ in. by 5 in.; foll. 17. Sixteen lines in a page.

A fragment of the same Glosses, plainly written, with marginal notes.

The beginning is wanting. The first entire gloss is: قوله بساطع الخ. There is a considerable defect after fol. 8.

396.

B 199. Size 10½ in. by 6½ in.; foll. 176. Twenty-one lines in a page.

The Glosses of *Khayâlî*, with additional notes by KARA KAMÂL (Kamâl al-dîn Ismâ'il Karamâni, contemporary of Sultan Muhammed the Conqueror). See H. Kh. iv. 223 and 221.

الحمد لذى المن والاحسان والصلوة
على سيد الانسان وعلى من اتبعه في الایمان (قال)
المولى الخيالى عقا الله عنه قال الشارح التحرير
on, to the end of the first gloss of *Khayâlî*, which concludes with the words هذا كلامه. It is followed by

(قوله) في تعقيب التسمية بالتحميد اقتداءً بأسلوب الكتاب المجيد اراد بالكتاب القرآن.

Well written, partly in Nasta'lik and partly in Naskh. Slightly imperfect at the end. Injured by insects.

397.

B 150 A. Size 8½ in. by 6 in.; foll. 124. Nineteen lines in a page.

Annotations on the Glosses of *Khayālī*, dedicated to the Emperor Shāh Jahān. The author appears to be 'Abd al-ḥakim b. Shams al-din Siyālkūtī (d. after A.H. 1060). Cf. H. Kh. iv. 225. Printed at Constantinople, 1820 and 1841, and at Dchli, 1870.

Written in Shikastah. The first leaf is wanting. Beginning: **العلماء والصلحاء حامي الملة الحنفية**.

A defect after fol. 119. Imperfect at the end. The last leaves are much injured by insects.

398.

B 150. Size 9 in. by 5 in.; foll. 86. Nineteen lines in a page.

A fragment of the Annotations of Siyālkūtī, containing from fol. 53 to 117 of the preceding MS. The first gloss begins: **قوله واما حمل الغير على المحتل**.

Legibly written, chiefly in one hand. The text of *Khayālī* is often added on the upper margin. A slight defect after fol. 58. Several leaves are much injured.

Erroneously inscribed **اين اجزا حاشيه خيالي در علم منطق**. Cf. Cat. 236, xii.

399.

B 194. Size 8½ in. by 5½ in.; foll. 152. Nineteen and twenty-one lines in a page.

I. Foll. 1-85. Glosses on *Taftazānī's* Commentary, ascribed to Aḥmad Jāndī (probably Sharaf al-din Aḥmad b. 'Omar b. 'Othmān; see H. Kh. vi. 305).

These glosses begin: **الحمد لله اردف التسمية بالتحميد** and comprise about one-half of the original work. Constant reference is made in them to the glosses of *Khayālī*, **الفانل المحسني**.

Written in Nasta'lik, by Nūr Muḥammad . . .¹ at Agra. Marginal notes.

Extracts from these glosses, marked جند ، are to be found on the margin of an Indian lithographed edition of *Taftazānī's* commentary (s.l.).

II. Foll. 86-152. Annotations on *Khayālī's* Glosses, by KUL AḤMAD (b. Muḥammad b. Khidr, who lived in the tenth or eleventh century). Cf. H. Kh. iv. 222.

These annotations include *Khayālī's* preface.

Clearly written in Nasta'lik. Foll. 1-5 have been supplied in a very close hand-writing, which mostly runs diagonally.

400.

B 198. Size 9¾ in. by 5¾ in.; foll. 68. Nineteen lines in a page.

Glosses on *Taftazānī's* Commentary, ascribed on the title-page to Molla 'Alā al-Dīn. Two authors of this surname wrote such glosses, according to H. Kh. iv. 220 and 221, viz. 'Alī Muṣannifak (d. A.H. 875), and 'Alī 'Arabī (d. A.H. 901).

The *Basmalah* is followed by the words وقد كان ويكون به الاستعانة في التتميم قوله قال اهل الحق قوله (اقول) (ر.) الظاهران مقول القول حقائق الاشياء ثابتة المحسني الفاضل.

This copy breaks off abruptly, though the last words are drawn up in the form of a conclusion. It extends over about one-third of the original work.

Written in Nasta'lik, without diaritical points, and completed on 27 Muḥarram, 1023, by Kāsim b. Jalāl Husainī Bukhārī.

401.

B 196. Size 8½ in. by 5 in.; foll. 129. From twenty-three to twenty-five lines in a page.

الفائد في حل شرح العقائد

Glosses on *Taftazānī's* Commentary, by Kamāl al-dīn MUHAMMAD b. ABU SHARIF MUKADDASF SHĀFI'I. See H. Kh. iv. 226.

¹ The rest of the colophon is rather illegible. It would appear that the scribe was a native of Sindh, Parganah Gāgrī, Wilāyat Bhakkar.

قوله بعد تيمته بالتسمية الحمد
لله اردف التسمية بالتحميد واقتدى في الافتتاح بأسلوب
الكتاب المجيد.

Written in Nasta'lik. The colophon runs as follows:
تم هذا الكتاب بعون الملك الوهاب في مكة المعمورة
الشريفة في صحوة الكبير في يوم الخميس في شهر الشوال
وقت دخول ذى القعدة وكان سنة اثنى عشر بعد الف
.. كاتبه ومالكه حاجى الحرمين الشريفين درويش
وصلى سمرقندى الخ الله الخ، with the date, A.H. 1102.

The earlier portion is injured by insects.

Cat. 225, x. 5.

402.

B 195. Size 9½ in. by 6¾ in.; foll. 254. Nineteen lines in a page.

Glosses on *Taftâzânî's* Commentary, by NIŻÂM AL-DÎN b. 'ALÎ BADAKHSHÎ (نظام الدين ابن شيخ على القاضي). They are compiled from various earlier works, such as the glosses of Khayâlî, Ahmâd Jandî, 'Ishâm al-dîn (d. A.H. 943), and extend in this MS. over about one-third of the original work.

الحمد لله على اكبر آله العلية.
فما قول يانور :
نور المشارق والمغارب بانوار عدالة الخاقان الاكبر الاعظم
والقان الاعدل¹ الاحكم الذي خصته بلوازم معرفة
كمال قدرتك.

The first gloss refers to the words: لما كان مبني الكلام (sic), from the end of *Taftâzânî's* preface.

Well written, the greater part (from fol. 84) in Nasta'lik. The first few foll. contain many emendations.

Bij. Libr., A.H. 1023, from Shaikh 'Alam Allah (b. 'Abd al-Razzâk Makkî Hanafî al-'Aidarûs). Inscribed:

غازخان بر حاشیه خیالی بر شرح عقاید نسفی.

¹ This MS. has والقان الاعدال.

403.

B 195A. Size 10 in. by 6½ in.; foll. 15. Twenty-three lines in a page.

A fragment of Glosses on *Taftâzânî's* Commentary; the author not ascertained.

قوله كالالوان الخ.

Closely, but legibly written. A considerable defect occurs after fol. 7.

404.

B 329. Size 9¾ in. by 6½ in.; foll. 130. Twenty-five lines in a page.

The Leading Dogmas of Islâm, arranged in forty "questions" (مسائل), by FAKHR AL-DÎN Muhammad b. 'Omar Râzî (d. A.H. 606). The work is entitled كتاب الأربعين في اصول الدين. It was composed by the author for the use of his eldest son, Muhammad. Cf. H. Kh. i. 242, and Cat. Bedl. ii. 567 ad no. lxxxvi.

سبحان المترد في قيوميته
بوجوب الازلية والبقاء، المتوحد في ديمومة الوهية
اما بعد: بامتناع التغير والفناء،
فإن الله تعالى لما وفقني حتى صفت في أكثر العلوم
الدينية والباحث اليقينية كتابا... اردت ان اكتب
هذا الكتاب لاجل اكبر اولادى واعزهم على الولد الصالح
محمد... وشرح فيه المسائل الابدية وانبى على
الغواص العقلية ليكون هذا الكتاب دسترا له يرجع في
المضائق اليه ويعول عليه وسميته بالأربعين في اصول الدين.

فـ حدوث العالم ; the second
في ان المعدوم ليس بشيء،
حجـة، برهان، مقدمة، etc. Each question has sub-
divisions, such as حجـة، برهان، مقدمة، etc.

Carefully written in a round hand. Of about the eighth century. Imperfect at the end; terminating in the 36th question. Fols. 31 and 40 have been supplied by a different hand.

Some extracts from the author's *المعالم* (see H. Kh. v. 612) are written on the title-page.

In a recent inscription, the work is wrongly attributed to Ghazzâlî. Cat. Cf. 229, ix.

405.

1190. Size 8 in. by 6 in.; foll. 18. Twenty-one lines in a page.

تجريد القواعد

A Compendium of Metaphysics and Muhammadian Faith, usually styled تجريد الكلام or تجريد العقائد, by ناصر الدين Abu Ja'far Muhammad b. Muhammad Tusi (d. A.H. 672). See H. Kh. ii. 193. Cf. Cat. Bodl. I., no. exxix., which also bears the above title.

This MS. begins, slightly differing from the common version: اما بعد جد الله واجب الوجود على نعماهه، والصلة على سيد انبئاهه، وакرم احباهه، فاني اجبت الى ما سئلت الخ.

Plainly written; completed on Wednesday, 17th Rajab, 1100, by Saiyid Mahmud Hanafi Kadiiri. Notes in the earlier portion.

[Gaikwar.]

406.

B 207. Size 7½ in. by 5¼ in.; foll. 228. Twenty-one lines in a page.

A Commentary on the *Tajrid*, commonly called الشرح القديم, by Shams al-din Abu'l-thanâ Mahmûd Isfahânî (d. A.H. 749). Cf. H. Kh. ii. 194 sq., and Cat. Lugd. iv. 246 sq.

This is a commentary by قال ... أقول ... ; it includes the whole text of the *Tajrid*. The preface, quoted in H. Kh., l.c., is wanting. Begins: قال اما بعد جد ... على ستة مقاصد أقول لما كان علم الكلام (باحتا)¹ عن أمور يعلم منها المعاد وما يتعلق به من الجنة والنار الخ.

Well written, by Idris b. Hamzah (جز, sic) b. Shu'aib Hanafi المنشاوي; of the tenth century. Some notes. Thin paper. Foll. 178, 184, 188, and 193 are injured. Single leaves are missing after foll. 195, 203, 205, 209, 214, and 216. Several foll., including the beginning, have been supplied by a later hand.

Bij. Libr., A.H. 1055, "from the Nawwâb" (Muştafa Khân). Seals of Muhammâd 'Adil Shâh, "his servant" Mnştafa Khân, and 'Atâ Allah b. Jamâl al-dîn Ahmad Gilânî.

¹ Added by a later hand.

407.

B 247. Size 10½ in. by 6 in.; foll. 398. Nineteen lines in a page.

Glosses on the preceding Commentary of *Isfahâni*, by SAÏYID SHARÎF JURJÂNÎ (d. A.H. 816). They are commonly called حاشية التجرید. Cf. H. Kh. ii. 195, and Casiri, i., no. nov. Annotations on these Glosses are to be found in Fleiseher, Cat. Lips. 388.

The work extends only over the first two chapters (مقصد), or the philosophical part, of the *Tajrid*. It begins with the preface of Tusi, instead of that of Isfahâni, as follows: قوله اما بعد جد واجب الوجود على نعماهه خص بالذكر من صفاته العلي ما هو اخاص به. The first gloss on words of Isfahâni is: لما كان علم الكلام ... اعرض بان ما ذكره الخ.

Well written, by Ibrâhîm b. 'Abdallah, for Saiyid Shams al-din Muhammad Âtashî. Date, A.H. 1082. Corrections and notes are on the margin.

Cat. 225, viii. 1 (?).

408.

B 159. Size 8½ in. by 5½ in.; foll. 225. Twenty-four lines in a page.

Another copy of the same Glosses, imperfect both at the beginning and end. The first complete gloss is: قوله في حساب ان الوجود الخ.

Ill written, on European paper.

Erroneously described as glosses of Molla 'Isâm on a work on logic. Cf. Cat. 236, xiii.

409.

865. Size 10½ in. by 6¾ in.; foll. 348. Twenty-one lines in a page.

A Commentary (ممزوج) on the *Tajrid*, by 'Alâ al-din 'Ali b. Muhammad Kûshjî (i.e. the Falconer, d. A.H. 879, at Constantinople). It is commonly called الشرح الجديد, and was dedicated by the author to Sultân Mughîth al-dîn Abu Sa'id Gûrgan (كورغان), the Timuride. See H. Kh. ii. 198; Catal. St. Petersb.

¹ Compare Casiri, l.c.

229 and 303. The work was printed in Persia (s.l.), A.H. 1274.

The commentary begins:
 اما بعد حمد واجب
 احبابه ای على آله واصحابه الذين هم موصوفون بزيادة
 الكرم

Beautifully written. Dated Rabi' I., 874. With additional notes by the author (marked with سلمه منه اللہ). Gold lines round the pages.

There precedes a detailed list of contents, of later origin (fol. 1-4).

410.

B 202. Size 9 in. by 5½ in.; foll. 415. Twenty-one lines in a page.

Another copy of Kūshjī's Commentary, imperfect at the beginning. The first words are: نفس مغبوبة (= مقصد). One leaf is also missing after fol. 2.

Neatly written, with a broad margin, but no notes. Chapters (I. and II.) form a separate part, which has the following colophon (fol. 330v.), قد وقع الفراغ من تسويد مباحث الجوهر والعرض من شرح التجريد للعلامة التوشجي في شهر ربیع الثانی سنة اثنين وسبعين وتسعمائة في بلدة احمدآباد من بلاد كجرات حرسها الله عن الافات والبلیات ويتلود مباحث اثبات الصانع وصفاته واثارة انشاء الله تعالى على يد الفقیر الحقیر الى الله الغنی عبد الحفیظ ابن یاسین العلوی .

Cat. 226, xxvi.

411.

2969. Size 9½ in. by 6 in.; foll. 409. Nineteen lines in a page.

Another copy of the same Commentary.

Well written, of the eleventh century; with corrections and a few notes. An ornament on the first page, and gold lines round the others. Injured by insects. The margin has been mended with new paper. The colophon is mutilated.

Seals of Dilāwar, H. Vansittart (A.H. 1194), and C. Bodam, and signature of the latter, Calcutta, 1787. The book is wrongly described as the commentary of Iṣfahānī.

412.

1156. Size 9¾ in. by 4¾ in.; foll. 363. Generally twenty-four lines in a page.

Another copy of the same work, without the preface. Written in different hands, Nasta'lik and Shikastah. With the same notes as no. 409.

413.

B 233. Size 8 in. by 6 in.; foll. 376. Seventeen lines in a page.

A fragment of the same work.

It begins:) للسابق زيادة کمال ليس للمسبوق (= fol. 44v. of no. 409). There are slight defects after foll. 122 and 128, and a larger one after fol. 240; a few leaves are also wanting at the end.

Plainly, but inelegantly written, of the twelfth century.

Erroneously inscribed اجزء حاشیه قدیم. Cf. Cat. 226, xxvii.

414.

1839. Size 8¾ in. by 5½ in.; foll. 305. Nineteen and eighteen lines in a page.

The first part of the same work, consisting of three separate portions.

I. Foll. 1-136, Chapter (مقد) I., without the preface. Written in Nasta'lik. According to the Persian colophon, it was transcribed from a bad copy in eight days between 10th Dhu'l-hijjah, 1063, and 1st Muḥarram, 1064, by Muḥammad Mu'min Khalil. It was, however, collated subsequently with a copy which had been revised by the author.

II. Foll. 136v.-213. The first four sections of Chapter (مقد) II. Transcribed, "in haste," by the same hand as the preceding. Dated 5th Rabi' I., 1063. Collated with the aforesaid copy. Marginal notes, chiefly taken from the glosses of Ṣadr al-dīn.¹

Foll. 147-150 are misplaced. Two leaves are missing after fol.* 200.

¹ See below, no. 424.

III. Foll. 214-305. The remaining portion of Chapter II. A separate volume, written in Nasta'lik, by 'Abdallah Mashhadî, at Shâjhahânâbâd. Date, 4th Rabi' II., 1062. Emendations on the margin.

[Hastings.]

415.

B 208. Size $6\frac{3}{4}$ in. by $3\frac{1}{2}$ in.; foll. 133. Seventeen lines in a page.

The second part of Kûshjî's Commentary, containing Chapter II., فِي الْجَوَاهِرِ وَالْعَرَاضِ, but imperfect at the end.

Illegibly written in Shikastah, with some marginal notes.

Bij. Libr., A.H. 1028.

416.

2334. Size $6\frac{3}{4}$ in. by 4 in.; foll. 184. Fifteen lines in a page.

شرح الهیات تجزید با حاشیه خفری بر شرح منکور

I. Foll. 1-120. The concluding portion of Kûshjî's Commentary on the *Tajrid*, from Chapter III. (اثبات) to the end. With marginal notes at the beginning.

II. Foll. 121-184. Annotations on the commencement of the preceding portion, by Muhammad b. Ahmad KHAFARÎ, alias الخفري, a pupil of Taftâzâni; see Cat. Bodl. ii., p. 606). Other glosses on the commentary of Kûshjî, by the same author, are to be found in Cat. Mus. Brit., p. 107, no. clxx., 3.

فِي قُولِ الْفَقِيرِ إِلَى
اللهِ الْغَنِيِّ مُحَمَّدِ بْنِ أَمْدَنِ الْخَفْرِيِّ هَذِهِ تَالِيفَاتُ
(تَعْلِيقَاتٍ) انْفَقْتُ مِنِّي عَلَى شَرْحِ الْهِيَاتِ التَّجْزِيدِ
قَدْ جَمَعْتُهَا تَذْكِرَةً لِمَنْ لَهُ قَلْبُ الْخَيْرِ.

قوله استدل على وجود الواجب تعالى اختار المص قدس سره في ثبات الواجب الواجب منهج الحكماء الائمهين الخ قوله لأن التعين المعلول:

(= fol. 18 of this MS.). Corrections and notes on the margin.

Legibly written in a small Nasta'lik hand.

This MS. was bought at Anrangâbâd, A.H. 1094. It bears the seal of Nuṣrat Jang.

[College of Fort William, 1832.]

417.

B 243. Size 8 in. by $4\frac{3}{4}$ in.; foll. 147. Twenty-two lines in a page.

A Gloss on *Kûshjî's* Commentary, by JALÂL AL-DÎN Muḥammad b. As'ad Ṣiddîqî Dâwwâñî (d. A.H. 907 or 908). This is the first of the three glosses which he wrote to that commentary. It is commonly called الحاشية القديمة. See H. Kh. ii. 200 sqq.; and on the author, Catal. St. Petersb. 83, and Sprenger, Catal. Libr. Oudh, 73.

The work begins with commenting on the first additional note of Kûshjî's, as found in the above MSS. قوله في الحاشية قيل لم يرد : (e.g. on fol. 8 of no. 409) . به معينا الخ اقول مراده بالزيادة في الجملة الخ (مقصد) فـ (فصل) قوله اذ لم ينتهي دليل على بطلانه, from the second (= fol. 161 of no. 409).

There is prefixed, but only in the present MS., the author's preface (foll. 2-4), beginning: يا من وفقنا لتجزید: الكلام في تقریر عقائد الاسلام. It contains a dedication to Sultan Abu'l-fath Khalil Beg Bahâdur Khân, son of Sultan Abu'l-naṣr Hasan Beg (or Uzun Hasan), the second prince of the Bâyandurîyah Dynasty, or Turkomans of the White Ram, who reigned from A.H. 883 to 884.¹

Written in Nasta'lik, mostly without diacritical points; with marginal notes by the author (marked with من). It was copied by Mughith al-din Muḥammad Ḥusainî, for his own use. Of the tenth century.

Bij. Libr., A.H. 1026, from Shâh Nawâz Khân.

Cat. 226, xii.

¹ Cf. De Guignes, Hist. des Huns, etc., i. 264, and Thompson's translation of the *Akhlaq-i-Jalâlî* (Orient. Transl. Fund, 1839), p. 5.

418.

B 139. Size $7\frac{1}{4}$ in. by $4\frac{3}{4}$ in.; foll. 153. Seventeen lines in a page.

Another copy of the preceding work.

Very neatly written in Nasta'lik, by Muhammad Riḍā b. Ismā'il Hamadānī, in the Raḍawiyah Academy at Shīrāz. Dated Tuesday, 22nd Sha'bān, 999.

قوله نعم لو :Incomplete at the end. The last gloss is: قوله نعم لو (=fol. 138 of the preceding MS.).

419.

B 191. Size 8 in. by $4\frac{1}{4}$ in.; foll. 202. Twenty-one lines in a page.

Another imperfect copy of the same work, ending with the words قوله فيه نظر لانا نعم (=fol. 116v. of no. 417).

Written in a clear Nasta'lik, of the tenth century; with some marginal notes by the author. A small ornament at the beginning; red lines round the pages.

420.

1600. Size $8\frac{3}{4}$ in. by $4\frac{3}{4}$ in.; foll. 155. Seventeen and twenty-one lines in a page.

Another copy of the same work, ending abruptly in the same note with which no. 417 concludes.

Plainly written, with marginal notes. Various extracts are written on the fly-leaves (foll. 1-4).

[Hastings.]

421.

B 178. Size $8\frac{1}{4}$ in. by $4\frac{3}{4}$ in.; foll. 175. From eighteen to thirty-one lines in a page.

الحاشية Notes on the greater part of *Dawwānī's* *القديمة*, by Molla Mirzā Jān (Habib Allah Shīrāzī, d. A.H. 994). See H. Kh. ii. 202, and Cat. Mus. Brit. 387.

The first note comments on the commencement of the *Tajrid*; it begins: قال المص رحمة الله اما بعد حد واجب الوجود على نعماته اقول لا يبعد ان يقال في ترك الموصوف هبنا ايماء لطيف.

The second note refers to words of Kūshjī, thus: قال الشارح رح فافعل هبنا الخ لا يبعد ان يحمل الخ قوله رحمة الله فالله مراده بالزيادة الخ قوله فان الميل الطبيعي الخ (referring to words from fol. 120 of no. 417).

Written in different hands, partly in an illegible Shikastah, with numerous marginal notes by the author. The colophon runs as follows: تم الكتاب بعون الملك الوهاب ورزقني الله السعي في اتمامه بالكتابة والاستكثار منه الابتداء واليه الانتهاء وكل شيء عنده مرجع ومأب وانا العبد الراقم خوشحال.

Two leaves are missing after fol. 7, and twenty-six after fol. 51.

The seal (A.H. 1013) and signature of the owner, Khushkāl, are on the title-page. On the last fol. is a list of twenty-four books, which he had with him at Burhānpūr.

Bij. Libr., A.H. 1054. Seal of Muhammad 'Ādil Shāh.

Cat. 226, xix.

422.

B 178A. Size $7\frac{1}{2}$ in. by $4\frac{3}{4}$ in.; foll. 154. Twenty-one lines in a page.

Another copy of the preceding work.

This book is in a bad condition, nearly one-half of it, from the margin inwards, having been eaten by white-ants. The text is, however, comparatively little injured.

Clearly written in a small hand. Imperfect at the end. An ornament in blue and gold is on the title-page.

Bij. Libr., A.H. 1029; with the following note: بابت زرادخانه بدیاپور (sic).

423.

1001. Size $9\frac{1}{2}$ in. by $5\frac{3}{4}$ in.; foll. 304. Twenty-one lines in a page.

I. Foll. 1-15. Some notes to the earlier portion of the preceding work of *Mirzā Jān*, terminating abruptly.

قوله الثالث تقييد السلب الوارد على :Beginning : الوجود وهو الصحيح قد اوردت عليه في المحتوى ان بعد تقييد السلب بزمان الخ.

The words of Mirzâ Jân referred to here are found at the end of fol. 9v. of the preceding no.

II. Foll. 16-304. Glosses extending over the whole work of *Mirzâ Jân*, as contained in no. 421. They are followed by some notes referring directly to the work of *Dawwâni*, who is styled المحقق, and to that of *Kûshjî*.

According to notes on the two title-pages, the name of the author is AGHA HUSAIN خفاری. Additional notes by the same are on the margin.

Closely written in a small, but clear Nasta'lik hand, by Hâshim Husainî. The second piece is dated Tuesday, 15th Rabi' I., 1072. Gold lines round the pages.

شرح الاشارات .

[Hastings.]

424.

B 172. Size 9½ in. by 5¼ in.; foll. 422. Twenty-one lines in a page.

Another Gloss on *Kûshjî's* Commentary, by Mîr SADR AL-DÍN Abu Naṣr Muḥammad Husainî Shîrâzî (d. A.H. 903). This is the second gloss by the author, written in reply to the second gloss of *Dawwâni*. It is dedicated to the Ottoman Sultan Bâyazid II. (who reigned from A.H. 894 to 918). See H. Kh. ii. 200, and Aumer, Hdss. Münch. 295. Cf. Cat. Mus. Brit. 452.

قوله اى على آله
محبوبیه قال الشارح فيما كتب على الحاشیة قبل لم
يرد به معینا الخ .

This MS. terminates abruptly in a note to the words فصل واحد المص على ما اختاره of the second مقصد (= fol. 189 of no. 409). It is written in various hands, of the beginning of the eleventh century. The first quire and the last were written by Nûr Allah Yazdi. Corrections on the margin. Worm-eaten.

Bij. Libr., A.H. 1059, from Nawwâb Muṣṭafa Khân (Muhammad Amîn). Seals of Muhammad 'Âdil Shâh and 'Atâ Allah.

Cat. 225, xii. 2.

425.

B 298. Size 10½ in. by 5¾ in.; foll. 164. Twenty-seven lines in a page.

A fragment of the preceding work, imperfect at the beginning and end.

قوله في المعرفة الاليمية (= fol. 10v. of the preceding no.).

Well written, of the twelfth century. A defect after fol. 72. Several leaves are injured.

حاشیه چلبی بر بیضاوی در علم تفسیر. Cf. Cat. 222, iii. 7.

426.

B 203, 234. Size 9½ in. by 6¾ in.; foll. 178. At first from eleven to fifteen, afterwards about thirty lines in a page.

I. Foll. 4-90r. Nâṣir al-dîn 'Abdallah b. 'Omar BAIÐÂWÎ's (d. A.H. 685) Compendium of Scholastic Theology, entitled طوالع الانوار من مطالع الانظار. Cf. H. Kh. iv. 168, and Flügel, Hdss. Wien, ii. 607.

Well written in a bold hand. With numerous glosses, which are chiefly derived from a commentary, for which the abbreviation سد is used; this is perhaps the commentary by 'Abd al-ṣamad Farâbî, mentioned in H. Kh. iv. 169.

Fourteen leaves are missing after fol. 34.

II. Foll. 90v.—94r. A Commentary by TAFTÂZÂNÎ (d. A.H. 792), on the Exordium (الخطبة) of Marghi-nâni's المدائیة (see no. 211).

Written in a smaller character than the preceding. Dated 10th Muharram (يوم عاشوراء), 798.

III. Foll. 94v. and 95r. An explanation of the Exordium (الخطبة) of BAIÐÂWÎ's طوالع الانوار, taken from the commentary of İŞFAHÂNÎ (see the following no.).

Foll. 95v.—178. A Commentary on the طوالع الانوار (الخطبة). The author is, according to H. Kh. iv. 169, Burhân al-dîn 'Ubaidallah b. Muḥammad 'Ubaidalî Sharîf Farghâni, commonly called 'UBRÎ (d. A.H. 743). Cf. Cat. Bodl. i., no. exl., and ii. 570.

The text and the commentary are distinguished by

the words قال and اقول. The author says in his preface: وبعد هذه حواشٍ كتبناها على كتاب الطوالع المنسوب الى القاضي . . . بالتماس جمع من الاصحاب مقتضرا على حد الكتاب تيسيراً للامر على الطالب الخ.

قال رحه وبعد فمقصود الكتاب مرتب على مقدمة وثلاثة كتب اقول مقصود الكتاب مرتب على مقدمة اعني ما يتوقف عليه المباحث الآتية الكلامية.

Carefully written in a small character, with copious marginal notes. Several leaves are missing after foll. 130 and 132.

The whole volume was written by Muhammed b. Shihâb (sic)¹ Sirâjî, who was a pupil of Taftâzânî.

Foll. 1-3 are filled with Persian poetry and various extracts from Arabic works, partly in the original hand. Fol. 4r. bears an ornament intended to contain the title.

This MS. was brought from Muhammadâbâd-Bîdar, and came into the Bij. Libr. A.H. 1028. Seal of Maḥmûd Khwâjâh Jahân.

Cf., on this and the following nos., Cat. 224, ii.; 226, xvi. 2, 3, 4, xvii., xxvii.

427.

B 206. Size 9½ in. by 6¼ in.; foll. 156. Twenty-five lines in a page.

A Commentary on *Baidâwi's* طواليع الانوار by Shams al-din Abu'l-thanâ Maḥmûd b. 'Abd al-rahmân Iṣfahânî Shâfi'i (d. A.H. 749). It is entitled مطالع الانوار ف الشرح طواليع الانوار. Cf. H. Kh. iv. 168, and Cat. Lugd. iv. 248.

This copy contains the author's preface, in which he dedicates his work to Sultan Nâṣir of Egypt.

قال الحمد لمن وجب وجوده وبقاءه اقول ضمن هذه الخطبة معظم مطالب اصول الدين الخ.

¹ The regular form of this surname is , الوابكى , from وابكى , a place near Bukhâra. See Liber as-Sojntii de nom. rel., ed. Veth, p. 174., and Yâkût, iv. 872.

Written in a good small hand, with frequent omission of the diacritical points. It was transcribed by 'Aṭâ Allah b. Muhammed Ḥusainî, at Samarkand, at the beginning of Rajab, 829. There is a considerable defect after fol. 26.

Bij. Libr., A.H. 1028, from Molla Pâyandah Muhammed.

428.

B 223A. Size 11 in. by 6½ in.; foll. 296. Twenty-one lines in a page.

Another copy of the preceding Commentary. It does not contain the author's preface, but includes the complete text of the *Tawdîl*.

Beautifully written in Nasta'lik, with a separate space for glosses, which have been occasionally added by the original hand. The word قال is invariably written in gold, and اقول in blue. Each page is between gold lines.

وَهُذَا آخِرُ الْكِتَابِ 'وَقَدْ تَمَّ بِالْخَيْرِ بِعُونِ الْمَلِكِ الْكَرِيمِ الْوَهَابِ' فِي الْعَتَبَةِ الشَّرِيفَةِ 'وَالسَّدَّةِ الْعَالِيَةِ الْمُنِيفَةِ' لِدَارِ الْكِتَبِ الْمَبَارَكَةِ لِحُضُورِ مِنْ خَصَّهُ اللَّهُ تَعَالَى بِالْكَمَالَاتِ الْمُلْكَيَّةِ 'وَالرِّيَاسَةِ الْأَنْسِيَّةِ' مُظَهِّرِ كَلْمَةِ اللَّهِ الْعَلِيَّةِ مُكَرَّمًا (sic) بِالْعَنَيْةِ وَالْبَدْرِيَّةِ عَلِيمِ نُطْقِ بَلْسَانِ الشَّرِيعَةِ الْمُصْطَفَوِيَّةِ حَكِيمِ ظَهِيرِ بِحَكْمَتِهِ آثارِ الْعُلُوَّيَّةِ مُلْجَأِ الْأَفَاضِلِ وَالْعُلَمَاءِ مَلَادِ الْأُولَيَاءِ وَالْإِتْقَيَاءِ امَامِ الائِمَّةِ وَالْعُلَمَاءِ الرَّاسِخِينَ سُلْطَانِ السَّادَاتِ وَالْمَشَايخِ فِي الْعَالَمِينَ'

كريمى كه در کامش اهل جهانرا

جهان امانست وجای امانی

مظہر الطاف الملک المعین اللہ الامیر الكبير السيد
السدن التحریر حبیب الحق والملة والدین شاہ محمد
الله خلد الله تعالیٰ فی تشیید مبانی الدین مآثر افاضته
وخلافتہ واوضح على كافة المسلمين مفاخر رسمته ورافعہ
کتبه احقر خدامہ وتراب اقدامہ جعفر بن جعفر الرضا
العریضی الحسینی تجاوز الله عنہ فی یوم الاحد الثالث
من ربیع الاول عام احدی وستین وثمانمائه مجریۃ الخ.

Two seals of the above-mentioned owner, Muhibb Allah b. Khalil Allah Ḥusainî, are on the title-page, which also has an ornament in gold and colours, intended to contain the title of the work. Seal of Ibrâhîm Nauras ('Ādil Shâh II.) on the first page.

429.

B 223. Size 7 in. by $4\frac{3}{4}$ in.; foll. 199. Twenty-one lines in a page.

Another copy of Isfahâni's Commentary on the *Tawâli'*, without the preface.

Closely written in various Nasta'lik hands, with marginal notes added by the last hand. Of the ninth century. The beginning is much injured, and a few leaves are wanting at the end.

Bij. Libr., A.H. 1054, from Kâdi Khushhâl. Seals of Muhammâd 'Âdil Shâh, and of 'Abd al-rahîm Muhammâd, who bought this MS. at Ahmadâbâd, A.H. 992.

430.

B 204. Size 9 in. by 6 in.; foll. 214. Nineteen lines in a page.

An incomplete copy of the same Commentary.

Written in different Nasta'lik hands, of about the tenth century. Marginal notes. Numerous leaves are missing, especially in the portion from fol. 60 to 88, and others are injured, owing to the bad quality of the paper.

Bij. Libr., A.H. 1026, from Shâh Nawâz Khân.

431.

3009. Size $9\frac{1}{4}$ in. by $5\frac{3}{4}$ in.; foll. 138. Nineteen lines in a page.

The first portion of the same Commentary, comprising about one-half of it. It ends with the following passage: قال الثاني ان الاجسام اقول الوجه الثاني من الوجود الخ. Only the exordium of the preface (to *وَبَعْدَ*) is given in this MS.

Written in a small Shikastah. After fol. 55 a few leaves are missing. Fol. 100 should be placed after 106.

Seal of H. Vansittart (A.H. 1194).

432.

B 205. Size 7 in. by 4 in.; foll. 351. Nineteen lines in a page.

A Commentary on the *طَوَالِعُ الْأَنوار* (ممزوج) by HUMÂM AL-DÎN Gulnârî. Cf. H. Kh. iv. 169.

لما جرت عادة المصنفين بل فاعل كل امر
ان يبتدى بالبسملة وللحديث المشهور افتح المص رحمة

الله عليه بقوله بسم الله والاسم اما من الوسم بمعنى السمة الخ.

قد تم تسطير هذا الشرح : Neatly written. Conclusion : المدعو باليمامي رحم الله مولته رحمة واسعة وعفى عن كاتبه ناظرية وتقديرية (sic) ببلدة كازرون (? كازرون) صيانت عن ريب المتن في يوم السبت ١ ماه ربيع الاول سنة اربع وعشرين وثمانمائة التجرية.

The earlier portion bears corrections, derived from a MS. of Molla Jalâl al-dîn, and some notes. Injured by insects.

Bij. Libr., A.H. 1026, from Shâh Nawâz Khân.

433.

B 230. Size $8\frac{1}{2}$ in. by $4\frac{3}{4}$ in.; foll. 40. Thirty-three and thirty-seven lines in a page.

I. Foll. 1-31. A concise treatise on Muhammadian Theology, by Badr al-dîn Muhammâd b. As'ad Yamanî TUSTARî (who wrote about A.H. 700, according to H. Kh. v. 597).

ابيحة الله الذى لا يحوم حول الوهيت
الواصقون . . . وبعد يقول مولانا واستادنا الفاضل المحقق
والكامل المدقق علامه الزمان استاد علماء عراق وخراسان
بدر الملة والدين علاء الاسلام والمسلمين محمد بن اسعد
اليماني محتدا والتسترى تعرضاً متعملاً الله المسلمين بطول
حياته لا ريب لمن رزقت (sic) الفطرة السليمة في شرف
علم الكلام لشرف متعلقه وقوتها براهينه وشدة الحاجة
إليه هذا وان مختصرنا هذا منظوظ على لباب مطالب
المهمة (sic) ونقاوة انظر اهل السنعة لا يعرفه الا من يتبع
كتب القوم الخ.

It comprises an introduction (مقدمة) and three chapters: I. (fol. 3) ; II. (fol. 18) (مطلوب) ; III. (fol. 25) probably (ف) المكبات .

This MS. is not quite complete, but terminates abruptly in the paragraph ف الامامة . Marginal notes.

II. Foll. 32-40. The beginning of a Commentary on the preceding work, by the author himself.

يقول مولانا واستادنا علامة الزمان بحر Begins: الحقائق كاشف الدقائق بدر الملة والدين . . . اللهم وفق الفقير الى عنايتك الخ.

ولما كانت الكتب The author says subsequently: المصطفة في هذا الفن¹ للافضل من الاولى والواخر وافرة طويلة الازياح منتشرة الاطراف والارجاء، قلما يصل اليها غير المتمولين من المتنعين الى اهل العلم² . . . دعاني ذلك الى ان انتزع من كتب الاولين وزير الآخرين من المخالفين والموافقين امهات اسرارهم الخ.

The text and the commentary are distinguished by اقول قال, but only the first word of the former is given in each case. This MS. is imperfect at the end, and does not extend beyond the introduction (مقدمة) of the original work.

Carefully written in a small hand, but often without the diacritical points. Of the eighth century. Rubries omitted throughout. Stained by damp.

434.

B 226. Size 11½ in. by 6¾ in.; foll. 53. Seven lines in a page.

A treatise on the Muhammadan Creed, by Hâfiż al-din Abu'l-barakât 'Abdallah b. Aḥmad NĀSAFI (d. A.H. 710). It has been edited by Cureton (for the Society for the Publication of Oriental Texts, London, 1843), under the title عمدۃ عقیدۃ اهل السنۃ والجماعۃ or Pillar of the Creed of the Sunnites. It is named عمدۃ العقائد by H. Kh. iv. 261, and it is also called العقیدۃ الحافظۃ.

Written in a large hand, with many marginal and interlinear notes. Part of these are specified as extracts from commentaries on the present work, namely that by the author, entitled الاعتماد فی الاعتقاد, and those of Rafi' al-din and Zakariyā. Of the tenth century. One leaf is missing after fol. 49.

Bij. Libr., A.H. 1027. Presented by Kādi Naṣr al-dīn.

Cat. 226, xxxi.

¹ Namely, the *Kalām*.

² Here follows an invective against money-making scholars.

³ These words are from the author's preface.

435.

B 241. Size 9 in. by 6 in.; foll. 56. Seven lines in a page.

Another copy of the same work, probably older than the preceding. The first leaf of it is missing. It begins: اهل الحق.

Written in a large inelegant hand, with many glosses. The name of the copyist is erased. A defect after fol. 47. The beginning and end are injured, and the whole is stained.

436.

B 2247. Size 8½ in. by 4¾ in.; foll. 114. Five lines in a page.

كتاب عقيدة الحافظية

Another copy of the same work, beginning: الحمد لله . . . قال الصدر الاستاذ حافظ الملة والدين ابو البركات الخ.

Well written, with many glosses.

Colophon: تمت الكتاب بعون الله الملك الوهاب في شعبان الحجة الحرام سنة 1019 بيد الفقير الى الله الغنى الياس بن شيخ سليمان العباسي غفر عنهم في التاريخ ١٠٥ (؟).

[College of Fort William.]

437.

B 227. Size 9¾ in. by 6 in.; foll. 236. Nineteen lines in a page.

A Refutation of the Theology and Legal System of the Sunnites, entitled نفي الحق وكشف الصدق. The author, who is not mentioned, appears to be¹ Jamāl al-dīn Abu Mansūr Ḥasan b. Yūsuf, commonly called IBN AL-MUTAHHAR ḤILLI, a great Shi'ah divine and pupil of Ṭūsī, who died A.H. 726. See regarding him, Cat. Mus. Brit. 452 and 455. The present work is mentioned in Stewart's Catal., p. 141. It is dedicated to Sultan Ghiyāth al-dīn Ūljāitū Khudābandah Muhammad of Persia (A.H. 703-716).

الحمد لله الذي غرفت في بحار معرفته افكار العلماء. The author blames the Sunni

¹ See the conclusion of no. 471, ii.

divines for their utter disregard of intuitive and natural knowledge, which in his opinion leads them to conclusions quite unacceptable to the sound mind. He says:

أوْصَحَتْ فِيهِ طَائِفَةُ الْمُقْلِدِينَ مِنْ طَوَافِ الْمُخَالِفِينَ
انْكَارَ رَوْسَائِيمَ وَمَقْلَدَيْهِمُ الْقَضَايَا الْبَدِيَّيَّةَ وَالْمَكَابِرَةَ فِي
الْمَشَاهِدَاتِ الْحَسَيْدَةِ وَدُخُولِهِمْ تَحْتَ حِرْفِ السُّوفَسْطَانِيَّةِ
وَارْتِكَابِ الْحُكُمَ الَّتِي لَا يَرْتَضِيُهَا لِنَفْسِهِ دُوْعَةُ عَقْلٍ وَرُوْيَا
لَعْنِي بَانَ الْمُنْصَفُ مِنْهُمْ إِذَا وَقَفَ عَلَى مَذَهَبِهِ مِنْ
يَقْلَدَهُ تَبَرًّا مِنْهُ وَحَادَ عَنْهُ وَعْرَفَ أَنَّهُ ارْتَكَبَ الْخَطَا وَالْزَلْلَ.

He confines himself to eight questions (مسئلة), namely, I. (fol. 3) ; فِي الْإِدْرَاكِ II. (fol. 9) ; فِي النَّظرِ III. (fol. 10v.) ; فِي صَفَاتِهِ تَعَّ IV. (fol. 53v.) ; فِي الْأَنْبِيَا^۱ V. (fol. 60) ; فِي الْإِمَامَةِ VI. (fol. 142v.) VII. (fol. 144) ; فِي مَا يَتَعَلَّقُ بِأَصْوَلِ الْفَقْهِ VIII. (fol. 160) . فيما يتعلّق بالفقه.

In the dogmatical part he chiefly attacks the Ash'arites, to whom, he says (fol. 3v.), with the exception of some divines of Transoxania, all the four orthodox sects are now reduced جماعة الاشاعرة الذين هم اليوم كل الجماعة من الحنفية والشافعية والمالكية والحنابلة الآيسيراء من فقهاء ما وراء النهر against them the doctrines of the Imâmiyah.

Well written in Nasta'lik. Dated A.H. 1072.

الجز الأول من كشف الحق ونجح الصدق
Inscribed : Cf. Cat. 229, ii.

438.

B 221, 245. Size 10½ in. by 7 in.; foll. 343.
Twenty-seven lines in a page.

كتاب شرح المواقف للشيخ الإمام العلامة أعلم العلماء وانفصل الفصل المحقق المدقق نقابة المتأخرین ونأقى آراء المتقدمین استاذ البشر والعقل الحادی عشر السيد الهمام والجبرانی القمّام الصمّاص شریف الملّة والدین ابرهیم (sic) الجرجانی قدس الله سرّه ونور مضجعه وترد مسجعه.

The Commentary of SATYID SHARIF JURJANî (مزوج)

ووغولهم تحت فرق.

(‘Ali b. Muḥammad, d. A.H. 816) on the كتاب المواقف (‘Ali b. Muḥammad, d. A.H. 816) on the فِي علم الكلام, or System of Scholastic Theology, by ‘Adud al-din İjî (‘Abd al-rahmân b. Alîmad, d. A.H. 756).

This work was printed at Constantinople, A.H. 1239. Books V. and VI. have also been edited by Soerensen (Leipzig, 1848), from the Dresden MS., on which see Fleischer, Cat. Dresd., no. 379. Cf. H. Kh. vi. 236, Cat. Lugd. iii. 376, and regarding İjî, Cat. St. Petersb. 65. The latter dedicated his work to a statesman, whom he names Jamâl al-dîn Abu Ishâk.

Jurjânî completed his commentary in Shawwâl, 807, at Samarqand, and dedicated it, in a special preface, to Sultan Ghîyâth al-dîn Pir Muḥammad (son of Jahângîr and grandson of Timûr, dethroned A.H. 809). This preface begins: سبحان من تقدست سمات جماله عن سمت الحدوث والزوال.

وَهَانَا افِيسْ فِي الْمَقْصُودِ مُتَوَكِّلاً عَلَى الصَّمَدِ الْمُعْبُودِ وَاتُّولِ ضَمْنَ الْمَصْنُوفِ إِنَّمَا

A valuable copy, dated A.H. 869. It was transcribed from a MS. which had been written by a pupil of the author, and revised throughout. The colophon runs as follows: تَمَّ الْكِتَابُ بِحَمْدِ اللَّهِ . . . (وَ) كَانَ الْفَرَاغُ من تعليقه بعد صلوة العصر من يوم الاربعاء حادى وعشرين شهر شعبان الکریم احد شهور سنة تسع وستين وثمانين مائة من تاريخ الشجرة النبوية ونسخت هذه النسخة من اصل مصحح اجتهد فيه صاحبه ضبطا وتصحیحا من اوله الى آخره وهو من اجل تلامذة مؤلف الكتاب وكتب في آخر نسخته ما هذا صورته ونُكِّتب اضعف العباد واحقرهم المحتاج الى ربه الغفور احمد بن عبد العزيز بن احمد الشيفنی اصلاح الله حاله . . . ومجموع الكتاب خط صاحبه متنا وحاشية ويسأل الله تعالى ان يوفق لتصحیح هذه النسخة وضبطها لتضاهی اصلها فانه اصل معتمد يقل في الدنيا نظیره والحمد لله . . . علقبا العبد الفقیر الى الله تعالى موسى بن احمد الصریفی الزوالی عرف بالمسکسکس جده العالی خدمة لسیدة الفقيه العلامة الواحد برهان الملّة والدین ابرهیم بن ابی القاسم بن جعمان (؟) ایده الله وسدده.

Well written, but without diaeritical points. Marginal notes. The preface of Jurjâni is prefixed to the book in a different hand.

This MS. consisted originally of 360 foll. A lacuna in the middle of it was restored by two more modern hands, but part of this modern portion (after fol. 172) is now also lost, and part is much injured by insects. The defect comprises the end of Book (موقف) III. The MS. is also damaged at the end.

Bij. Libr., A.H. 992.

The second part of this copy, which begins with fol. 173, is wrongly inscribed شرح الشرح شرح عقاید. Cf. Catal. 225, vii. 1 and 228, xviii.

439.

B 214. Size 9 $\frac{3}{4}$ in. by 7 in.; foll. 353. From twenty-one to thirty-three lines in a page.

Another copy of the same work, said to have been transcribed from the author's own copy, A.H. 909. Well written, in several hands, with marginal notes. Imperfect at the end. Book (موقف) III. left unfinished (see fol. 169).

The preface of Jurjâni is wanting. Begins: أقول
ضمن المصنف.

Bij. Libr., A.H. 1028, from Molla Pâyandah Muhammed.

440.

1300. Size 9 $\frac{3}{4}$ in. by 6 in.; foll. 400. Twenty-nine and twenty-seven lines in a page.

Another copy of the preceding work.

The greater part of it is written in a legible Nasta'lik, though often without diaeritical points. The remainder has been supplied by two more modern hands. Marginal notes. Injured by damp.

Foll. 315 and 316, and foll. 319 and 320 should be transposed.

[Hastings.]

441.

1443. Size 10 in. by 6 $\frac{1}{2}$ in.; foll. 498. Twenty-five lines in a page.

Another copy of the same work, with the preface and the epilogue.

Written in Nasta'lik. It was transcribed for عبد

القادر (بن سلطان) من ابناه مولانا قطب الدين محمد بن لکھنؤی, at Lahore. Collated, and with some notes.

Two leaves are missing after fol. 67.

[Johnson.]

442.

425. Size 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$ in.; foll. 505. Twenty-five lines in a page.

The same work.

Written in Nasta'lik, the concluding portion in a different hand from the rest. Three leaves are missing after fol. 1. Injured by insects.

Seal of 'Abd al-subhân, a servant of Muhammed Shah (A.H. 1147).

[Johnson.]

443.

B 225. Size 11 $\frac{1}{4}$ in. by 6 $\frac{3}{4}$ in.; foll. 306. Twenty-five lines in a page.

The first part of the same work, to Book (موقف) IV. Begins: ضمن خطبة كتابه الحج.

Well written in Nasta'lik, completed at the end of Shawwâl, 1015, by Nûh b. al-Hâjj Muṣṭafa. With numerous marginal notes.

Prefixed is a detailed index, which extends also over the remaining portion of the work. The first leaf of it, however, is wanting, and it is injured at the beginning.

444.

1295. Size 11 in. by 6 $\frac{1}{4}$ in.; foll. 449. Twenty-three and twenty-five lines in a page.

The first part of the شرح المواقف, to Book IV. The name of Ghiyâth al-din Pir Muhammed, to whom the work is dedicated in the preface, is preceded here by that of Jalâl al-dîn Iskandar (جلال الحق والدولة والدين), which perhaps was substituted for it subsequently.

Well written in Nasta'lik, by two hands. Gold lines round the pages. The first two pages are richly ornamented. Book IV. (fol. 345) formed originally a separate volume.

This copy was made for 'Abd al-'azîm Hanafi, according to a note at the end, which is dated 22nd Jum. II., 48th year of

‘Alamgîr (=A.H. 1116). It belonged subsequently to his grandson Muḥammad Ghauth (A.H. 1160). The fly-leaf has a French inscription, “Chera mavakef commentaire sur la philosophie de Socrate” (!), written probably by Nicolas de la Merliere, from whom the copy passed to R. Johnson. In an elegant Oriental binding.

[Johnson.]

445.

1686. Size 9½ in. by 6 in.; foll. 283. Twenty-five lines in a page.

The first portion of the *شرح المواقف*, extending nearly to the end of Book III. The name of Jalâl al-dîn Iskandar is inserted in the preface as in the preceding MS.

Plainly written. Coloured lines round the pages. Foll. 30 and 25 should be transposed.

[Hastings.]

446.

B 220. Size 7½ in. by 5½ in.; foll. 184. Twenty-one lines in a page.

Glosses on the *شرح المواقف*, ascribed to Molla Ḥasan Chalâbî (b. Muḥammad Shâh Fanârî, d. A.H. 886). See H. Kh. vi. 236, and Casiri I., nos. 1495, 1532, and 1573.

(قوله) بحسبم اولاً تيمنا فان قلت ليس:
للبسمة مدخل في الاشارة المذكورة الخ.

Closely written, in different hands, mostly Shikastah, and difficult to read. It ends abruptly in Book III. The latter part of a preface, which probably belongs to the present work, is on the title-page. It begins: *واوضح خزان الارسال*.

Bij. Libr., A.H. 1026, from Shâh Nawâz Khân.

Cat. 226, xiv. (?).

447.

B 186. Size 10½ in. by 6 in.; foll. 149. Twenty-four lines in a page.

Various fragments of the preceding Glosses, extending from Book II. to Book VI.

(قوله) وهو تصريح بثباتات
(قوله) والحسن الواسطة الخ
البصري الى انه منافق الخ.

Written in a small hand. Injured on the margin.

448.

B 231. Size 8½ in. by 5¾ in.; foll. 186. Twenty-one lines in a page.

Glosses on Book II. of the *شرح المواقف*, which is on the *universalia* (الامور العامة), by Molla Maṣ‘ûd (SHARWÂNÎ Kamâl al-dîn, d. A.H. 905). See Casiri I., p. 521, no. 1495; Aumer, Hdss. München. 307 sq., and H. Kh. i. 207.¹

قوله عند القائل بريد ان الحكماء حاكمون:
بان واجب الوجود.

Written in Nasta’lîk. The leaves are alternately white and yellow. Imperfect at the end. Four leaves are missing after fol. 184.

Cat. 225, vii. 4.

449.

B 218, 219. Size 10½ in. by 6½ in.; foll. 275. Nineteen lines in a page.

Two fragments of the Annotations on the *شرح المواقف* by ‘Abd al-Hâkîm b. Shams al-dîn (Sîyâl-kûtrî, d. about A.H. 1060). Cf. H. Kh. vi. 241. The author wrote these annotations while reading the book with his son ‘Abdallâh Labîb.²

The first fragment contains the commencement of the work, with the preface, which begins as follows:
اللهم لك الحمد جداً يوانى نعمك . . . وبعد فهذه فوائد
بل فرائد علقها على شرح المواقف لسيد المدققين وأفضل
المحققين عند قراءة قرة العين لهذا الغريب عبد الله
الملقب باللبيك تذكرة للاحباب وتحفة لاصحاب وعدة
ليوم الحساب وانا الفقير المتمسك بالحبل المتيين عبد
الحكيم بن شيخن شمس الدين الخ.

It breaks off on fol. 102v., soon after the commencement of Book II.

The second fragment begins with the words (fol. 103v.)
الذهنى واثبات احكامه (مقدمة مرصد من مرصد
of the first of Book II., and extends to the end of
the same book.

Well written in Nasta’lîk. Injured by insects.

Cat. 225, vii. 3.

¹ The statement of H. Kh. vi. 239 is incorrect.

² See above, nos. 113 and 327.

450.

1812. Size 11 in. by 6½ in.; foll. 187. Twenty-one lines in a page.

Another copy of the Annotations of *Siyâlkuṭî*, extending nearly to the end of the second **موقف**. The concluding portion is wanting.

Written in *Nasta'lik*. Red lines round the pages. Injured by damp and by insects.

Foll. 74–83 should be placed in the following order: 74, 76, 79, 77, 78, 81, 82, 80, 75, 83; fol. 148 should come after 140; and foll. 181–7 should stand thus: 181, 187, 184, 182, 183, 185, 186.

[Johnson.]

451.

B 237. Size 10 in. by 5¾ in.; foll. 56. Twenty-four and twenty-five lines in a page.

Glosses on Book II. of the **موقف**, by *Mîr Zâhid* (*Muhammad Zâhid b. Muhammad Aslam Hasanî Harawî*). The first portion of these glosses was printed at Lakhnau, A.H. 1263.

The preface, in which the author dedicated his work to Aurangzib, is wanting in this MS. It begins: **قوله**
ما لا يختص أَدَانت تعلم الخ.

Closely written in *Shikastah*. Has the following colophon: وقد وقع الفراغ من تسويد النسخة المباركة على شرح الموسومة بحاشية ميرزا (sic) زاهد المعلقة على شرح الموقف في تاريخ الاربعة من شهر الشوال في سنة الف ومائة وعشرين هجرة خاتم النبّيين بيده خویدم الطلبة عزت الله عرف شاد داد فتوحی ولد جان محمد مالکه هو فمن ادعاه فقد بطل دعواه.

452.

1347. Size 7½ in. by 5¾ in.; foll. 160. Fourteen lines in a page.

Another copy of the preceding Glosses.

Written in *Nasta'lik*. Colophon: راتمه این کتاب عباد الله ساکن بلده پیتاله مضاف صوبه پنجاب

بتاريخ هفتم شهر ذوالحجّة (بادشاد) عزيز الدين عالم گیر
ثانی برای پاس خاطر اخون احمدیر (sic) در سنه ۱۱۷^۱ تحریر یافت اگر کسی دیگر دعوی کند دروغزن باشد.
[Hastings.]

453.

1883. Size 8½ in. by 6 in.; foll. 99. Nineteen lines in a page.

Annotations on the preceding glosses of *Mîr Zâhid*, ascribed to *Kâdi MUBÂRAK*.

Beginning: **قوله** أَنَّ المُتَبَادر مِنْهُ أَدَلَّ يَقَالُ لَمَا كَانَ : موضوع العلم هو المعلوم الخ.

Well written in *Nasta'lik*, of the twelfth century; terminating abruptly.

[Hastings.]

454.

B 232. Size 7½ in. by 5 in.; foll. 65. Twenty-one lines in a page.

Notes on the commencement of Book II. of the **موقف**, ascribed to *Molla SÂDIK*.

Beginning: **الموقف الثاني هو في الأصل مفعول من** **الوقوف**. This MS. terminates before the end of the first **مقدمة**. It is written in *Nasta'lik*, without diacritical points. Corrections, and some additions by the author (marked with **منه**), are on the margin.

Cat. 225, vii. 2.

455.

B 215. Size 8 in. by 5 in.; foll. 75. From fifteen to nineteen lines in a page.

A Commentary on 'Aqâd al-dîn *İjî* (ممزوج) (d. A.H. 756) Articles of Faith, by (Jalâl al-dîn) Muhammad b. As'ad Siddîqî DAWWÂNÎ (d. A.H. 907 or 908). Cf. H. Kh. iv. 217, and Catal. St. Petersb. 225. This work was printed, together with a commentary on it, at Constantinople, A.H. 1233.

يا من وفقنا لتحقيق العقائد الإسلامية، وعصمنا من التقليد في الأصول والفرع الكلامية.

The commentary, omitting *İjî*'s preface, begins with the words **قال النبي عم**.

¹ The MS. has **عرب**.

Plainly written, by Ilyâs b. Shaikh Farid, of Fathpûr-Sikrî (فَيْ بَلْدَةُ السِّكْرِيِّ الْمُعْرُوفُ بِفَاتِحَبُورِي), for his own use. Date, end of Rabi' I., 990.

Cat. 225, x.

456.

949. Size 8½ in. by 5¼ in.; foll. 78. Seventeen lines in a page.

Another copy of DAWWÂNÎ's Commentary. Written in Nasta'lîk, with extracts from the glosses of Molla Yûsuf, and from other works on the margin.

A slight defect after fol. 32. Injured by damp.

The following note of an owner is written at the end of the book:
مالكه بالشرا عبد القادر ابن محمد العثماني ساكن موضع
ليكن عمله بركته شاهي سرکار سنبل صوبه دار الخلافه
شاه جهاناباد در قصبه مرادآباد سنه ۱۱۰ محمد شاهي.
[Johnson.]

457.

1246. Size 8½ in. by 5 in.; foll. 115. Thirteen and seventeen lines in a page.

Another copy of DAWWÂNÎ's Commentary. It gives at the end the author's date as follows: Jairûn, Wednesday, 18th Rabi' I., 905.¹

Well written in two different hands, with the glosses of 'ABDALLAH b. 'Abd al-ḥakîm Sîyâlkhî on the margin of the first eight leaves. These glosses are preceded by a preface, which begins: بِاسْمِكَ الْهَمَّ رَبِّي أَبْعَدْ.

In the original binding of Tippu's library.

[Tippu.]

458.

B 216. Size 7½ in. by 4¾ in.; foll. 169. Nineteen lines in a page.

I. Foll. 1-43. Another copy of DAWWÂNÎ's Commentary, neatly written in Nasta'lîk.

تمت الكتاب بعون الملك الوهاب على :
يد عبد الصعيف الراجي مير رحمت ابن مير عبد
خانقاہی الهم اغفر لكاتبہ ولقارئہ الخ.

Some notes.

II. Foll. 44-169. A Persian treatise on the Muhammadan Creed.

این رساله است که در بیان عقاید اهل حق :
است ترتیب یافته بر سه مقام اول در بیان وجود
ذات و تنزیبات حق.

The second (fol. 123) treats of the prophets, and the third (fol. 139) of the Khalifate.

Written in two small Nasta'lîk hands. Indications of the contents are on the margin.

459.

B 213. Size 8½ in. by 6 in.; foll. 127. Fifteen lines in a page.

Glosses on DAWWÂNÎ's Commentary, by MOLLA YÛSUF (b. Muhammed Jân Karabâghî Muhammâdhâghî, who died after A.H. 1030).

The first fol. being wanting, the book begins with the following words: **وَالْمُلْهَةُ وَالدِّينُ مُحَمَّدُ بْنُ اسْعَدٍ**
الصَّدِيقِيُّ الدَّوَانِيُّ رُوحُ اللَّهِ رُوحُهُ وَزَادَ فَتوْحَهُ مشتملاً
عَلَى غَرَرِ الْفَرَائِدِ الخ.

The author says towards the end of his preface: **وَخَدَمَتْ بِهِ خَدْمَ الْعَبِيدِ لِمَوْلَاهِ (sic) الْعَتَبَةِ الْعُلِيَّةِ . . .**
لِمُحْمَّدِهِ مَنَا وَمَوْلَانَا قَطْبِ الْعَالَمِ . . . مَعِينِ الدِّينِ ابْو حَامِدِ
خَلِيلِ اللَّهِ سَلَمَهُ اللَّهُ وَابْقَاهُ . . . وَلَمَّا اسْتَسْعَدَتْ بِهِذَهُ
السَّعَادَةَ فِي بَلْدَةِ سُرْقَنْدِ فِي الْبَقْعَةِ الْمَبَارَكَةِ الْمَيْمُونَةِ خَانِقَاهَ
حَضْرَةِ الْمَخْدُومِيَّةِ الْغُوثِيَّةِ الْحَسَنِيَّةِ الْحَوَارِزَمِيَّةِ¹ وَهُوَ مَخْدُومِ
مَخْدُومِنَا . . . سَمِيتَهُ بِالْخَانِقَاهِيِّ الْخ.

This is the first of his two glosses, as mentioned by H. Kh. (iv. 217). It does not extend over the last portion of the main text. The author finished it in Rabi' I., 1000.

Plainly written, by Saiyid Zain al-'âbidîn b. Saiyid 'Abd al-wahhâb Husainî, at Makkah. Date, 3rd Dhu'l-kâ'âdah, 1052.

Catal. 226, xxiv.

¹ This date differs from that given in H. Kh. iv. 217.

¹ See no. 380.

460.

B 240. Size $9\frac{3}{4}$ in. by $6\frac{1}{4}$ in.; foll. 248. Twenty-one lines in a page.

تنمية الحواشى لمولانا يوسف قدس سرة العزيز

Annotations on the preceding Glosses, written by the author, MOLLA YÙSUF himself. He makes reference in them to the glosses of *Khalkháli*, which had appeared in the mean time. See H. Kh. iv. 217 sq., according to whom the present work was finished in Shawwál, 1033, at Bukhára.

The preface quoted in H. Kh. is omitted. Beginning : (قوله)¹ كيف لا احمد وكيف احمد اظهار لوجوب الحمد بسبب النعم وعظمها الخ.

Well written. At the end is the following Persian distich :

عاشق ثابت قدم آنکس بود در کوی دوست
رو نگرداند اگر شمشیر بارد در سرش.

461.

B 184. Size $11\frac{1}{2}$ in. by 8 in.; foll. 278. Twenty-nine lines in a page.

Sa'd al-dín Mas'úd b. 'Omar TAFTÁZÁNÍ's (d. 22nd Muḥarram, 792, at Samarkand) Commentary on his own Compendium (مختصر) of Metaphysics and Muhammadan Theology, *المقاصد*. This commentary was written in Dhu'l-ka'dah, 784. Cf. H. Kh. vi. 48.

نحمدك يا من بيده : ملکوت كل شئ وبه اعتقاده، ومن عنده ابتداء كل حي، واليه معاده .

وبعد فقد كتلت في : إثبات الامر، وصنفوان العمر، ... اسرح النظر في العلوم طلب لازهارها وانوارها، واشرح الكتب من النتون كشفنا لاستارها عن اسرارها الخ.

The text and the commentary are distinguished by the words قال and أقول, but only a few words are given from the former in each case. Copies of the *Makāṣid* seem to be rare. It consists of the following

¹ This word, though no blank is left for it in this MS., must be supplied, the author commenting here on the preface of his first work.

six chapters (مقصد) : I. (fol. 3v.) فـ المبادى (McCord) ; II. (fol. 24v.) فـ الاعراض (fol. 74) ; III. (fol. 117v.) فـ الامور العامة (sic) ; IV. (fol. 173) فـ الجوادر (fol. 222) ; V. فـ السمعيات (fol. 222) .

Written in a good small hand. The colophon runs as follows : لقد زیر ما برز كالابرینز من العلاب والجادی مسادی طرق الصواب (sic) حررة نور بن احمد المشتهر بشیخ الاسلام بمحروسة هراة هدنـت عن المخالفات في العشر الثانی من المائة التاسعة.

Then follows a list of the works of Taftázáni, with their respective dates, derived from the author himself.

Two blanks are left on foll. 138 and 152 for diagrams. Foll. 137-172 are in a different hand.

On the last page is the note of an owner, named Muḥammad b. Aḥmad b. Sa'd, who read and collated this volume several times, and intended to write a commentary on it. This note is dated A.H. 863.

Bij. Libr., A.H. 992 (Nauras). In the original binding, which is tastefully ornamented.

Cat. 224, iv.

462.

B 183. Size $11\frac{1}{2}$ in. by 8 in.; foll. 534. Nineteen lines in a page.

Another copy of the preceding work.

Beautifully written, but rather incorrect. Many emendations are on the margin. Date, 27th Rajab, 961.

Bij. Libr., from Amīn Khān. Seal of Ibrāhīm Nauras ('Ādil Shāh II.).

463.

B 185. Size $9\frac{3}{4}$ in. by $6\frac{1}{4}$ in.; foll. 444. Twenty-two, afterwards twenty-five lines in a page.

Another copy of the same work, without the preface.

Begins : لك اللهم الحمد والمنة الخ.

Bij. Libr., A.H. 992; brought from Bîdar by 'Atâ Allah. Seal of 'Alî 'Ādil Shāh.

464.

1407. Size $11\frac{1}{4}$ in. by $6\frac{1}{4}$ in.; foll. 286. Thirty-three lines in a page.

Another copy of the same work.

Well written. Slightly imperfect at the end. Many corrections are on the margin.

The title-page contains an *Ijâzah* of Taftâzânî, dated Dhu'l-hijjah, 790, which was given for this and for other works, to one Ghiyâth al-dîn, from whose copy the present one seems to be derived. Injured by insects.

[Hastings.]

465.

2178. Size 9½ in. by 6 in.; foll. 70. Ten lines in a page.

I. Foll. 1-38. ABU'L-BARAKÂT NASAFÎ's (d. A.H. 710) Articles of the Muhammadan Creed, called here العقيدة الحافظية (see no. 434).

الحمد لله ... وبعد فيقول أبو البركات الخ:

Hastily written in Shikastah. Every second leaf is left blank; glosses have been frequently written on these, and others have been added to the text. Date, beginning of Rajab, 1223.

II. Foll. 39-70. A treatise on the Muhammadan Faith. The author is not named.

الحمد لله ... وبعد فان اشرف العلوم علم الكلام وهو الباحث عن الموجب والممکن على قانون الاسلام الخ.

Arranged and partly also written like the preceding. The latter portion is written more carefully in Nasta'lik. With many notes. Some lacunæ occur towards the end. Concludes: وكان الفراغ من تصویده (sic) لاربع عشرة ليلة خلون (sic).

[College of Fort William, 1825.]

466.

1636. Size 8¾ in. by 5 in.; foll. 172. At first fifteen, afterwards usually nineteen lines in a page.

I. Foll. 4-102. DAWWÂNÎ's Commentary on the العقائد العضدية (see no. 455).

Inelegantly written in Nasta'lik. With numerous marginal notes, derived from the glosses of Khalkhâlî, Siyâlkûtî, and others, in the first portion.

فراغ يافت تحریر این کتاب مستطاب چاشت سه شبه (sic) شهر جمید الثانی از سنه ١٠٩٨ هجری صلی الله علیه وسلم بخط فقیر حقیر .. شیخ عبد الغفور بن شیخ محمد مقیم متوطن قصبه داری الیم الخ.

II. Foll. 103-172. TAFTÂZÂNÎ's Commentary on the العقائد النسفية (see no. 385).

Well written in Nasta'lik, with numerous glosses by Ahmad Jandî and others.

467.

B 212, 244, 103E. Size 9 in. by 5½ in.; foll. 34. Usually twenty-five lines in a page.

هذه رسالة في اعتقاد اهل السنة والجماعة تصنیف الشیخ الامام الزاهد العلامہ قدوة المحدثین وزبدة المحققین موقّع الدین ابی محمد عبد الله بن احمد بن محمد بن قدامة المقدسی رحہ روایة الشیخ الامام تقی الدین ابی اسحق ابرھیم بن علی بن احمد بن فضل ابن الواسطی سمع منه فی رمضان سنۃ تسعة عشرة وستمائة روایة الحافظ جمال الدین ابی الحجاج یوسف المزی قراءة علیه یوم الثلاثاء التاسع عشر من جمادی الاولی سنۃ خمس وسبعين وستمائة روایة الشیخ علی بن . . ! البکری عنه اجازة روایة شیخنا نور الملۃ والدین محمد بن عبد الله عنه اجازة روایة محمود بن عثمان عنه اجازة.

A short treatise on the Orthodox Faith, by MUWAFFAK AL-DÍN 'Abdallah b. Ahmad IBN KUDÂMAH Muqaddasî (a Hanbalite, d. A.H. 620; see H. Kh. *passim*).

الحمد لله المحمود بكل لسان، المعبد في كل زمان.

The *Hamdalâh* leads directly to the first subject, the nature and attributes of God. The peculiar doctrines of the Hanbalites are prominently discussed.

Conclusion: هذا آخر المعتقد الخ.

There follows closely, after a *Basmalah*, a similar Hanbali tract, on the attributes of God. It is introduced by the following *Isnâd*: اخبرنا الشیخ الامام الاجل الصالح الحافظ طاؤس العلماء ابو نصر ابرھیم بن الفضل السلفی الصیہانی رحہ قال اخبرنا الشیخ الصائی (sic) ابو القاسم علی بن احمد بن کشوبہ السُّمیرمی رحہ قراءة علیه قال اخبرنا الشیخ الفقیہ الزاهد ابو جعفر محمد بن عبید

¹ Illegible.

الله بن هاشم الخطيب قال كتب الى الشیخ ابو القاسم سعد بن علی بن محمد الزنجانی رحه قال ذکر لی ابو سعد عبد الواحد ابن محمد قال سمعت بعض شیوخنا المحققین الحنفیین.

تمت العقیدة الوحيدة البسيطة :
البیسطة لمعرفته تعالی الحنفیین.

Both tracts were written on the same day, the last of Jum. I., 793, by Maḥmūd b. ‘Othmān
الکرمستی . Then follow some traditions, terminating abruptly.

II. Foll. 8-29. The reply of Taqī al-dīn Abū'l-‘Abbās Aḥmad b. ‘Abd al-ḥalīm Ḥarrānī, commonly called Ibnu TAIMIYAH (a Hanbalite, d. A.H. 728), to a question put to him regarding the "attributes of perfection" (صفات کمال).

This question is prefixed to it. It begins: الحمد لله : اما بعد فقد سُئل الامام العلامة شیخ الاسلام وفتی فرق الانام ابو العباس احمد بن عبد الحليم بن عبد السلام العالم الربانی والبحر التورانی ابن تیمیۃ الحرافی رضی الله عنه وارضاه فقيل المسئول من علماء الاسلام والسادة الاعلام ان يدفعوا حجاب الاجهال ويكشفوا قناع الاشكال عن مقدمة جمیع ارباب الملل والنحل مستفقون عليها ومستندون في ارائهم اليها حاشی مکاپیرا منهم معاندا وکافرا لربویۃ الله تتع جاحدا وهي ان يقال هذه صفة کمال فتجب لله ثباتها الحنفیین.

The reply of Ibnu Taimiyah begins (fol. 9v.): رحه ... الجواب عن هذا السوال مبني على مقدمتين احداهما ان تعلم ان الكمال ثابت لله الحنفیین .

تم السوال المعروف بالکمال في بيان :
الاکملية لصفات الكبير المتعال الذي له الكمال الذي لا يماثله فيه کمال .

Written by the same person as the preceding. Dated Saturday, 10th Rabī' I., 797.

III. Foll. 30-34. A general *Ijāzah* (or authorization to use his books), given by the celebrated FIRŪZĀBĀDĪ, Majd al-dīn Abu Tāhir Muḥammad b. Sirāj al-dīn

Ya'kūb b. Ṣadr al-dīn Muḥammad (d. A.H. 817), to the aforesaid Maḥmūd b. ‘Othmān b. Abu Bakr , الکرمستی , and at the same time to his four brothers and some other persons.

Cat. 226, xxix., xxviii.

468.

B246. Size 8 in. by about 6 in. ; foll. 56. Seventeen lines in a page.

I. Foll. 1-27. MİR ṢADR AL-DÍN Muḥammad Husaiui Shirāzī's (d. A.H. 903) treatise on the Divine Nature, رسالة فی اثبات الباری تعالی وصفاته الحسنی . See H. Kh. iii. 362.

The name of the author is given in the preface as follows: .. الشیرازی بصدر الحسینی الشیرازی (r.) (of نصل) The following is a list of the twelve sections (فصل) of the work: I. (fol. 2) ; فی اثباته تعالی (4) فی ان واجب الوجود لا يقبل III. ; فی توحیده وتنزیهه فی ان واجب (9) (fol. 4) ; القسمة الى الاجزاء اصلا V. ; الوجود هل يجوز ان يكون له صفة زائدة عليه ام لا (fol. 10v.) ; فی قدرته تع (16v.) VI. (fol. 16v.) ; فی علمه تع (fol. 18v.) VII. (fol. 18v.) ; فی ارادته تع (fol. 20v.) VIII. (fol. 20v.) ; فی سمعه وبصرة (21v.) IX. ; تع (fol. 22) X. ; فی القضاۃ والقدر (26v.) XI. (fol. 27) خاتمة تع . فی سائر صفاته تع . It concludes (fol. 27v.) with فی تقسیم صفاته تع .

II. Foll. 28-56. Another treatise on the same subject, which appears to be الرسالۃ الجدیدۃ by JALĀL AL-DÍN DAWWĀNĪ (d. A.H. 907 or 908). Cf. H. Kh. iii. 361, whose statement is, however, inaccurate.

This MS. begins: الاستغناء فی التسمیۃ وله الحمد علی کرمته العظیم ومنه القديم .

No title or name occurs in the preface. The MS. is imperfect at the end. The following is a list of the fourteen sections (فصل) which occur here: I. (fol. 28) فی اثبات واجب الوجود لذاته . This section begins with the words quoted by H. Kh. (l. 6) as referring to the work in general. They run here somewhat differently, thus: قد افردت فی عنوان شبابی رسالۃ فی هذا

¹ See no. 329.

المطلب واوردت فيها وجوه البراهين المنقوله عن ائمه الحكمة والكلام مع ما سانح لى من النقص والابرام والهدم والحكم واقتصر هنها على ما هو اوضح واظهر واتقن واخصر في ان وجوده لا يزيد عليه الخ (fol. 31v.) II. فاقول الخ في ان توحيده تعالى (fol. 38v.) IV. في حكمته تعالى (fol. 32) III. في علمه تعالى (fol. 40v.) V. وجوب الوجود لا يقبل القسمة الى الاجزاء في علمه تعالى VI. في ارادته تعالى VII. في قدرته تعالى VIII. في حيوته تعالى IX. في حكمته تعالى X. في كلامه تعالى XI. في سمعه وبصره XII. في حكمته تعالى XIII. في القضايا والقدر XIV. في وجوده تعالى (fol. 55).

An indifferent copy of the middle of the twelfth century.

Cat. 226, xxxix.

469.

2839. Size 6 in. by 3 $\frac{3}{4}$ in.; foll. 38. Nine lines in a page.

Two short treatises enumerating the seventy-three sects of Islâm.

The first (fol. 1-22) is in Persian, by MAHMUD TÂHIR GHAZZÂLI.

The other (foll. 23-38) is in Arabic. The author is Ishâk b. Muhammed b. ZABIDI.

It begins: **هذا مجموع الفرق الثلاث والسبعين الغواة**:
الضالة عن طريق السنة والجماعة.

The author, in conclusion, refers for all details to the work of 'Abdallah b. As'ad Yâfi'i.

Well written in Nasta'lîk. Of about the twelfth century. Worm-eaten.

[Bibl. Leydeniana.]

470.

2587. Size 8 in. by 6 in.; foll. 172. Eleven lines in a page.

A collection of religious treatises, bearing a remarkable resemblance to Cat. Mus. Brit. 393, CCCCLXXI.

I. Foll. 2-21. A Commentary (مزوج) on Samarkand's Catechism (see no. 381), by an unknown author.

يتحجج العلوم في شرح في بيان (sic) عقيدة بيان، being the same as Cat. Mus. Brit., l.c., ii.

II. Foll. 22-54. A Commentary (مزوج) on the "Sixty Questions" of Ahmad b. al-'Abbâs, the ascetic, concerning the religious duties of the Shâfi'ites. The commentator is not named. The same work is to be found in Cat. Mus. Brit., l.c., iii.

III. Foll. 54v.-86. Articles of Faith, with a Commentary, both blended together, and apparently by the same author. Entitled المفتاح في شرح معرفة الإسلام. Cf. Cat. Mus. Brit., l.c., v.

تمت المسمى كتاب مفتاح (sic) اربعين دين: سنت اربعين وقت عصر ثبت الله ايمانه في الدنيا والآخرة الخ.

IV. Foll. 86v.-98. A treatise in Javanese, bound upside down.

V. Foll. 98v.-130. A logical demonstration of the principal articles of faith, the same as Mus. Brit., l.c., vi. The author is not mentioned.

وتمت دين جمعه فن فن.

VI. Foll. 130v.-170. Muhammed b. 'Omar b. Ibrâhîm TILIMSÂNî's Commentary (مزوج) on the Articles of Faith by Muhammed b. Yûsuf Sanâsi (d. A.H. 895), the same as Mus. Brit., l.c., vii.

تمت تم الكتاب المسمى يالبا التلمساني في ثلاثة في وقت عشر فن (sic).

Indifferently written, with frequent interlinear notes in Javanese written in the Arabic character. The vacant leaves are filled with various notes and scribblings.

471.

1258. Size 17 in. by 11 in.; foll. 472. Generally forty-one lines in a page.

A valuable collection of Shi'ah works on theological subjects.

I. Foll. 1-27. كتاب شواهد مكي الشواهد المكية في مذاهب حجج الخيلات المدنية. A treatise written in refutation of another treatise, called الفوائد المدنية في الرد على من قال بالاجتهاد والتقليد في الأحكام الالهية; the latter being an essay towards clearing the foundations of the Shi'ah religion and law of

unsound traditions and placets of Mujtahids which were contrary to the "Catholic" faith and to the doctrines of the Imâms.

The names of both authors are unknown; but the time of the second is fairly defined by his dedication of this work to Sulṭân ‘Abdallah Kuṭb Shâh (of Golcondah, who reigned from A.H. 1020 to 1082); while the first mentions in a passage quoted on fol. 3v., that his last Shaikh was Mîrzâ Muḥammad Astarâbâdî, whose lectures he attended between A.H. 1015 and 1020, at Makkah. The same speaks of his studies and of his present task as follows (fol. 1v.):

اَنِي بَعْدَ مَا قَرَأْتُ الْاَصْلُوْلِينَ عَلَى مُعَظَّمِ اَصْحَابِهِمَا
وَاسْتَفَدْتُ حَقَائِقَهُمَا وَدَقَائِقَهُمَا مِنْ كَمْلٍ (sie) اَرْبَابِهِمَا
وَتَحْمَلْتُ الْاَحَادِيثَ الْمُنْقَوْلَةَ عَنِ الْعَتَرَةِ الطَّاهِرَةِ عَلَيْهِم
السَّلَامُ مِنْ جَلِ رِوَاْتِهَا الْعَارِفِينَ لِحَقَائِقِهَا الْوَاصِلِيْلِينَ إِلَى
دَقَائِقِهَا وَاحْذَتُ عِلْمَ الْفَقْهِ مِنْ اَفْوَاهِ جَمَاعَةٍ مِنْ فَقَهَاءِ
اَصْحَابِنَا عَرَضْتُ عَلَى تَلْكَ الْاَحَادِيثَ قَوَاعِدَ الْاَصْلُوْلِينَ
الْمُسْطَوْرَةَ فِي كِتَابِ اَصْوَلِ الْخَاصَّةِ وَكِتَابِ الْعَامَّةِ وَالْمَسَائلِ
الْاجْتِهَادِيَّةِ النَّقْبَيَّةِ فَوَجَدْتُهُمَا فِي مَوَاضِعٍ لَا تَعْدُ وَلَا تَحْصِي
مُخَالَفَتَيْنِ لِمَتَوَاتِرَاتِهَا فَصَرَفْتُ عُمْرِي دَهْرًا طَوِيلًا فِي الْمَدِيْنَةِ
الْمُنْورَةِ عَلَى مُشَرِّقِهَا اَفْسَلِ الْصَّلَوةِ وَالسَّلَامِ فِي تَنْقِيْحِ تَلْكَ
الْاَحَادِيثِ وَتَحْقِيقِهَا حَتَّى فَتَحَّى عَلَى اَبْوَابِ الْحَقِّ الْحَقِّ.

The refutation by the second author begins:

الْحَمْدُ لِلَّهِ الْقَدِيمِ الْقَاهِرِ، الْحَلِيمِ الْغَافِرِ، . . .
لِلَّهِ جَمِيعَ يَلْيِقَ بِجَلَالِهِ . . . وَبَعْدَ فَاقُولُ اَنَّ الْبَاعِثَ عَلَى
التَّعْرُضِ لِكَلَامِ هَذَا الْفَاضِلِ فِي الْمُؤْلَفِ الَّذِي وُسِّمَ بِالْتَّوَانِدِ
الْمَدِيْنَيَّةِ الْحَقِّ.

He says that he was chiefly offended with the self-conceit and the rude polemics of his predecessor, though he is not willing to follow his bad example, in depreciating the real merits of his work. His object, therefore, is only to defend the divines of the later church, such as Hillî and others, against his exaggerations and false imputations.

The passages selected for refutation are given at full length, under the heading ; قال ; and they are followed by the refutation, which is introduced by اقول.

Imperfect at the end. A few notes by the author are on the margin.

II.¹ Foll. 28-49. كتاب نهج الحق وكشف الصدق, the same as no. 437. The author is called in the colophon, مولينا وشيخنا ومولى جميع المؤمنين شيخ جمال الدين المطهر, i.e. Jamâl al-dîn Abu Mansûr Hasan b. Yûsuf, commonly called IBN AL-MUTÂHHAR HILLÎ (d. A.H. 726).

This copy was finished on Saturday, 27th Jum. II., 1154 = 24th year of Muḥammad Shâh. It was subsequently collated with the original copy.

III. Foll. 50-60. كتاب منهاج الكرامة. A concise vindication of the Shi‘ah doctrine on the Imâmate, fully styled منهاج الكرامة في معرفة الامامة. See for a description of it, Fleischer, Cat. Sen. Lips. 475. The author is not named, but from its being, like the preceding treatise, dedicated to ʻUljâitû سلطان العظيم — شاهنشاه المعظم غياث الملة والحق والدين او الجایتو var. it may be concluded that it is also by HILLÎ.

Some notes.

IV. Foll. 60v.-77. كتاب كشف اليقين. A short treatise on the excellency of ‘Ali, entitled كشف اليقين فـ فضائل امير المؤمنين. It was compiled by order of ʻUljâitû Khudâbandah. The author is probably also IBN AL-MUTÂHHAR HILLÎ.

الحمد لله القديم القاهرة، الحليم الغافر، . . .
اَمَّا بَعْدُ فَانَّ مَرْسُومَ السُّلْطَانِ الْاَعْظَمِ
فَيَدِيدُ اَسْبُوقَهُ اَسْبُوقَهُ اَسْبُوقَهُ اَسْبُوقَهُ
فِي الْفَضَائِلِ الْاَوَّلِ فِي الْفَضَائِلِ الْثَّابِتَةِ بِهِ قَبْلَ وَجْودَهِ (ib.)
فِي الْفَضَائِلِ الْثَّابِتَةِ لِهِ حَالِ خَلْقَهِ وَلَادَتِهِ (ib.)
فِي فَضَائِلِهَا (sie) الْثَّابِتَةِ لِهِ حَالِ كَمَالِهِ وَبِلوغِهِ (ib.).
This is the principal part. It treats of ‘Ali’s virtues and achievements, and is subdivided into two chapters:
1. الْبَابُ الْاَوَّلُ فِي الْفَضَائِلِ الْمُكْتَسَبَةِ مِنِ النَّفْعِ وَالاثْرِ
وَهَذِهِ الْفَضَائِلُ اَمَا اَنْ تَكُونَ نَفْسَانِيَّةً اَوْ بَدْنَيَّةً، the latter division being the subject of two مطلب, each of which contains several بحث. The second chapter (fol. 67),

¹. According to the table of contents and to the original pagination, one treatise has fallen out here, viz., كتاب شرح قواعد العقائد المسمى برسالة العربية.

البحث (الباب r.) الثاني في الفضائل الحاصلة له عَمَّ من خارج، treats of the honours bestowed on 'Ali during his lifetime, and contains thirty-seven بحث Part IV. في فضائل مولانا امير المؤمنين عَ فِي النوم (fol. 76v.), treata of miracles performed in 'Ali's name after his death.

ولنقتصر على هذا The author concludes as follows: القدر في هذا المختصر فإن من رام احصاء جميع الفضائل فقد طلب المحال الخ.

Marginal notes, and *Persian* interlineations, in red.

The two following pages (77v. and 78r.) are filled with various poetical extracts, preceded by the story of a joke which Hudhaifah and 'Ali played off on 'Omar. It begins: قيل ان عمر بن الخطاب لقى حذيفة بن اليمان.

V. Foll. 79-105. كتاب مناهج اليقين A concise treatise on the Fundamental Principles of the Shi'ah Creed, fully entitled مناهج اليقين في اصول الدين also by Hillî, who completed it, according to the conclusion, on 6th Rabi' II., 680.

الحمد لله منشئ الفطر، وخلائق البشر.

The author says in his short preface that the chief object of the present treatise is to prove the existence of God and his attributes. He refers to the system of the Scholastics, and to that of the earlier Philosophers; he points out the differences between the two sects, and decides, of course, in favour of the Shi'ah.

The work consists of an introduction (مقدمة), on perception, and twelve chapters (منسج). I. (fol. 79) في تقسيم المعلومون، فـ II. (fol. 80) في تقسيم الموجودات on possibility and impossibility, entity and non-entity; III. (fol. 90) في احكام الموجودات on the division of existing things, according to the systems of the Scholastics (into قديم and محدث), and of the Philosophers (into ممكن and واجب); IV. (fol. 95) فيما في اثبات واجب الوجود; V. (fol. 96) في العدل (fol. 98v.) يسأله عليه تعالى; VII. (fol. 100v.) في الامامة.¹ VIII. (fol. 100v.) في النبوة.

¹ The MS. has here instead of المنسج البحث.

; في الوعد والوعيد (fol. 103v.) X. ; في المعاد (fol. 105v.) XI. ; في الاسماء والاحكام (fol. 105v.) في الامر بالمعروف والنبى عن المنكر.

Date, middle of Ramadân, 1154 = 24th year of Muhammad Shâh. The copyist styles himself تراب اندام. The copyist styles himself آل بقول عبد الرسول ولد شيخ محمد.

VI. Foll. 106-130. كتاب معراج الفهم A Commentary, by the same author, on a similar work of his, called نظم البراهين في اصول الدين Cf. Bibl. Sprenger. 576.

بعونك يا طيف الحمد لله على ما اولانا : Beginning من الترفين وهداانا الى سواه، الصراط ذاته ... وبعد فهذه رسالة في علم الكلام تستعمل على جواهر وتحتوى على نوادر في غاية الايجاز والاختصار

قال الحمد لله الواحد في اقول. The former begins: ذاته ... وبعد فهذه رسالة في علم الكلام تستعمل على جواهر وتحتوى على نوادر في غاية الايجاز والاختصار and is divided into seven chapters: I. في النظر. II. (fol. 108) في اثبات الصانع تـ III. (fol. 112) في الحدوث IV. (fol. 121v.) في العدل (fol. 123) وصفاته وخصوصاته VII. (fol. 125) في الامامة VI. (fol. 126v.) في النبوة . The author concludes: فـ وهذا آخر ما اوردناه في هذه المقدمة الالعجم الخ.

Inelegantly written.

VII. Foll. 131-159. كتاب ارشاد الطالبين A copious Commentary on a similar work. The title of the latter is not mentioned, but it appears from quotations in the commentary that it is also by Hillî.

The name of the commentator is not given. He quotes the opinions of the Mu'tazilites, and Ash'ari; the Scholastics; the Philosophers, especially Ibn Sinâ and Tûsi; and the doctrines of his own sect, the Imâmiyah.

The text and the commentary are distinguished by اقول and قال. The work begins without a preface:

قال قدس الله سره بسم الله الرحمن الرحيم اقول قد حرفت عادة المصنفين بالابتداء في اوائل كتبهم بذكر البسمة. Very often only the first words of the passages commented on are given (after the preface of Hilli begins: الحمد لله المتقى; then follow probably the words of His work is divided into sections; ف تقسيم المعلومات (fol. 132) I. (فصل) ف احكام (.) III. II. (fol. 132v.) ف اقسام المعنفات (.) IV. (fol. 133) ف المعلومات V. (fol. 142v.) VI. (fol. 145v.) VII. (fol. 147) VIII. (fol. 148) IX. (fol. 150) X. (fol. 155v.) XI. (fol. 152) XII. (fol. 155v.) XIII. This division comes very near to that of no. V.

The commentator concludes with a prayer, which he ascribes to the Prophet, on the authority of Ibn Bâbawâih. It begins: يا من اظهر الجميل وستر

القبيح.

VIII. Foll. 160-257. كتاب صراط المستقيم A work on the Imâmate of 'Ali and his descendants, compiled by an unknown author, A.H. 854. The correct title is الصراط المستقيم الى مستحقى التقديم.

الله احمد حمدا لا ينضاهي على وجوب وجوده... اما بعد فلما كان كمال الایمان بمعرفة ائمة الازمان، بمنطق شريف القرآن.

The author says in it that he compiled this work from both Shi'ah and Sunnite authorities. It contains arguments logical and scriptural, traditions, poetry, etc.

In the first introduction he offers a list of works which he quotes from actual inspection— مقدمة في ذكر شيء من الكتب التي عثرت عليها وأغضبت ما نقلته إليها.

منهاج 2; كتاب الكشاف للزمخشري 1. They are: بغية الطالبين لكتب الشافعى (sic) 3; المحدثين للنواوى

- 4; الاستيفاء للشيخ الطوسي 5; المل والتحل للشهرستاني
- 6; المفصح للطوسي 7; تلخيص الشانى للطوسي
8. مجمع 10; المسترشد للطبرى (sic) 9; الفرق للنوبختى
- 12; تهذيب الأحكام للطوسي 11; البيان للطبرسى
- ؛ مصالات التواصى للمازندرانى 13; الاحتجاج للطبرسى
- ؛ بصائر الانس للكيدرى 15; كتاب القاضى النعيمانى
16. نهج 17; عقد الدرر ليوسف بن يحيى السلمى
- ؛ شرحه لهيثم البحارنى 18; البلاغة للشريف الموسوى
- كتاب الشيخ حسن 20; اللوامع للمقدماد السعيروى
- الارشاد 22; تسلیم ابن قیس البلاى (?) 21; الصیرفى
- کشف 24; العيون والمحاسن للمفید 23; للمفید
- الطراائف لعبد المحمود 25; الالتباس لیحیی بن سعید
- نقض الرسالة العثمانية 27; الطرف لابن الطاووس 26.
- 29; الاستیعاب لیوسف بن عبد البر 28; لابن الطاووس
- 31; تقریر الأحكام للمفید 30; الخصائص لابن البطريق
- الکر والغر جواب 32; مطالب السول لابن طلحة
- عيون 34; خصائص يوم الغدیر 33; مسائل ابن مقاول
- کشف معايب المتصوفة 35; اخبار الرضا لابن بابويه
- المسائل البغدادية لابن 37; الغرر والدرر لابن القاسم
- مراصد العرفان 39; المسائل الناصرية للمرتضى 38; القاسم
- 41; ذخر البشر لیحیی بن ملی (sic) 40; لابن شرطة
- 43; نهج الحق لابن مطهر 42; استقصاء النظر لابن مطهر
- ؛ منهاج الكرامة لابن مطهر 44; (كتاب) الالقين لابن مطهر
- الرسالة السعدية لابن 46. 45; کشف اليقين لابن مطهر
- ؛ مقتضب الاثار لمحمد بن عبد الله بن عباس 47; مطهر
- الماه (و) الخصارة والوجه 49; الخرافی (?) للراوندى
- 51; المعالم للرازى 50; الحسن لعابس (sic) بن احمد
- نهج الایمان لابن حبر (?) 52. 48; افعل لات فعل لمؤمن الطاف

The second (fol. 161) gives a much longer list of books which the author did not read himself, but which he found quoted by his authorities. The third (fol. 161v.) gives an epitome of the contents of the work. It is divided into seventeen chapters; their subjects are, as the author states,

already indicated by the words of the preface. They are: I. (fol. 162) ; في ثبات الواجب وصفاته II. (fol. 163v.) ; في ثبات المتنافى لعدله III. (fol. 163v.) ; ابطال الجبر المتنافى IV. (fol. 166) ; في ثبات الوصى وصفاته V. (fol. 169) ; فيما صدر عنه من الکرامات الموجبة VI. (fol. 171) ; في شرائطه VII. (fol. 175) ; لاستحقاقه VIII. (fol. 186v.) ; في شئ من فضائله فيما جاء فيه IX. (fol. 191v.) ; تعينه من كلام ربه فيما جاء في النص X. (fol. 206v.) ; عليه من رسوله الخ قطب XI. (fol. 219v.) ; المتظافرة على اولاده subdivided into four قطب XII. (fol. 227) ; ما جاء في خاتمهم وتسلكه الخ XIII. (fol. 235) ; في الطعن في من تقدمه (sic) بظلمه وعداؤته الخ XIV. (fol. 238) ; في المجادلة لنصرة دينه (fol. 238) في رد تخطئة XV. (fol. 248v.) ; الشبهات الواردة من مخالفه XVI. (fol. 252v.) كل واحد من الأئمة الاربعة في كثير من احكامه XVII. (fol. 254v.) ; في الطعن في رواية احاديثهم الخ . في رد الاعتراضات على شئ من شرائع اتباعه .

The author's epilogue concludes with a poem, beginning:

جمعت من الدين القويم صفات
هداني إليها خالقى بجلاله

The last verse contains the date of the work :

لنصف وثلث من ربیع اخرانی (sic)
لاعوام ذق ند تمام جماله

The numerical value of the four letters marked is 854.

IX. Foll. 258-267. كتاب التمجّب. A treatise in refutation of erroneous opinions entertained regarding the Imâmate. The author, who is not mentioned by name, lived in the fifth century.

The preface begins: اللهم أنا حمداك على ما أنعمت وأعطيت، وشكرت لما أوليت وأسدلت. The author relates that a friend of his read a work of *Mujid* (i.e. Muhammad b. Muhammad b. al-Nu'mân, d. A.H. 413),¹ on the Imâmate, called اطراف الدلائل واوائل المسائل, and was particularly struck with its last chapter, which treated briefly of the common errors regarding the

Imâmate, in terms of astonishment .. بابا من اغلاقا .. العامة اورد الشیخ رضی الله عنه على طریق التعجب (منهم). His friend, therefore, desired him to write, in the same style, a special and detailed treatise on that subject. Accordingly, he gives a series of discussions, all introduced by the words **ومن عجیب امرهم**, and subdivided according to the subjects into sections, which are usually inscribed **فصل في اغلاقهم** .. The above title does not occur in the work. The author scarcely quotes any authorities, but he mentions once (fol. 263v.) that he was told by Kâdi Abu'l-Hasan Asad b. Ibrâhim Sulamî, that he met Ibn al-Nâhhâs (d. A.H. 376),¹ at Miṣr, etc.

X. Foll. 268-282. كتاب نفحات الالهوت.

A polemical treatise, in which is proved that it is lawful to curse the Sunnites like unbelievers. It is fully entitled **نفحات الالهوت في لعن الجبّت والطاغوت**. The author is 'Alî b. 'Abd al-'Âlî (sic), who completed it in Dhu'l-hijjah, 917, at Mashhad (بمشهد مولى وولي القللين الإمام المرتضى على موسى), and dedicated it to (Shâh Ismâ'il) the founder of the Safawî dynasty. Another work of this author is to be found in Cat. Lugd. iv. 116.

Beginning: اللهم فاطر السموات والارض عالم الغيب والشهادة انت تحكم بين عبادك فيما كانوا فيه يختلفون. The author praises the new dynasty (الدولة القاهرة), and reviles the Omayyades (الشاهية الصفوية الموسوية), and Abbasides, etc. He then proceeds to say that he had observed that, under the constant oppression to which they were hitherto exposed, many weak Shi'ahs had of late become doubtful as to their right of cursing the Sunnites. He therefore intends to prove, not only from the Koran, but even from their own traditions, that they are liable to be cursed.

The work consists of an introduction (مقدمة), on the meaning of cursing, and of seven sections, which contain arguments in support of the above assertion. Five of them refer to passages of the Koran, one to the Sunnah, and the seventh to the Shi'ah (Imâmiyah) tradition.

¹ See on him Tûsî ۳۱۶ sqq.

¹ See Lib. Class. Viror., ed. Wüstenfeld, xii. 71.

The appendix (خاتمة) comprises two discussions, one regarding 'Â'ishah, and whether she deserves to be cursed, the other treating of the diverging principles of the law of the two sects.

XI. Foll. 283-316. كتاب كشف البراهين زاد المسافرين فی اصول الدين, with a copious Commentary on it, both by Muhammad b. 'Ali b. Ibrâhîm b. Hasan b. Ibrâhîm b. Fâdil IBN JUMHUR Añsâwî (افحساوی), sic, r. الاحساوی, as in the following piece).¹

ان اولی ما صریفت فیه القوى : زاد المسافرين . و توجّهت اليه الهمم The preface begins: زاد المسافرين . The author gives in it a circumstantial account of the origin of both works. He states, first, that he had already written several other works on theology (specified in a note on the margin as كتاب معین المعنین, etc.). He then proceeds to relate that, A.H. 877, he made the pilgrimage to Makkah, and after it visited لیلی (i.e. Madînah, according to a marginal note). He then went into 'Irâk, and visited the tombs of the Imâms there, and finally travelled into Khurâsân, in order to pay his devotions to the tomb of 'Ali Riða, at Mashhad. On his way thither he commenced the treatise زاد المسافرين, at the request of a travelling companion, and completed it after his arrival at Mashhad. Having subsequently made there the acquaintance of a distinguished Sayyid and descendant of 'Ali Riða, named Ghîyâth al-dîn Muhsin b. Muhammad, he was induced by him to write a commentary on the said treatise. He completed this commentary, as we learn from the conclusion, on Wednesday, 17th Dhu'l-hijjah, 878, at the mansion of the Sayyid.

The original text and the commentary are distinguished by قال and اقول, and the former is given in full. It begins: الحمد لله المتفرد بوجوب الوجود: . وبعد فهذه رسالة مشتملة على ما يحب على المكلف اعتقاده من العقائد الكلامية والمسائل الاصولية, and is divided into seven sections (فصل): I. (fol. 284v.) في الصفات (fol. 287v.) ; II. في اثبات واجب الوجود ; III. في النبوة السلبية (fol. 291) ; IV. (fol. 295v.) في النبوة. V. في الافعال المنسوبة اليه (fol. 299v.) .

¹ See also below, xviii.

VI. (fol. 302) VII. (fol. 313) فی الامامة فی المعاد. In the commentary the author displays a great deal of learning. He always speaks of himself in the third person.

Frequent marginal and interlinear notes, the latter in red.

XII. Foll. 317-318. رسالة العقائد. The Minimum of Tenets indispensable to the Shi'ah; by the same author, who completed his work on Monday, 25th Muharram, 889, at Mashhad.

الحمد لله حق حمدہ . . . وبعد فهذه رسالة تشتمل على اقل ما يحب على المكلفين من العلم باصول الدين.

Additions by the author are on the margin.

XIII. Foll. 319-331. كتاب شرح فصول. A Commentary on a short treatise by Abu Ja'far Muhammad b. al-Hasan Tûsî (d. A.H. 460), on the fundamental dogmas (أصول) of the Shi'ah creed, which is called here الفصول. The author of the commentary is not named. The latter is entitled منتهى السول فی شرح الفصول.

الحمد لله مبدع نظام الاصول، ومختار ترتيب الفصول. The passages to be explained are introduced by قوله, and the commentary by اقول. The preface of the original work is omitted. It consists of four sections ف. (fol. 324v.) : فی التوحید. I. (فصل) فی النبوة والامامة (fol. 327) ; III. في العدل (fol. 328v.) . Each section comprises sundry dogmas (اصل).

Marginal and interlinear notes, the latter in red.

XIV. Foll. 332-378. كتاب شرح تحرید. A Commentary on Nasîr al-dîn Tûsî's (d. A.H. 672) تحرید (see no. 405). The author is not named;² there is, however, no doubt that it is the commentary of IBN AL-MU'TAHHAR HILLî (Hasan b. Yûsuf, d. A.H. 726) mentioned in H. Kh. ii. 194. It is true, the first words quoted there do not agree with this MS., which

¹ This treatise is not mentioned in the list of his works, *Fîhrîst*, no. ١٢٠.

² In a recent inscription it is erroneously ascribed to Isfahâni (cf. no. 406).

begins: الحمد لله القاهر سلطانه العظيم (العظيم r.) شأنه: اما بعد but the words following here subsequently, قال (فان r.) كمال الانسان انما هو بحصول المعرفة، seem to bear some relation to them. There are probably two different versions of the preface.

The author styles the work of Tûsi, تجريد الاعتقاد and he entitles his commentary, accordingly, شرح تجريد الاعتقاد (it is, however, mentioned by him in his كشف المراد في خلاصة الاقوال under the fuller title شرح تجريد الاعتقاد). He was a disciple of Tûsi, and completed this commentary on 16th Rabi' I., 696.

Some portions have copious marginal notes. The margin exceeds the size of the volume, and is generally folded down, but in some cases cut away.

XV. Foll. 379-388. حاشية شرح جديد للتجريد.

Glosses on that part of Kûshji's Commentary on the *Tajrid*² which comprises the fifth مقتضى, on the Imâmate; by Nûr ALLAH b. Sharîf Imâmi Husaini.

امام كل امرئ بال، وامام كل كلام ومقال،³ جدد من اقام الامام لطفا على الانام.

The author observed that the criticisms of Kûshji, a Sunnite, on the tenets professed in the said part of the *Tajrid*, had not yet been answered by writers of the Shi'ah sect; he, therefore, undertook this task, lest the opposite party should have the last word in the matter. He seems to have written in India, when the Muhammadan kings of the Dakhan were still in power. This would appear from the following remark on fol. 380: وايضا يجوز ان يتولى الدنيا اثنين (sic) او ازيد يتقارب كل منهما في القوة بحيث يمسك كل عن الآخر كما يشاهد الحال من حال السلاطين المجنعة في ارض الدكن من سواد الهند. He quotes occasionally a work of his father, namely a Persian commentary on الخطبة الشقشيقية, an alleged speech of 'Ali,⁴ and also a supplement to it (تكميلة), in which Mirkhond's (d. A.H. 903) روضة الصفا is quoted (fol. 381v.).

¹ Quoted in the تلخيص المقال, which will be described under "Biography."

² See no. 409.

³ From the collection نهج البلاغة, on which see H. Kh. vi. 406.

قوله وريادة عامة في امر الدين = fol. 323 in no. 409).

There follows immediately:

XVI. Foll. 388-389. رسالة ملا حسين بـ 'ABD AL-SAMAD's (?) الجباعي account of his disputation with a gentleman of Halab, A.H. 951, by which the latter was converted to the Shi'ah creed.

الحمد لله... وبعد فهذه صورة بحث وقع لهذا الفقير الخ. Begins: It comprises only that part of the debate which turned on fundamental questions, such as the superiority of the Imâms, the principles of the اجتهاد, etc., leaving the minor topics, which were discussed afterwards, when the opponent was already convinced.

XVII. Foll. 390-397v. كتاب الشوارق الامعة والسبحات الساطعة. A treatise on the Fundamental Dogmas, and on Piety, written, as appears from the end, by FAKHR AL-DIN b. Shaikh Hasan, at Mashhad.

الحمد لك يا رب العالمين اهل الحمد ووارثه، ومستحقه: وبايعته،... وبعد فلما كان كمال الانسان ونجاته بالعلم والعمل الخ.

It is divided into two "Orients" (مشرق). The first, فـ معرفة الله جـ ذكره وما يـتبعها (which is dogmatical), consists of an introduction (مطلع), on knowledge, and five في وجـد الواجب الـحد viz., I. (fol. 391)؛ شـارقة II. (ib. v.)؛ في افعـاله تـع وعـدـله III. (fol. 392)؛ وصفـاته IV. (fol. 393)؛ في النـبوـة V. (fol. 395v.)؛ في الـامـام (fol. 395v.). The second, مـشرـقـ، which is parenetical (سبـحةـ)، comprises three اـنـصـلـ الـعـلـمـ وـاسـاسـهـ اـعـنـىـ التـقـوىـ viz., I. (fol. 396)؛ في حـقـيـقـةـ التـقـوىـ وـاهـلـهـاـ II. (ib. v.)؛ في نـظمـ بـعـضـ الدـرـرـ III. (ib. v.)؛ فـضـلـتـهاـ وـاحـثـ عـلـيـهاـ المسـخـرـجـةـ منـ بـحـرـ الـعـلـمـ المـاخـونـةـ عنـ بـابـ مدـيـنـةـ الـعـلـمـ، مماـ يـبعـثـ عـلـىـ التـقـوىـ الخـ to 'Ali.

This treatise seems to be rather modern. The author, in his epilogue, places his work under the patronage of the Imâm 'Ali Ridâ. His name is given in the conclusion, which has apparently been modified by the

فرغ من تعليقها الشيخ الجليل والكهف الظليل :
فخر الدين بن شيخ حسن بن الشيخ زين الدين بن طي
العامل (؟) عامله الله بلطقه الم.

There is added a laudation of the present treatise, by BAHÂ AL-DÎN HÂRITHÎ, written in a high-flown style. It is inscribed: نقل من نقل خط شيخنا البجاعي رحمه الله في تعریف الرسالة المسطورة . والحمد لله, and begins: .الذى اهتم عبادة الدلالة على مسائلك معرفته وعلم (sic)

There follows immediately:

XVIII. Foll. 397v.-403. (sic) رسالة الشیخ العرب

An account of three disputations (مجلس) which the author, a Shi'ite, had with one Molla Harawi, on differences of the two sects. The name of the author is, as appears from the opening of the first meeting, MUHAMMAD, from الحسأ, properly احسأ, al-Ahsâ, in Bahrain, and he is evidently identical with Muhammad b. 'Ali b. . . . Abu'l-jumhûr, the author of XI. The present treatise seems to be the same as Cat. Mus. Brit. 403, xxxiii.

قال الشيخ حصل بيني وبين الهروى ملاقات :
فجذلت معه فى ثلث مجالس المجلس الاول قال كان
فى دار السيد السند يوم الضيافة الخ.

It appears that the meetings took place at Mashhad, where the author lived with Saiyid Muhsin, the same whom he mentions in the preface of XI., where he describes his journey to Mashhad, A.H. 878. The first and third meetings took place in the mansion of the said Saiyid, the second on the *يوم العيد*, or 10th Dhu'l-hijjah, in the Academy of Sultan Shâhrûkh Mirzâ. The altercation chiefly turned on the Imâmate and the Chalifate, and concluded with the defeat of the opponent, who, as the author asserts, had at last almost made up his mind to become a Shi'ah.

وقع الفراغ على احوج العباد الى رحمة الله :
Colophon: الغنى ابن محمد رضا محمد على عفني عنهمما المخ.

XIX. Foll. 404-439. كتاب تلخيص العيون والمحاسن. Aphorisms of Abu 'Abdallah Muhammad b. Muhammad b. al-Nu'mân, commonly called *Mufid*. للشيخ المفيد.

(d. A.H. 413; cf. Tūsī, p. ۳۱۵), extracted from two works, viz., the written record of his lectures and disputations (العيون والمحاسن، مجالس), and his mentioned by Tūsī, p. ۳۱۵). The compiler, who does not give his name, made this selection for the use of a friend. It would appear that he was a contemporary of Mufid, and that the latter was still alive, when this selection was made. Probably it is the work of ABU JA'FAR Tūsī (d. A.H. 460).

الحمد لله المتوحد بالقدم ... سالت ايديك :
الله ان اجمع لك فصولا من كتاب شيخنا المفید ابی
عبد الله محمد بن محمد بن التعمان في المجالس ونکتا
من کتابه المعروف بالعيون والمحاسن لتسريح في قرائته
في سفرک الخ.

These aphorisms bear on various Shi'ah doctrines and points of controversy, but chiefly on the Imâmate. Mufid is usually denoted by الشیخ ایده الله.

كتاب قواطع النصوص. XX. Foll. 440-450.

A treatise proving Shi'itism to be the only true creed. It was composed by an unknown author, A.H. 1152. The above title does not occur in the work.

الحمد لله الذى جعلنا من الممتحلين بوصية : Begins
رسول الله رب العالمين المتسكين بالشقيقين كتاب الله
وعترته ائمة الهدى أما بعد فاعلموا يا أخوانى في
الدين . . . انه قد ثقافم الامر في تعين الفرقة الناجية من
بين الفرق الاسلامية الخ.

The author demonstrates his thesis from the Koran, from the Sunnah, of which he quotes all the standard works down to Suyûti, and by argumentation.

وحيث فرغنا من اتمام هذه The epilogue begins: الرسالة و(sic) ليلة الجمعة السادس عشر من شهر رمضان المبارك سنة الف ومائة واثنتين وخمسين من الحجرة. شرفنا في المنام بروية النبي والولي عليهما السلام الخ

The author relates a vision, in which he learned from the Prophet and 'Ali that of the later Imâms, Bâkir, Kâzim, and Riđa were those upon whose worship salvation depended.

- XXI. Foll. 451-456. رسالة عروة الوثقى.
 XXII. Foll. 456v.-458. رسالة نور الهدایه.
 XXIII. Foll. 459-460. رسالة محمد اعظم شاه.
 XXIV. Foll. 461-468. رسالة هدایه عقاید.
 Four Persian treatises.
 XXV. Foll. 469-472. The Fundamental Articles of the Shi'ah Creed. Nothing is known about the author mentioned in the inscription.
 الحمد لله ... اعلم ان هذا الكتاب يشتمل على مسائل تتعلق بعلم الاصول من التوحيد والعدل
 Begins:

والنبوة والامامة ومعرفة الثواب والعقاب واللام والاعواض والاجال وما يتعلق بها الخ.

The subjects enumerated are treated of in six chapters, each of which is subdivided into sections (فصل).

The works contained in this volume are generally well written on good stout paper. The handwritings vary, but two prevail. Most of the texts have been collated; however, they are not first-rate as regards correctness. A detailed table of contents is to be found on one of the fly-leaves. It enumerates twenty-six works, the second of which is not in the present volume (see above). Fol. 291v. is ornamented.

[Johnson.]

PHILOSOPHY.

472.

82. Size $8\frac{1}{4}$ in. by $4\frac{3}{4}$ in.; foll. 180. Twelve lines in a page.

A treatise on Natural Philosophy, ascribed to the sage BALÎNTÙS¹, بليناس or Apollonius of Tyana), who received it from Hermes Trismegistus. It was translated (into Syriac) by the priest SÂKHÎYÙS (i.e. Zachaeus in this MS.), and is called كتاب ساخنوس in this MS., and is called العلل, or, originally, الجامع للاشياء. See De Sacy in Notices et Extraits des Manuscrits de la Biblioth. Nation. iv. 107 sqq.; cf. Cat. Lugd. iii. 166; Mus. Brit. 203; Upsal. 226; and Leclerc in Journal Asiatique, 1869, p. 111 sqq.

This MS. does not contain the introduction of the translator. It begins: عنك يا رب توفيقك هذا ما بدأ به القس الذي ترجم كتاب العلل الذي بدأ (له) هرمس في البيت المظلم الذي عليه الطلسات المستخرج بالحكمة ترجمت هذا الكتاب لينتفع به من يريده من الناس وهو كلام بلسوس (sic) بعينه قال بلسيوس (sic) أنا

بلسيوس (sic) الحكيم صاحب العجائب اعظم الصانع الذي صنعني الخ.

Compare De Sacy, l.c., 138 sqq.

Neatly written in Nasta'lîk. Richly ornamented and gilt.

One of the fly-leaves has the erroneous inscription هرمس المشتى الخ, which appears to be taken from the concluding words of the work.

[Hastings.]

473.

673. Size 8 in. by $4\frac{1}{2}$ in.; foll. 59. Fifteen lines in a page.

ذخيرة الاسمدر. Cf. Stewart's Catal. 121 sqq.

Preceded by an introduction by MUHAMMAD b. KHÂLID, the geometer, giving an account of the alleged origin of the work, which is said to have been translated from the "Greek and Roman languages" (اليونانية والرومية), by order of the Khalif al-Mu'tasim. The original work was discovered by the writer of this introduction in a Christian church at Amorium, after the capture of that place. It consisted of 360

¹ The latter form of the name occurs in the epilogue.

leaves, being entirely of gold, and was deposited in a chest of the same material, and declared to be "the Treasure of Alexander"—نَخِيرَةُ الْأَسْكَنْدَرِ الْمَلَكُ بْنُ—فَيْلَقَسْ (sic) نَدِي الْقَرْنَيْنِ after his death, by his disciple Antiochus (انطیوخوس) مَلَكُ الْبَلْقَانِ تَلَمِيذُ الْمَلَكِ الْأَسْكَنْدَرِ نَدِي الْقَرْنَيْنِ (اليوناني).

The original preface is by ARISTOTLE (أَرِسْتُو طَالِيْس) and contains a dedication to Alexander. It begins (fol. 4v.) : . باسْمُ الْوَاحِدِ الْوَاجِبِ الْوَجُودِ We are told in it that this is a work of HERMES (الْمَلَكِ هَرْمُوسُ الْكَبِيرُ), which was discovered by Balinâs (Apol-lonius, see the preceding no.), and made over by him to Aristotle.

فِي ذِكْرِ اصْرُولِ (fol. 5v.) I. فِي صَنْعَةِ التَّرِيَاقِ (fol. 30) IV. فِي صَنْعَةِ الْحِرْزِ (sic) (fol. 33) V. فِي صَنْعَةِ التَّرِيَاقِ (fol. 36) VI. الطَّلَسْمِيَّةُ النَّافِعَةُ لِلْأَمْرَاضِ الْعَسِيرَةِ الْبُرُّةِ VII. فِي ذِكْرِ خَوَاتِيمِ الْكَوَاكِبِ السَّبْعَةِ VIII. فِي اِتِّحَادِ (fol. 48) IX. فِي خَوَاصِ الْقُلُوبِ وَتَالِيفِ النَّفُوسِ X. فِي خَوَاصِ الْحَيْوَانِ; and it concludes with an epilogue which was added by ALEXANDER.

Well written, with all the vowel-points. Illustrated with drawings. Dated 1st Dhul-ka'dah. Scribe, Imâmwardî (اماموردي). Another talisman has been added on the last page.

[Tippu.]

474.

2770. Size 9 $\frac{1}{4}$ in. by 6 in.; foll. 173. Twelve lines in a page.

The twenty-first of the treatises of the *Ikhwâن al-Safâ*, on the dispute between the animals and man. It has been printed at Calcutta, 1812 and 1846, and

¹ The following headings differ occasionally from the list of contents given on fol. 5.

translated into German by Dieterici, Berlin, 1858. Cf. Aumer, Hdss. Münch. 295.

فِي بَيَانِ بَدِ الْخَلْقِ—يَقَالُ أَنَّهُ لَمَّا تَوَالَدَتِ الْجَنَّاتُ

Well written in Nasta'lik. All rubrics omitted.

[Biblioth. Leydeniana.]

475.

1420. Size 11 in. by 6 $\frac{3}{4}$ in.; foll. 411. Thirty lines in a page.

هَذَا فِي الْمَنْطَقِ مِنْ كِتَابِ الشَّفَاءِ الْمَنْسُوبِ إِلَى مَعْلَمِ الثَّالِثِ قَدْوَةِ عَلَمٍ، الْمُحَقِّقَيْنِ عَمَدَةُ فَضْلَاءِ الْمُتَبَرِّئِينَ الشَّيْخِ الرَّئِيسِ حَجَّةِ الْحَكَمَاءِ، أَبُو عَلَى حَسْيَنِ بْنِ عَبْدِ اللَّهِ أَبْنِ سِينَا.

The first part (الجملة الاولى) of IBN SINâ's (d. A.H. 428) System of Aristotelian Philosophy, called, on the shâfa' (الشَّفَاءَ) System of Aristotelian Philosophy, called, on Logic. See Cat. Lugd. iii. 315, sqq.; cf. H. Kh. iv. 62.

This part comprises the first four fascicles of the work. It is divided into nine ; viz., 1. (fol. 3) without title (Isagoge); 2. (fol. 24v.) 3. (fol. 81v.) فِي الْمَقْوَلَاتِ (περὶ ἔρμηνεις); 4. (fol. 107) فِي كِتَابِ (r.) طَوْبِيقَا (τοπικά); 5. (fol. 201) فِي الْقِيَاسِ (r.) طَوْبِيقَا (τοπικά); 6. (fol. 272) فِي الْبَرَهَانِ (r.) طَوْبِيقَا (τοπικά); 7. (fol. 336v.) فِي سُوفْسَطِيقَا (r.) طَوْبِيقَا (τοπικά); 8. (fol. 355v.) فِي الْخَطَابَةِ (r.) طَوْبِيقَا (τοπικά); 9. (fol. 401) فِي الشِّعْرِ (r.) طَوْبِيقَا (τοπικά).

An elegant copy, transcribed by order of (Saiyid) Muhammad Husainî, at Kashmîr, by Muhammad Sâdiq b. Hâjjî 'Abd al-hâkim, from a MS. of A.H. 868. Completed on 4th Rabi' I., 1148. Each book (مقالة) has its own conclusion, and the volume ends with a long epilogue by the said Saiyid (fol. 411) وَكَانَ—

أَمَاءُ هَذِهِ الْفَقَراتِ مِنْ إِلْمَقْتَرِ إِلَى اللَّهِ الْغَنِيِّ مُحَمَّدُ الْحَسِينِيُّ. A splendid ornament on the first page, and gold lines round the others. There precede (foll. 1 and 2), the life of the author, taken from the بَحْرِ الْجَوَاهِرِ; the introduction of *Abu 'Ubaid* (which is given at full length in Cat. Lugd., i.e.), transcribed from the original MS., where it had been added by Sharif b. 'Abd al-la'tif Hasani, A.H. 891; and an incomplete list of contents.

In an elegant binding of red leather, with gold ornaments.

[Johnson.]

476.

1796. Size $11\frac{1}{4}$ in. by $6\frac{2}{3}$ in.; foll. 313. Thirty lines in a page.

هذا فنُّ الطبيعيات المنسوب إلى معلم الثالث العَزِيز.

The second part of the preceding work, on Physics. The eight parts of this part are: 1. في السمع الطبيعي. 2. في الافعال والانفعال. 3. في صناعة الطبيعيات. 4. الكون والفساد. 5. كتاب النفس. 6. في الآثار العلوية. 7. في طبائع النبات. 8. في الحيوان.

Like the preceding MS.; the colophon gives the same names of the transcriber (adding the surname الأردي), and of his employer. Dated Kashmîr, Sha'bân, 1150.

Foll. 24–31 are to be placed in the following order: 24, 27, 25, 26, 29, 30, 28, 31. Slightly injured by insects.

Bound in green leather, with gold ornaments.

[Johnson.]

477.

1811. Size $11\frac{1}{4}$ in. by $6\frac{1}{2}$ in.; foll. 286. Thirty lines in a page.

I. Foll. 1–264. The remaining portion of the preceding work, written in the same hand, and arranged in the following manner:—¹

1. (foll. 1–44) *Geometry*; without title, but concluding: تم فن الهندسة.

2. (foll. 47–131) *Astronomy*. Concludes: تم فن الهيئة. Then follows the colophon of the original copy, which begins: تم الدفتر التاسع وهو ثانى الرياضيات. This copy had been written by 'Abd al-ķaiyûm b. al-Husain b. 'Ali Fârisî, A.H. 642.

3. (foll. 134–149) *Arithmetic*. Begins: الفن الثالث

Conclusion: من الجملة الأولى (sic) وهو اربع مقالات تم الارثماطيقى الخ.

4. (foll. 152–174) *Music*. Begins: من الرياضيات من كتاب الشفاء وهو في الموسيقى وقد حان لنا ان نختم الجزء الرياضي من الفلسفة بابيراد جوامع علم الموسيقى الخ.

Fol. 174r. contains an epilogue to this part by the aforesaid Saiyid Muḥammad. Date, A.H. 1152.

Each of the preceding parts was copied from "an old MS.", and collated with another which had been written at Mauṣil, A.H. 652.

5. (foll. 179–264) *Metaphysics*. Begins: الفن الثالث عشر من كتاب الشفاء في الالهيات.

This part concludes also (fol. 264) with an epilogue by Saiyid Muḥammad. It was transcribed from a copy of A.H. 897. The aforesaid Muḥammad Śâdiq finished it at Shâhjahânbâd, on 2nd Rabî' I., 1154 ف (الثاني). من الشهر الثالث من السنة الرابعة بعد العقد الخامس من المائة الثانية من الالف الثاني من هجرة من لا ثاني (له في الوجود الخ). He concludes with a poem in praise of the work, beginning:

تم كتاب هو الجُمَانُ وَهُوَ عن الكون ترجمانُ

Each of the above parts has an ornament on its first page; the vacant leaves between them are ornamented with gold lines.

II. Foll. 266–286. The first part of the author's abridgment of the preceding work, called النجاة, on Logic. This work haas been printed at Rome, 1593, as an appendix to Ibn Sinâ'a Kânûn. Cf. II. Kh. vi. 303.

قال الشیخ الرئیس ابو علی بن (sic) الحسین: ابن عبد الله بن سینا رحمة الله اما بعد مدح الله والنَّاس عليه بما هو اهل ومستحقه الخ.

Written in the same hand as the preceding, with gold borders.

In an elegant illuminated binding. This MS. and the two preceding are from Lakhnau.

[Johnson.]

¹ The numbering seems to be in confusion, as is also the case with the Leyden MS. (l.c., p. 319).

478.

423. Size $9\frac{1}{4}$ in. by 6 in.; foll. 154. Twenty-three lines in a page.

شرح عيون الحكمة

The Commentary of FAKHR AL-DÍN RÁZI (Muhammad b. 'Omar, d. A.H. 606) on the second and third parts of *Ibn Síná's* (d. A.H. 428), عيون الحكمة, on Physics and Metaphysics. See H. Kh. iv. 290, and especially regarding the first part, omitted in this MS., Flügel, Hdss. Wien, ii. 600. Extracts from this work have been given by Haneberg in Abhandl. d. baier. Akad. xi. 250-267.

الطبعيات وهي مرتبة على فصول الفصل :
الاول في تقسيم العلوم وفيه مسائل المسألة الاولى في
تفسير الحكمة قال الشيخ الحكمة استكمال النفس
الانسانية الخ.

The remaining fourteen sections of this part are inscribed as follows: II. (fol. 5v.) في المصادرات التي (fol. 5v.) نصت على المقدمة على العلوم الطبيعية
فـ III. (fol. 16v.) بحسب تقديمها على العلوم الطبيعية
فـ IV. (fol. 23.) في بيان ان الجهات لا (fol. 23.) تعاهي الابعاد
فـ V. (fol. 26.) في احكام تحدده الا بالمحيط والمركز
فـ VI. (fol. 29.) في نفي الخلا (fol. 29.) في الاجسام البسيطة
فـ VII. (fol. 36.) في نفي الجوهر الفرد (fol. 36.)
فـ VIII. (fol. 43v.) في احوال الحركات (fol. 56v.) IX. (fol. 56v.) الزمان
فـ X. (fol. 73v.) XI. (fol. 73v.) في مسائل السماء والعالم (fol. 67v.)
فـ XII. (fol. 80v.) XIII. (fol. 81v.) في النباتات (fol. 80v.) العلوية
فـ XIV. (fol. 91v.) XV. (fol. 91v.) في الحواس الباطنة (fol. 100v.) XVI. (fol. 100v.)
فـ XVII. (fol. 100v.) في القوى المحركة الحيوانية (fol. 100v.)
فـ XVIII. (fol. 137.) في الكلى والجزئي (fol. 137.)
فـ XVIII. (fol. 141.) في تقرير المعاد الروحاني (fol. 150.)

The third part, (الابيات) (fol. 113-154), comprises nine
فصل, as follows: I. without title; II. (fol. 118v.) في ثبات القوى (fol. 124); احكام البيولوجي والصورة
V. (fol. 127v.) في احكام العلل والمعلمولات (fol. 130); في الموجود وبيان انقسامه الى الجوهر والعرض
VI. (fol. 134v.) VII. (fol. 137); في مباحث الممكن والواجب (fol. 141); IX. (fol. 150);
في تقرير المعاد الروحاني

Very well written, probably by (or for) Abu'l-fath
b. 'Abd al-razzâk, whose seal is at the end of the MS.
Of the end of the tenth century.

Foll. 15 and 24 should be transposed. Foll. 64-85
should stand in the following order: 64, 74, 66-73,
65, 84, 76-83, 75, 85. Injured by insects.

This MS. was bought at Shâhjahânâbâd, by Muhammad IIâdi
Husainî, a "servant" (مرید) of Aurangzib, for the use of his son
Muhammad Ibrâhîm, A.H. 1089.

479.

1867. Size $8\frac{1}{4}$ in. by 5 in.; foll. 313. Twenty-three lines in a page.

الاشارات والتبيهات, A Commentary on *Ibn Síná's* by FAKHR AL-DÍN RÁZI (d. A.H. 606). Part of this commentary is contained in Cat. Bodl. I. ne. ccclxxx. Cf. H. Kh. i. 301, and also Cat. Lugd. iii. 320.

This copy is imperfect at the beginning; the first words of *Ibn Síná's* which occur are (fol. 2v.): هذا نصت على المقدمة على العلوم الطبيعية, the comments of Rázi are, in the first portion, invariably introduced by the words قال رضي الله عنه. His epilogue, which follows that of the author, begins (fol. 312v.): قال الامام الداعي محمد: ابن عمر رضي الله عنه وانا ايضا اوصيك يا اخي في الدين وصاحبى في طلب اليقين ان تعمل بهذا الشرح ما امرك الشيخ به ان لا تعدل عن قانون قوله الخ. تم شرح الامام الرازى للاشارات.

An indifferent copy. All the rubrics are omitted. A defect after fol. 19; foll. 48-55 are left blank. Injured by insects.

[Hastings.]

480.

B 175, 176. Size 9 in. by 6 in.; foll. 251. Seventeen lines in a page.

الاشارات (قوله) on *Ibn Síná's* (fol. 175, 176), by NAŠÍR AL-DÍN TÚSÍ (d. A.H. 672). It was composed A.H. 644, and entitled حل مشكلات الاشارات. See H. Kh. i. 302; Cat. Lugd. iii. 321; and Cat. St. Petersb. 60.

This work is dedicated to a patron, who is styled **المجلس الرفيع ربيب الدولة وشهاب الملة قدوة الحكماء والاطباء سيد الاكابر والفضلاء**. It is partly written in refutation of the critics of Râzî, who is here called **صدر الكتاب قول الشيخ الفاضل الشارح**. It begins: **رحمه الله احمد الله على حسن توفيقه واسأله هداية طريقه والهام الحق بتحقيقه افاد الفاضل الشارح ان هذه المعانى الخ.**

The present copy consists of three separate volumes. Vol. I. (foll. 1-87) contains the first part, on Logic. II. (foll. 88-163) gives the first three **انماط** of the second part, on Physics. It begins: **قال الشيخ هذه III. اشارات الى اصول وتنبيهات على جمل الخ** (foll. 164-251) contains the remaining seven **انماط**, on Metaphysics, but is slightly imperfect at the end.

Carefully written in three hands. Of the eighth or ninth century. Vols. II. and III. are revised throughout. The following note is at the end of Vol. I.: **وقفت وظفرت بكتاب كتبت (sic) في سنة خمس وثمانين وستمائة لكن ما اتفقت المقابلة والتصحیح من كثرة الاشغال وقلة حضور البال الیهم حقن اسرارنا بحقائق الوصال كتبه صغیر الدین محمد الطیب الکیلانی فی قریة الطائف جما عنه (sic) في سنة ٩٨٥**.

Injured by insects.

This MS. belonged to Ibrâhîm 'Âdil Shâh II. (Nauras).

Cat. 226, xxv.

481.

520. Size $7\frac{1}{4}$ in. by $3\frac{3}{4}$ in.; foll. 350. Nineteen lines in a page.

The second part of the preceding Commentary, on Physics and Metaphysics.

Begins: **قال الشيخ هذه اشارات الى اصول الخ**.

Neatly written, of the eleventh century. Foll. 160 and 165 should be transposed.

[Hastings.]

482.

2283. Size 9 in. by $5\frac{1}{4}$ in.; foll. 168. Fifteen lines in a page.

A Commentary (by قوله en *Tûsî's* Commentary to the first part, or Logic, of *Ibn Sînâ's* **الاشارات** **والتنبيهات**).

The author is not named. His preface begins: **هذا اخوانى كتابى في شرح الشرح بربئا من النفس سليمان (fol. 2) من الجرح على وفق ملتمسكم وموجب مقترن حكم وازنـت فيه بين الشرحين الخ.**

قال الشارح العلامـة احسن الله اكرامـه الحمد لله الذـى وفقـنا لافتتاح المقال بتحمـيدة لاحظـ فى هـذه الخطـبة كلامـ الشـيخ فى خطـبـته حيثـ حـمد اللهـ على التـوفـيق اوـالـخـ.

هـذا آخرـ ما اردـنا اـيرـادـه فى قـسمـ المنـطقـ منـ هـذاـ الكـتابـ وـالـلهـ المـوقـعـ للـصـوابـ فـرغـ المـصنـفـ لـيـلـةـ الـاضـحـىـ لـسـنةـ سـتـ وـخـمـسـينـ وـسـعـمـائـةـ.

From this it would appear that this is the first part of the commentary of KUTB AL-DÎN Muhammad b. Muhammad Râzî or TAHTÂNÎ (d. A.H. 766; see Cat. Bodl. ii. 354), which, on account of its purpose, to decide the controversies of *Tûsî* and *Râzî*, is often called **المحاکمات**. It is mentioned by H. Kh. ii. 302, though his statements do not agree with the preface of this MS. The second part seems to be contained in Cat. Lugd. iii. 322, no. MCCCCLIV.

Plainly, but incorrectly written; of the twelfth century.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

483.

2105. Size $8\frac{1}{4}$ in. by 6 in.; foll. 107. Twenty-two lines in a page.

Glosses to *Tûsî's* Commentary on the Physics of **الاشارات**, and to the corresponding portion of *Tahtânî's*

المحاكمات, by Ḥabib Allah Mîrzâ Jân Bâghandî¹ (alias Shîrâzî, d. A.H. 994). See H. Kh. i. 303, and Cat. Mus. Brit. 627.²

These glosses are dedicated to the Ṣafawî Shâh Ismâ'îl II. the sultan bin the sultan bin the sultan ابو المظفر شاه (اسماعيل الحسيني الصفوی بهادر خان), who reigned from A.H. 983 to 985. Though, in the preface, Tûsi's commentary and, or, the المحاكمات, are spoken of in equal terms, the glosses refer only to the latter work, with the words (المحاكمات) قوله المصحح.

In the preface allusion is made to the names of the author and the commentators, and their respective works, as follows: الحمد لله الذي شفى عليل الحكمه باشارات فائقة، وروى غليل العلم والمعرفة بتنبيهات رائقة... والصلة والسلام على رئيس الامة، ونصيرهم يوم الجمعة، فخر الانبياء المرسلين، حبيب رب العالمين، اعني محاكم محكمة العدالة، وقطب فلك الرساله الخ.

The first gloss begins: اما مجرد ملاحظة تصوراته او النظر السابق اقول لا يذهب على من تتبع نصوص الكتاب الخ.

Closely written in Nasta'liq, with notes by the author.

The title-page, which is covered with various notes, bears the seal of a "servant" of Muhammad Shâh.

[College of Fort William, 1825.]

484.

1233. Size 8 in. by 4½ in.; foll. 174. Twenty-nine lines in a page.

Another Commentary on *Ibn Sînâ's*, by 'Izz al-daulah Sa'd b. Mansûr, commonly called IBN KAMMUNAH, a Jewish philosopher (d. A.H. 676). See H. Kh. i. 303, and regarding other works of this author, Cat. Bodl. ii. 562, Flügel, Hdss. Wien, ii. 606, Cat. Lugd. iii. 349, etc.

In two parts; the first of which (foll. 1-59) contains the Logic, and begins, without an introduction, as follows: قال العبد الفقير الى رحمة الله تعالى سعد بن

¹ This MS. has الباغنوى.

² In the latter it is, however, taken for Tahtânî's commentary.

منصور بن سعد بن هبة الله بن كمونة وفقه الله لطاعته... احمد الله على حسن توفيقه¹ لما نزل من السفر اليه منزلة التقدم بالاعداد للراحلة والزاد فهذا ما اردت اثباته من المتنطق ومباحث المنطق كثيرة جدا لكن ما خرج منها عن هذا القدر الذى (قد) اوردته فليس بهم عن طالبى الحقائق الخ.

The second part (fol. 60-174) comprises the Physics and Metaphysics. It is inscribed: القسم الثاني في علمي الطبيعية وما قبله مع ما يندرج فيها من غيرهما.

هذا ما تيسر ايراده على حكم العجلة في اوقات مختلسة من الشواغل الدنيوية من غير معاودة تحقيق ولا مراجعة تهذيب الخ.

Carefully written, but almost without diaeritical points, by . .² b. 'Abd al-rahmân b. 'Abdallah, a Mâlikî divino. Dated Tuesday, 12th Rabi' II. (?), 734. Revised.

A defect after fol. 15. The first few leaves are misplaced; they should stand thus: 1, 4, 3, 6, 5, 2, 7; and the last leaves should be placed in the following order: 168, 170, 169, 172, 171, 173, 174. Injured by insects, especially at the end.

[Johnson.]

485.

1477. Size 7 in. by 3½ in.; foll. 115. Seventeen lines in a page.

A Commentary (مسنوج) on Shihâb al-din (Yahya b. Habash) *Suhrawardi's* (d. A.H. 587), by هياكل النور (Muhammad b. As'ad) Dâwwâni (d. A.H. 907 or 908). See for a full account of this work, Flügel, Hdss. Wien, iii. 328 (where, however, the name of the commentator is incorrectly given). Cf. H. Kh. vi. 505; Cat. St. Petersb. 59 sq.; Cat. Lugd. iii. 355; Stewart's Catal. 122 sq.; and A. von Kremer, Geschichte der herrschenden Ideen des Islams, 89 sqq.

السلطان بن السلطان بن (السلطان) to whom the commentary is dedicated, runs

¹ These words of Ibn Sînâ are wrongly cited by H. Kh. as the beginning of the present work.

² Erased.

in the text of this MS. as in Flügel, i.e., but on the margin is added the name of 'Aqdūd al-dīn Abu Sa'īd Gurgan (the Timuride, d. A.H. 873) as a variant.¹

Written in a not very clear Nasta'līk hand, with additions by the author on the margin. The end is wanting.

The fly-leaf contains a notice regarding the death of a person at Yazd, which took place A.H. 1176.

[Tippu.]

486.

B 2350. Size 6½ in. by 4 in.; foll. 11. Ten lines in a page.

The beginning of Shams al-dīn Muḥammad b. Ashraf Ḥusainī SAMARKANDI's (d. about A.H. 600) treatise on Dialectics, styled آداب البحث. Cf. H. Kh. i. 207, and Fleischer, Cat. Lips. 351.

The introductory words are omitted. Begins: رب انعمت فز هذه رسالة في آداب البحث يحتاج إليها الخ.

Well written. Imperfect at the end. Worm-eaten.

[College of Fort William, 1825.]

487.

B 164. Size 7½ in. by 4½ in.; foll. 111. Seventeen lines in a page.

A Commentary (مُعْرِج) on the second and third parts, or Physics and Metaphysics, of Athir al-dīn Mufaddal b. 'Omar *Abhari*'s² (d. A.H. 663) *الهداية*, by Kamāl al-dīn Ḥusain b. Mu'in al-dīn MAIBUDHĪ³ (also called Kādi Mir). Cf. H. Kh. vi. 474, Cat. St. Petersb. 208, and Cat. Bodl. ii. 611.

This commentary was printed at Calcutta and at Lakhnau. According to a note at the end of the latter edition, it was composed A.H. 880.

The preface begins: الهداية امر من لديه، وكل شيء، يعود اليه. The author mentions in it that this is his first work. The first part of the *Hiddayah*, on Logic, having become disused in his time, he excluded

it from his present task. He also omitted those passages which had already been sufficiently explained by earlier commentators.

The two parts (قسم) of the *Hiddayah* comprised in this commentary are subdivided into the following chapters (ذن): Part II. الطبيعيات (الطبیعت) (foll. 5-71); 1. فيما یعم الاجسام (fol. 6); فصل 2. (fol. 36) في العنصریات (العنصریات) (fol. 54); فصل 3. (fol. 54) في الفلكیات (الفلکیات) (fol. 6); فصل 4. (fol. 72-104) في الالهیات (الالهیات) (fol. 72-104); فصل 5. (fol. 87) في تقادیم الوجود (تقادیم الوجود) (fol. 97v); فصل 6. (fol. 97v) في الملائكة (الملائكة) (fol. 104) خاتمة (خاتمة) في احوال النشأة الآخرة (احوال النشأة الآخرة).

Well written in Nasta'līk, with marginal notes, partly derived from the author. Dated Rajab, 1005. Foll. 1-17 have been supplied by a different hand.

Bij. Libr., A.H. 1023, from Molla Pāyandah.

Cat. 238, i.

488.

B 2260. Size 8½ in. by 4½ in.; foll. 111. At first ten, afterwards always seventeen lines in a page.

Another copy of MAIBUDHĪ's Commentary on the *Hiddayah*.

It begins: مفتاح الحكم الپدایة الخ (sic).

Written in Shikastah, with marginal notes. Of the beginning of the twelfth century.

[College of Fort William.]

489.

B 160D. Size 8½ in. by 6 in.; foll. 78. Seventeen lines in a page.

I. Foll. 1-75. A fragment of the same Commentary, written in Nasta'līk, with marginal notes.

The first portion is wanting (to fol. 25 of the original pagination). Begins: جاز ان تكون مستحکیة. There are slight defects after fol. 73 and at the end.

II. Foll. 76-78. Three leaves of another copy of the same work, corresponding to fol. 2 sqq.

¹ Cf. Stewart, 122.

² Alias Abahrī.

³ From Maibudh, near Yazd, according to the glosses described under no. 490.

490.

3064. Size 9 in. by 5 in.; foll. 203. From twenty-three to twenty-five lines in a page.

Glosses on *Maibudhi's* Commentary, by MUHAMMAD b. AL-HASAN. غایة النهاية ; العلمی. They were composed A.H. 966, and dedicated to Husain Nizām Shāh, of Ahmadnagar. These glosses are probably alluded to by H. Kh. vi. 475; cf. iii. 534. Extracts from them are to be found on the margin of the Lakhnau edition of *Maibudhi*.¹

الحمد لولي البداية والنهاية . The preface begins:

The author dates his work at the end as follows: ف اول الساعة الثانية من اليوم الثالث من الاسبوع الرابع من الشهر الخامس من السنة السادسة من العشر السابع من المائة العاشرة من الحجرة النبوية حل شرح هدايت (or rather هداية) . The date A.H. 966 is also expressed by the chronogram with the following colophon:

قد وقع الفراغ من تسويد هذه الحاشية المتبركة المسماى بغاية النها (sic) لمولانا مير محمد المعلقة على شرح هداية الحكمة فى وقت الاشراق من اليوم السابع من الاسبوع الثاني من شهر الصفر سنة ألف ومائة وثلث من هجرة النبي صلعم وقد نقلت هذه من الحاشية التى نقلت من نسخة (ا) الاصل بدرجة واحدة.

This MS., which is on rather thin paper, has been mended in several places. The first fifteen leaves have been misplaced in consequence; they should stand in the following order: 1, 7, 5, 4, 6, 2, 3, 8, 9, 14, 15, 13, 10, 11, 12. Fol. 202 should stand after 198.

Seal of H. Vansittart, A.H. 1194. Signature of Charles Boddam, Calcutta, 1787.

491.

B 54. Size 8½ in. by 6 in.; foll. 143. Fifteen and seventeen lines in a page.

The concluding portion of the same Glosses.

(قال) المص الفن الثاني في الفلكيات اي Begins: في الاحوال المنسوبة الى الفلك الخ = fol. 115 of the preceding MS.).

¹ Marked with علمی.

Clearly written, the greater part in *Nasta'lik*. The colophon runs as follows: تحریر هذا الكتاب المسمى بجريدة (بزبدة r.) الاسرار في تاريخ اثنى عشر من شهر شعبان المعظم سنة 1191 من العصر المباركة.

492.

B 168. Size 6½ in. by 4½ in.; foll. 48. Twenty-one lines in a page.

Glosses on *Maibudhi's* Commentary, by FAKHR AL-DIN Muhammad b. Husain Ḥasanī² (Astarābādī). See H. Kh. vi. 475.

This is only the commencement of the work. The preface begins: الحمد لله العليم الحكيم . The author mentions in it that the rough draft of this work was made long before the present edition.

Clearly written, often without diaeritical points; in narrow columns, more than half the page remaining vacant; with some marginal notes by the author.

The margin is injured by insects.

حاشية فقير سماك بر شرح هديه حكمت . Incribed: Cf. Cat. 239, i. 7 (?).

493.

B 169. Size 8¾ in. by 4¾ in.; foll. 77. At first seventeen, afterwards as many as twenty-three lines in a page.

Another Commentary on the Physics and Metaphysics of *Abharī's*, البداية , by Muhammād b. Mubārak Shāh Bukhārī, commonly called MIRĀK; who probably lived in the eighth century.

This is a commentary by قال . making, with the exception of the first passage (fol. 2), only allusions to the text. The author says in his preface, وبعد فقد سالنى بعض احبابى ان اكتب للقسمين الطبيعي والالهى من كتاب البداية للمولى العلامة . . . شرحا الخ .

¹ This title is wrong. It belongs to another work of the same author; see H. Kh. iii. 534.

² Alias Ḥussainī.

³ The beginning given by H. Kh. vi. 474, is from the author's commentary on the حكمة العين .

اخوانى (sic). Another MS. reads احسانى .

Legibly written; with various marginal notes, among which are glosses of Saiyid Sharif. Fol. 1 has been supplied carelessly by a different hand.

494.

B 153. Size $8\frac{1}{2}$ in. by $5\frac{1}{4}$ in.; foll. 77. Nineteen lines in a page.

Another Commentary on the Physics and Metaphysics of the *Hidayah*, which was composed, according to H. Kh. vi. 473, by Aḥmad b. Maḥmūd Harawī، الخزرياني (sic) يزید البسطامی قدس سرہ، commonly called MAULĀNĀZĀDAH. Cf. Cat. Lugd. iii. 364.

Another copy of this commentary, in the Bodleian Library (Catal. I., no. DCXVI.), was written A.H. 810. The author, therefore, must have lived as early as the eighth century. He says in his preface: اما بعد فهذه مختصرة مشتملة على شرح ما سوى المختصر الموسوم بالهدایة للإمام المحقق والقیلیسوف المدقق . . . الابهري . . . امليت (sic) مع قلة الضااعة . . . بالتماس طائفة من الخلان . . . حيث لم يقع له شرح يكشف لهم عن وجوه فوائد نقايبها الخ.

This copy is in a peculiar, not always clear, handwriting. As appears from several notes on the margin of the last page, it was transcribed by 'Alī b. Ḥājjī Mīr (?) 'Alī b. Mas'ūd, for his own use, A.H. 881. Numerous marginal notes. Defects after foll. 15, 18, and 22. The first folio is supplied by a modern hand.

495.

965. Size $6\frac{3}{4}$ in. by $3\frac{1}{4}$ in.; foll. 236. Twenty-one lines in a page.

I. Foll. 1-140. Two Persian treatises on Astronomy.
II. Foll. 143-230. Another copy of MAULĀNĀZĀDAH's Commentary on the *Hidayah*, with glosses.

Very neatly written. Of the end of the ninth century. The remaining pages are filled with various extracts, in the same hand, viz. :—

Foll. 231-232. An extract from the ¹ شرح العین on the halo and the rainbow.

شرح المواقف.

هذه رسالة من كلام سلطان العارفين أبو يزید البسطامی قدس سرہ.

نظرت الى ربى بعين اليقين:

The lower part of fol. 233 is destroyed.

Fol. 235. An extract from an unknown work, on cause and effect.

[Johnson.]

496.

1357. Size $8\frac{1}{4}$ in. by $6\frac{3}{4}$ in.; foll. 224. Nineteen lines in a page.

A copious Commentary (مزروج) on the second and third parts of the *Hidayah*, compiled by (Mīr) SADR AL-DĪN Muḥammad b. Ibrāhīm Shirāzī (d. A.H. 903). Cf. Stewart's Catal. 117, ii. Part of this commentary, comprising the first of the Physics, was printed in Oudh (?), A.H. 1262.

The preface, which is without interest, begins: الحمد لله مخترع العقل الفعال وليكن هذا آخر ما تيسر لنا في شرح هذا الكتاب، مستعينين بهم الصواب، عند تلاظم امواج اليموم، وتراتك امواج النعوم، وخلو الديار، ومن يعرف قدر غواصي الاسرار، وعلوم الابرار، سيما في هذا الزمان الذي انطفأ في فيه انوار الحكمة الخ.

Neatly written in Nasta'liq. This copy was transcribed at Haidarābād (in Sindh), probably from the author's own copy, by a native of Siwistān.¹ With some marginal notes of the author.

The last two pages contain tables, in the same handwriting, on the influences of the stars, derived from IBN SINĀ، تأثیر الافلات فی العالم من قول الشیخ الرئیس، which are followed by some notes and Persian verses. Conclusion: كتبت هاتین الصفحین (الصفحتین) r. با مرافق الاعز الفاضل الاحب الکرم مولانا محمد جعفر . . . وانا اقل العبید ابن محمد مقیم محمد رشید الخ.

¹ Probably a commentary on Kazwīnī's *عيون القواعد* see H. Kh. iv. 283.

¹ This appears from a note on the title-page, which, however, is partly illegible.

497.

1756. Size 8 in. by 5 in.; foll. 72. Five and nine lines in a page.

I. Foll. 1–13. *ATHÎR AL-DÎN ABHARÎ's* (d. A.H. 663) Introduction to Logic, called ایساغوجی. See H. Kh. i. 502; Catal. St. Petersb. 69, etc. Printed at Lakhnau, A.H. 1260.

Written in a large hand. Dated 5th Muḥarram, 1096 (=27th year of Aurangzib). It was transcribed by Rukn al-dîn b. Saiyid ‘Abdallah Ḥusainî, of Farīdābâd (?), for his own use.

Vowel-points and notes have been added in the earlier portion. Fol. 7 should stand after fol. 4.

II. Foll. 14–72. A Commentary on the preceding work, by Shams al-dîn Muḥammad b. Ḥamzah FANÂRÎ (d. A.H. 834).

It is here called يکروزی, because it was written down by the author in one day. Cf. H. Kh. i. 503; Flügel, Hdss. Wien, ii. 603; Cat. St. Petersb. 74 (where it is, however, taken for a different work). It was printed at Constantinople, A.H. 1235.

Written in a large stiff hand, by Dâniyâl b. ‘Abd al-ḳawî Shaibâni, for his own use. Date, 4th Rabî‘ II., 1055. Notes.

[Hastings.]

498.

623. Size 9½ in. by 5¾ in.; foll. 287. Nineteen lines in a page.

شرح حکمة العین

A Commentary (معزوج) on Najm al-dîn Abu Bakr (sic, alias Abu'l-Hasan 'Ali) b. 'Omar Kâtib Kazwîni's (d. A.H. 675) حکمة العین, or System of Metaphysics and Physics; by Shams al-dîn Muḥammad b. Mubârak Shâh Bukhârî, commonly called MîRAK. Cf. H. Kh. iii. 103; Bibl. Sprenger. 1809; Cat. St. Petersb. 75; and Cat. Lugd. iii. 367.

اما بعد حمد الله فاطر نورات
العقل النورية . . . فان المولى العلامة ملك المحققين
افضل المتأخرین شمس الملة والدين محمد بن مبارکشاه
البخاري برئ الله مخججه يقول قد التمس مني بعض

اخوانی الخ. The author says in it that his commentary contains, besides extracts from other works, the entire glosses (حواشی) of *Kutub al-dîn Shirâzî* (d. A.H. 710).

القسم الاول في العلم (فی الامور العامة) consists of four (الابی) 1. viz.: مقالة (fol. 57v.) ; 2. فی احكام (fol. 69) الجواهر والاعراض (fol. 130). The second part (فی العلم الطبيعي) comprises five مقالة 1. فی احكام الجسم (fol. 150v.) ; 2. فی احكام الالفات (fol. 163) ; 3. فی مباحث الحركة (fol. 190) ; 4. (fol. 224), without title, on the elements, etc.; 5. (fol. 261) فی النفس النباتية والحيوانية.

The greater part of this MS. (from fol. 76 to the end) is well written, by 'Abdallah b. Mûsa. Date, Saturday, 15th Sha'bân, 993. Red lines round the pages. The first portion is supplied by a different hand. It has numerous marginal notes, which are chiefly extracts from the glosses on this commentary by Saiyid Sharif. Fol. 3 ought to be placed after fol. 7. Injured by insects.

[Johnson.]

499.

2068. Size 9½ in. by 5 in.; foll. 146. Twenty-three lines in a page.

An imperfect copy of the preceding Commentary.

It ends soon after the commencement of Part II. After fol. 134 is a large lacuna, which comprises the end of the third and the whole of the fourth book (مقالة) of Part I.

Written in various hands, of the tenth century. Long extracts from Saiyid Sharif are on the margin. Foll. 90 and 91 ought to be placed before fol. 86. Injured by damp and by insects.

500.

811. Size 8½ in. by 6 in.; foll. 152. Fifteen lines in a page.

The first portion of the same Commentary, written in an inelegant Nasta'liq, with numerous extracts from Saiyid Sharif on the margin.

It ends abruptly in the third مقالة of Part I. Its

last words are, however, written in the form of a real conclusion, and followed by a colophon, according to which it was finished by Mîr Muhammad Amin, at Shâjhahânâbâd (?), on a Wednesday in Jumâda I. . . .¹

Cf. Stewart's Catal. 119.

[Tippu.]

501.

1712. Size 8½ in. by 5 in.; foll. 250. Nineteen lines in a page.

Annotations on the preceding Commentary of *Mîrak*, and on its حواشی, by MUHAMMAD HÂSHIM Hasanî, a physician. They are entitled كشف الغين عن شرح حكمة العين.

The long preface begins: مَدَا لِمَنْ شَدَّ بِحَكْمَتِهِ مِنْ تُونَ الْعُلَمَاءِ وَشَرَحَ بِفَضْلِهِ صُدُورَ الْفَضَالَةِ. The author states in it that he compiled these annotations only for private use, not for publication. He made use of the glosses (التعليقات) of *Mas'îd Sharwâni*,² while he usually took no notice of the popular glosses of الفاضل الشيرازی (probably *Kutb al-dîn*, see no. 498). The preface concludes with a long invocation of 'Ali.

These annotations end with the first book (مقالة) of حكمة العين. The passages commented on are introduced by قال or قوله.

Well written. Coloured lines round the pages.

Seals of Muhammed Khidr Khân and Faïd 'Ali Khân (A.H. 1174).

[Tippu.]

502.

1620. Size 6¾ in. by 3¾ in.; foll. 19. Thirteen lines in a page.

The celebrated treatise on Logic by Najm al-dîn 'Ali b. 'Omar KÂTIBÎ KAZWÎNÎ (d. A.H. 675). It is entitled الرسالة الشمسية, from its being dedicated to the Wazîr Shams al-dîn Muhammed Juwainî (d. A.H. 681). Cf. H. Kh. iv. 76; Cat. St. Petersb. 63; Cat. Lugd. iii. 369; and the edition of Dr. Sprenger (Bibl. Indica, First Appendix to the Dictionary of the Techn. Terms, etc.), Calcutta, 1854.

Well written, of the beginning of the twelfth century. ورتبته على مقدمة الخ. A defect after fol. 17. Fol. 18 belongs to a Persian treatise on the same subject.

Signature of 'Abdallah b. Muhammed Mîrak b. 'Abd al-hamîd, and seal of Amânat-dâr Khân¹ (A.H. 1131). This MS. was originally part of a larger volume.

[Gaikwar.]

503.

B 145. Size 7 in. by 4¾ in.; foll. 133. Fifteen and twenty-five lines in a page.

The Commentary of KUTB AL-DÎN Mahmûd b. Muhammad Râzî TAHTÂNÎ (d. A.H. 766) on the *Shamsiyah*. This is a commentary by قال and أقول. It is entitled تحریر القواعد المنطقية في شرح الرسالة الشمسية, but is often simply called قطبی. The author dedicated it to Amîr Ahmâd Sharaf al-dîn.² Cf. Cat. Bodl. ii. 354; Fleischer, Cat. Lips. 348; Casiri, i. 180. The work was printed in 1815, at Calcutta, and also, with glosses, in A.H. 1263, s.l. (Lakhnau?).

A valuable copy, dated 28th Rajab, 777. It was transcribed by Muhammed b. Ahmâd Muhyî al-dîn, in the Madrasah of Amîr Mûsa at Lârandah (لارنده), the capital of Karamân. Marginal notes.

تعريفا له وإنما عرف.

Foll. 125 and 126, inserted by a later hand, repeat the contents of the preceding fol., but with the full text of the *Shamsiyah*.

There is added (foll. 130v.-132) ATHÎR AL-DÎN ABHARI's ايساغوجي (see no. 497), closely written in the same hand. Then follow various notes.

Slightly injured by damp.

Cat. 236, vi. 2.

504.

B 148. Size 8½ in. by 5 in.; foll. 160. Twelve and fifteen lines in a page.

Another copy of the preceding Commentary.

ان ابھی در تنظیم بیان البیان: The preface begins: Written by two hands, the first in Nasta'lik. The

¹ The year is wanting.

² Not Shîrâzî, as H. Kh. iii. 103 has. He died A.H. 905. See no. 448.

¹ Possibly the same person.

² The statement of H. Kh. is incorrect.

latter portion (from fol. 85) was transcribed by 'Atâ Allah b. Jamâl al-dîn Ahmâd, in Rabi' I., 1014. Numerous marginal notes in the earlier portion. The diagrams near the end of the work have not been filled in.

Seals of 'Atâ Allah, Muṣṭafa Khân, and Muḥammad Ḥâdîl Shâh.
Cat. 236, vi. 4.

505.

1588. Size 9 in. by $5\frac{1}{4}$ in.; foll. 326. From nine to eleven lines in a page.

Another copy of the same Commentary, with many marginal notes.

Well written, on thin paper. Slightly injured by insects. The last fol. is mutilated.

[Hastings.]

506.

1068. Size $8\frac{3}{4}$ in. by $4\frac{3}{4}$ in.; foll. 152. Fifteen and nineteen lines in a page.

Another copy of the same work, well written by several hands.

[Johnson.]

507.

509. Size 8 in. by $4\frac{3}{4}$ in.; foll. 259. Nine lines in a page.

Glosses to *Kutub al-dîn's* Commentary on the *Shamsiyah*, by SA'YID SHARÎF JURJÂNÎ (d. A.H. 816). Cf. H. Kh. iv. 76, Fleischer, Cat. Lips. 348, and Stewart, 119. This work was printed at Calcutta, A.H. 1261.

Well written, with copious marginal notes both at the beginning and end. The colophon runs as follows: قد تم هذه وقت العصر من يوم السبت ٢٠ من ٨ سنة ١٠٧٨; and on the margin is written: قد وقع الفراغ من تحرير الحواشى من أول مباحث القضايا إلى هنا ٥ ذى قعدة سنة ١٠٧٨. Ornamented. Fol. 258 should be placed before 250.

508.

2205. Size $7\frac{1}{4}$ in. by 4 in.; foll. 99. Fifteen lines in a page.

Another copy of the same Glosses.

Neatly written in Nasta'lîk, with numerous notes.

Fol. 75 should stand after 83, fol. 84 after 77, and fol. 99 after 95. The last fol. is wanting.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

509.

411. Size 10 in. by 6 in.; foll. 64. Twenty lines in a page.

The same Glosses.

Clearly written in Nasta'lîk. Red lines round the pages. Notes.

On the fly-leaf is a Persian mnemonic verse, on the ten categories, with explanations. It is ascribed to Molla Jalâl Dâwwâñî.

[Hastings.]

510.

B 160B. Size $7\frac{3}{4}$ in. by 5 in.; foll. 109. Sixteen lines in a page.

Another copy of the same Glosses, well written in Nasta'lîk.

كتبة ومالكه نعيم قد وقعت الفراغ من كتابت :
هذه نسخة شريفة الشريفة على شرح شمسية في تاريخ
يوم الأحد ربيع الثاني سنة ١٠٧٢

Defects after foll. 64 and 70. Worm-eaten towards the end.

511.

B 149. Size 9 in. by $5\frac{1}{2}$ in.; foll. 78. Mostly seventeen or twenty-two lines in a page.

الجزء الأول من حاشية السيد الشريف
على الشرح الشمسي

Another copy of the same Glosses, written by several hands, with numerous marginal notes.

Injured at the beginning. A few leaves are wanting after fol. 43 and after fol. 46.

512.

B 136. Size $7\frac{1}{4}$ in. by 5 in.; foll. 71. Fourteen lines in a page.

An imperfect and damaged copy of the same Glosses.

Clearly written. Red lines round the pages. Notes. The beginning is wanting. The first gloss is قوله كتصور الحرارة. There are defects after foll. 6, 20, 22, 28, and 29.

513.

1492. Size $7\frac{1}{2}$ in. by $4\frac{3}{4}$ in.; foll. 160. Mostly thirteen lines in a page.

The preceding Glosses of SAIYID SHARIF, introduced here by the words: الحمد لله على جزيل نواله والصلوة على رسوله محمد وآله.

They are accompanied, on the margin, by two successive explanations:—

1. Foll. 1-121. The Glosses of 'IMĀD b. Yahya b. 'Alī Fārisī,¹ which extend over the first مقالة of the *Shamsiyah*, and refer both to Saiyid Sharif's glosses and to the commentary of Kn̄b al-din.

هذا آخر ما اردنا ايراده
فـ هذا الكتاب والحمد لله وقد وقع الفراغ من
تأليفه في عاشر المحرم الاول من شهر السنة الاخيرة
للسـ عشر الخامس من تاسع مائـي العـجرـية (sic) في بلدة
هرـة ومن تسويـة في الثـامـن شـهـرـ المـحرـم لـسـنةـ خـمـسـ
وـ خـ [مسـين] وـ ثـمانـمـائـةـ والـحمدـ للـهـ الخـ.

The author's preface is written on the title-page of this volume. It begins: نـحمدـكـ ياـ منـ اـنـطـقـ لـسانـ

عبدـهـ بـايـاتـ جـلالـهـ.

2. Foll. 121v.-160. The Glosses of KHALIL b. Muhammad b. Radawi¹ (Karamānī) on the remaining part of the work, viz., القـنـاطـيـاـ وـالـقـيـاسـاتـ التـصـدـيقـاتـ as H. Kh. styles it (iv. 78 sq., where he gives an abstract of the preface). These glosses also refer both to those of Saiyid Sharif and to the commentary itself.

Very neatly written, of the eleventh century. Both the text and the margin are bordered with red lines.

[Johnson.]

¹ So the author gives his name in the preface.

514.

B 147. Size 7 in. by $4\frac{3}{4}$ in.; foll. 65. At first from nineteen to twenty-two, latterly sixteen lines in a page.

The Glosses of 'IMĀD before mentioned, written in Shikastah and Nasta'lik, of the tenth century.

Bij. Libr., A.H. 992.

Cat. 236, vi. 1.

515.

2313. Size $9\frac{1}{2}$ in. by 5 in.; foll. 117. Fifteen lines in a page.

Another copy of the same Glosses.

Clearly written, with a broad margin. The passages to be explained are written in red.

Seals of İktidâr Khân (A.H. 1179) and Nuşrat Jang.

[College of Fort William.]

516.

1709. Size $7\frac{3}{4}$ in. by $4\frac{3}{4}$ in.; foll. 156. Mostly eighteen lines in a page.

Annotations to the Glosses of Saiyid Sharif, by Molla (Kara) Dâ'ûd, a pupil of Taftâzânî. See H. Kh. iv. 77.¹

مقـالـةـ (قولـهـ) وـرتـبـتـهـ عـلـىـ الـحـمـدـ لـلـهـ الـخـ مـقـدـمةـ إـلـىـ أـخـرـةـ وـاعـلـمـ اـنـ الـمـصـرـةـ قـالـ سـارـةـ (فـاشـارـ.) الـىـ مـنـ سـعـدـ لـطـفـ (بـلـطـفـ.) الـحـقـ الـخـ.

Carelessly written in Nasta'lik. Dated Friday, 1st Dhul'l-ka'dah, 1044. The name of the copyist is erased. Foll. 50-55 should be placed between foll. 1 and 2.

Seal of Nuşrat Jang (A.H. 1175).

[Tippu.]

517.

438. Size $9\frac{1}{2}$ in. by 5 in.; foll. 197. Fifteen lines in a page.

Another copy of the Annotations of Molla Dâ'ûd, written in the same hand as no. 515.

Seals of İktidâr Khân (A.H. 1179) and Nuşrat Jang.

[Tippu.]

¹ Compare, however, Catal. St. Petersb., p. 66, xii.

518.

B 152. Size $8\frac{1}{2}$ in. by $4\frac{3}{4}$ in.; foll. 108. Twenty-one lines in a page.

Notes to the earlier portion of the above Glosses of *Saiyid Sharif*, by 'Abd al-ḥakīm b. Shams al-dīn SIYĀLKŪTĪ (d. soon after A.H. 1060). These notes have been printed at Dehli, 1870.

الحلى منطقاً افصح به لسان
القصحاء، وأولى مدركاً ارتسم في اذهان الاذكياء، جمد
الله الخ. The author states in it that he wrote these
notes by the advice of his father, and he dedicates
his work to Shāhjahān.

قوله هكذا وجدنا الخ كذا مركب:
من كاف التشبيه الخ.

Well written, but left unfinished. The last note
begins: قوله والامر في ذلك سهل.

Cat. 236, ii.

519.

B 158. Size $8\frac{3}{4}$ in. by $5\frac{1}{2}$ in.; foll. 80. Twenty-one lines in a page.

Another copy of the Notes of SIYĀLKŪTĪ, more complete than the preceding, but imperfect at the end. Written in Shikastah, by different hands.

شاهجهان بادشاہ: صاحب القرآن الثاني.
The first fol. is missing. Begins: اقول قال

حاشية ملا عصام بر: (fol. 29) اقول ملطفاً... وبعد فهذه
قطبي; cf. Cat. 236, v. 3.

520.

B 144. Size $8\frac{1}{2}$ in. by $5\frac{1}{2}$ in.; foll. 190. Seventeen lines in a page.

Other Notes to the Glosses of *Saiyid Sharif*, by an unknown author.

Very incomplete. Both the beginning and end are wanting. There are defects after foll. 24, 71 (both slight), 102, 110 (considerable), 126 (slight), 142 (large), and 158. The first complete note begins: قوله وبعبارة أخرى.

Plainly written. Date, about A.H. 1100. Injured by insects in some places.

521.

B 223B. Size 7 in. by $4\frac{3}{4}$ in.; foll. 30. Twenty-one lines in a page.

The concluding portion of other Glosses on *Kuṭb al-dīn's* Commentary on the *Shamsiyah*. It appears from the quotations on the margin of the Lakhnau edition of this commentary that the author of these Glosses is 'ISĀM AL-DĪN (Ibrāhīm b. 'Arabshāh Isfarā'īnī, d. A.H. 943). Cf. H. Kh. iv. 78.

Imperfect at the beginning. The first entire gloss is: قوله وهكذا البيان الخ.

Written in a small Nasta'lik hand, mostly without diacritical points. Colophon: هذا آخر ما وقنا بتصویره
في هذه الوراق من فيض الفياض وقد وقع الفراغ
من كتابة هذه النسخة الشريفة بطريق التسويد بعون
الملك العظيم على يد عبد الصعيد خاكي بلخى
سنة ٩٨٨.

Injured by damp, and worm-eaten at the beginning.

522.

B 165. Size $8\frac{1}{2}$ in. by $5\frac{1}{4}$ in.; foll. 10. About twenty lines in a page.

A Commentary (ممزوج) on the beginning of an Explanation of the *Shamsiyah* by قال and اقول. This commentary is ascribed in the colophon to SAIYID SHARIF JURJĀNĪ (d. A.H. 816). The author of the explanation is not named. He quotes Kuṭb al-dīn (d. A.H. 766), and is here spoken of as being dead. The present work extends only over his preface and his explanation of the preface of the *Shamsiyah*.

الحمد لله الغني الفياض وبعد فهذه
تحفة مزاجة الى كل طلاب كل زمان 'كتحفة النمل الى
حضرتة سليمان.

This copy was transcribed by 'Alī b. Ḥājjī Mīr (?)
'Alī b. Mas'ūd, A.H. 876. Marginal notes.

Seal and signature of Muhammad 'Ādil Shāh.

523.

B 242. Size $8\frac{3}{4}$ in. by $4\frac{3}{4}$ in.; foll. 123. Mostly twenty-nine lines in a page.

A Commentary on the first part, or Logie, of Sirāj al-dīn Abu'l-thanā Maḥmūd b. Abu Bakr Urmaūī's

(d. A.H. 682). Cf. H. Kh. v. 595 sqq.; Casiri, i. 200 sqq., and Cat. Bodl. ii., no. cccxi. 7. It is wrongly ascribed here to Molla Kuṭb al-dīn (the author of the following work). The real author is not ascertained.

The text and commentary are distinguished by قال and أقول, and the former is fully given in the earlier portion. There is no preface to this commentary. It begins: **قال مولانا الشیخ ملک الائمه العالم العلامہ سراج الملہ والدین منہاج الاسلام والمسلمین ابو الثناء محمد ابن ابی بکر الارموی طاب ثراه الیم انا نحمدک ... اقول الحمد لله رب العالمین**.

The earlier portion of this MS. is written in an inelegant small Nasta'lik, and the remainder (from fol. 58) in a neat Naskh, mostly without diacritical points. At the end we find the following date: تم الكتاب في رجب الموجب سنة ست وثلاثين وسبعيناً.

Bij. Libr., A.H. 1059, from Muṣṭafa Khān. Seals of the latter, 'Atā Allah, and Muḥammad 'Ādil Shāh.

Cat. 226, xvi. 4 (?); cf. 236, viii.

524.

B 157. Size 9½ in. by 6 in.; foll. 237. Twenty-one lines in a page.

Another Commentary (by قال and أقول on Urmawī's مطالع الانوار, imperfect at the beginning. This is the commentary by Kuṭb al-dīn Muḥammad b. Muḥammad Rāzī Tājītānī (d. A.H. 766). See on it H. Kh. v. 595, and Cat. Bodl. ii. 582.

Almost the whole of the first part (الصورات) is missing. Part II. **القسم الثاني في اكتساب التصديقات**, begins on fol. 16v. It is slightly imperfect at the end.

Written in an inelegant and not always clear hand, with several roughly drawn tables. Marginal notes. Some leaves are supplied by a more modern hand. Soiled. The latter portion is much injured by insects.

525.

B 181A. Size 7½ in. by 5½ in.; foll. 173. Seventeen lines in a page.

Glosses on the preceding Commentary of Kuṭb al-dīn, by SAIYID SHARĪF JURJĀNĪ (d. A.H. 816). See H. Kh.

¹ Here follows the whole of Urmawī's preface.

v. 595, and Casiri, i. 188, no. DCXXXVIII; cf. Cat. Lugd. iii. 373. These Glosses extend in this, as well as all the following copies, and also in the MS. of Casiri, only over the first part of the Logic, on the apprehensions, التصورات.

قال فريد عصره ووحيد زمانه¹. الحمد لله فیاض ذوارف العوارف الفیاض الوهاب. The single glosses are not introduced by قوله, as usual, but the text to which they refer is marked with red lines.

Neatly written, by Takī al-dīn, who died A.H. 881, according to a note on the title-page, which was written by the subsequent owner of this copy. Marginal notes.

The last two foll. are filled with various notes and tracts, viz.—

a. An arithmetical rule, which begins: بسط الترکات التي فيها الكسر.

b. A short tract by JURJĀNĪ on the definition of الغوائد, غایة, and other words. It is inscribed: الشريفة للحضرۃ الشريفة قدس سرہ.

c. (fol. 173) A list of the "seventy and odd" articles of the Creed, beginning: ذکر الشعب البعض والسبعين : الایمان. It is followed by صلوة الاستخارۃ للحضرۃ الشريفۃ قدس سرہ.

d. Another tract on the Creed. At the end the signature of 'Ali b. Maḥmūd Gilānī.

Bij. Libr., A.H. 1025. Seal of Ibrāhīm Nauras ('Ādil Shāh II.). On the title-page is an ornament in colours, which contains the title of the book, and a note, according to which it was presented by Mīr Zāhid, A.H. 994.

526.

B 181B. Size 7½ in. by 3¾ in.; foll. 254. Seventeen lines in a page.

Another copy of the Glosses of SAIYID SHARĪF, beginning: قال وحید زمانه تغمدہ اللہ بغفرانہ.

Very neatly written; finished on 3rd Rabī' II., 984, by Naṣr Allah Muḥammad b. Aḥmad. An ornament on the first page, and gold and blue lines round the others. The beginning is much injured by insects.

Bij. Libr., A.H. 1026, from Shāh Nawāz Khān. The seal of the latter is on the title-page.

¹ This commencement slightly varies from the following copies and Casiri, i.e.

تعديل العلوم Philosophical and Natural Sciences, called Cf. H. Kh. ii. 315.

الحمد لله الذي جعل مدينة : العلم عليا بابها، منيعا جنابها انى قصدت ان اعدل الميزان تعديلا . . ثم انزل الى واخترع في هذا العلم براهين بديعة . . . واسمي هذا المجموع بتعديل الميزان (العلوم) ثم لما تم تعديل الميزان . . . شرحته شرحها كاشفا مشكلاته الخ.

The main text is given in full. It begins: الحمد لله : الذى حل بالكلام عقال عقائل العقول.

This volume comprises the first three parts of the work.

I. تعديل الميزان. Logic (to fol. 61v.).

فرغ من تحصيل القسم الاول من تعديل Concludes: العلوم في مباحث الميزان نهار الخميس ايام منتصف من (sic).

II. Foll. 61v.-129. تعديل الكلام. Metaphysics.

الحمد لله رب العالمين . . . هذا شرح القسم الثاني من كتاب تعديل العلوم وهو علم الكلام شرحه مؤلف المتن الخ.

III. Foll. 129-171. تعديل هيئة الأفلاك. Astronomy. This part is to be found in Catal. Mus. Brit. 190.

It is doubtful whether more of the work has ever been written, as the third part is, in the Brit. Mus. MS., dated A.H. 747, the year in which the author died. H. Kh. does not even know this third part.

Neatly written in Nasta'lik. Has the following colophon: این کتاب بتاریخ بیست هفت شهر محرم سنه هجری یکهزار و پکصد و شانزده از دستخط شیخ محمد علی در مقام دار الظفر بیجاپور قلمی شد.

533.

B 143. Size 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.; foll. 31. Nineteen lines in a page.

The Glosses of Muḥammad Zāhid b. Muḥammad Aslam Ḥarawī (commonly called Mīr Zāhid, a contemporary of Aurangzib) on *Kuṭb al-dīn Rāzī's*¹ (Mu-

hammad b. Muḥammad Taḥṭānī, d. A.H. 766) treatise on Apprehension and Affirmation, التصور والتصديق. Cf. H. Kh. iii. 377, and Cat. Lugd. iii. 377. This treatise and the present glosses were printed, with the addition of notes on the latter, A.H. 1264, probably at Lakhnau.

الحمد لله ذى الحكمة البالقة والحكمة الساطعة: Begins:

Written in Shikastah, with marginal notes, which are partly derived from the author. The colophon runs as follows: تمت هذه الرسالة المسماة بمحاشية مير زاهد: متعلق على الرسالة المسماة بر رسالة التصور والتصديق للعلامة مشتهر بين المشارق والمغارب ملا قطب الدين علامه بيده خویدم الطلبة عزت الله عرف شاه داد قنوجى.

Of the beginning of the twelfth century.

Two extracts from the author's glosses on the شرح (see no. 451) are written on the title-page.

534.

3030. Size 9 in. by 5 $\frac{1}{4}$ in.; foll. 26. Seven lines in a page.

The first part of Sa'd al-dīn Maṣ'ūd b. 'Omar TAFTĀZĀNĪ's (d. A.H. 792), تهذیب المنطق والكلام, which treats of Logic. See H. Kh. ii. 479, and Cat. Lugd. iii. 378. Printed at Lakhnau.

Well written, in narrow columns, with frequent glosses of various dates.

On the last three pages are added the Greek names of the parts of the Logic, and some extracts from كتاب المشارع والمطارحات², and from other works. Foll. 23 and 26 should be transposed.

This copy was made for Afḍal al-dīn Ja'far Ḥusainī Astarābādī, apparently near the end of the eleventh century. It became subsequently the property of Kādī 'Abd al-nabī b. 'Abd al-rasūl (A.H. 1130).

535.

B 135. Size 7 $\frac{3}{4}$ in. by 5 in.; foll. 28. Three lines in a page.

Another copy of the same text, with numerous glosses in the earlier portion.

¹ The MS. has عرب; compare no. 451.

² Cf. Cat. Lugd. iii. 353.

Very well written. Dated 28th Jum. II.¹ Defects after foll. 3 and 20. The latter portion is injured by damp.

Cat. 236, iii. 1.

536.

1866. Size 9 $\frac{1}{4}$ in. by 5 in.; foll. 23. Seven lines in a page.

The same work, well written in Nasta'lik.

537.

1177. Size 8 in. by 5 in.; foll. 55. Three lines in a page.

The same work, well written and ornamented. Foll. 26–37 should be placed after fol. 19.

[Gaikwar.]

538.

1052. Size 7 in. by 5 in.; foll. 146. Nineteen lines in a page.

**التَّرْغِيبُ فِي كَشْفِ رَمَوزِ التَّهذِيبِ تَالِيفُ الشَّيْخِ الْإِمامِ
الْعَالَمِ الْعَلَمَةِ الْحَبْرِ الْجَاهِمَةِ مُحَمَّدِ الدِّينِ الْكَافِيَاجِيِّ
الْحَنْفِيِّ.**

A copious Commentary on the first part of the *Tahdhîb*, by Muhyî al-dîn (Muhammad b. Sulaimân) KÂFIYÂJÎ (d. A.H. 879). Cf. H. Kh. ii. 482, and regarding the author and his surname, Liber As-Sojutii de nomin. relat., ed Veth, p. 218. This commentary is apparently also to be found in Aumer, Hdss. Münch., p. 304, no. 673, 2.

This is a commentary by قال اقول, and it contains the full text of the *Tahdhîb*. Begins: الحمد لله الذي هدانا إلى سُورَ الطَّرِيقِ، وَيُسِّرْ لَنَا سُلُوكَ مَنَاهِجِ التَّصُورِ وَالْتَّصْدِيقَاتِ.

Plainly written, but left unfinished. Slight defects, which are indicated by blank leaves, occur after foll. 49 and 68; another defect, after fol. 76, has been supplied from "a different commentary." In the latter portion several blanks, intended for diagrams and rubrics, have not been filled in. Slightly injured by damp.

The following note regarding the author is on the title-page: هذا شرح التهذيب الذى قرأ الشارح على المصنف وهو ابن خالته سنة . . This MS. was the property of Muhammed Abu'l-Fadl Kuṭb al-dîn . . Nahrwâlî Hanafi.

[Gaikwar.]

539.

B 140. Size 7 $\frac{1}{4}$ in. by 4 $\frac{1}{2}$ in.; foll. 32. Seventeen lines in a page.

Another Commentary (by قوله) on the first part of the *Tahdhîb*, by Jalâl al-dîn Muhammed b. As'ad DAWWÂNÎ (d. A.H. 907 or 908). See H. Kh. ii. 480, and Cat. St. Petersb. 67 sq. The first portion of it was printed (at Lakhnau?) A.H. 1264.

Very neatly written in Nasta'lik, by Muhammed Riḍâ b. Ismâ'il, at Shirâz, about A.H. 1000. Additions by the author, and other notes, are on the margin.

Bij. Libr., A.H. 1026, from the Nawwâb (Shâh Nawâz Khân).

540.

1370. Size 7 $\frac{3}{4}$ in. by 4 in.; foll. 66. Twelve lines in a page.

Another copy of the preceding Commentary.

Beautifully written in Nasta'lik. Ornamented and gilt. Marginal notes. Slightly injured by damp.

[Johnson.]

541.

1201. Size 9 in. by 5 in.; foll. 56. Fifteen lines in a page.

Another copy of the same Commentary.

Clearly written, with numerous notes. Dated 24th Safar, 1132. It was transcribed by Saiyid Faïd Allah, for Saiyid Muhibb Allah.

[Gaikwar.]

542.

2202. Size 9 $\frac{1}{4}$ in. by 5 $\frac{1}{4}$ in.; foll. 50. Fifteen lines in a page.

The same work, written in Shikastah, of the twelfth century.

[College of Fort William, 1825.]

¹ The year is omitted.

543.

B 160A. Size $8\frac{3}{4}$ in. by $5\frac{3}{4}$ in.; foll. 71. Twenty-six lines in a page.

Glosses on *Dawwānī's* Commentary on the *Tahdhīb*. The author is Mīr Abu'l-Faṭḥ Sa'īdī (d. about A.H. 950). See H. Kh. ii. 480, and Cat. St. Petersb., p. 69, xciv. 2.

الحمد لله على تهذيب المتنق والكلام،
والصلة والسلام على اعرف المعرفين بطريق الاسلام،
وآل
الحجج (الحجج r.) الموصلين الى كل مرام، قوله هو الوصف
بالمجمل الخ البا، اما صلة للوصف الخ.

The epilogue, to which H. Kh. alludes, begins here :
هذا آخر ما يتعلّق بقسم المتنق من هذا الكتاب، وحل
ما فيه من المباحث والابواب، وقد بقى قسم الكلام منه
متواريا بالحجاج، فلو وجدت نسخة منه الخ.¹

Written chiefly in a clear Naskh, towards the end of the tenth century,² with marginal notes. Scribe, 'Abd al-mu'min. According to an ill-written note at the end, this copy, text and notes, was taken from a MS. which had been revised by the author.

The text of foll. 15–17 is in a state of confusion. There are slight defects after foll. 2 and 44.

هذا شرح على :
حواشى للعلامة الدوائى يدفع الغواشى عن التهذيب
وحاشية لما يقصده الشارح الجارح والحمد على التوفيق.
شرح تجليات در by a more modern hand; cf. Cat. 232, xxiii.

544.

B 171. Size $9\frac{3}{4}$ in. by $5\frac{1}{2}$ in.; foll. 32. From twenty-two to twenty-four lines in a page.

Other Glosses on *Dawwānī's* Commentary on the *Tahdhīb*, by Mīr Zāhid (Muhammad Zāhid b. Muhammad Aslam Harawī, who flourished under Aurangzib). Part of this work has been printed at Lakhnau, A.H. 1264.

قوله الحمد هو الخ المراد بالحمد المعنى :

(قوله) المصدري, and it ends abruptly in the gloss: **وقوله** (قوله) **ونسبته الى الشيخ آد.**

Closely written in Shikastah, with marginal notes.

545.

B 141. Size $8\frac{1}{4}$ in. by 5 in.; foll. 85. Seventeen lines in a page.

Glosses on *Dawwānī's* Commentary, by Molla 'Abd-Allah Yazdī. These glosses are not mentioned by H. Kh., but they are often quoted on the margin of the Lakhnau edition of the commentary, under the name of **يزدي**.

غاية تهذيب الكلام، بحمد الله، العزيز العلام.

قوله تهذيب المتنق والكلام :
التهذيب التجريد والتفقيه الخ.

This MS. terminates abruptly, though a formal conclusion has been added to it, running as follows :
تمت الحاشية الشريفة التي صنفها الفاضل الكامل
المحقق المدقق مولانا عبد الله الترمي (البيزدي r.) الطاقي
غفر الله تعالى له ولوالديه الخ.

Neatly written in Nasta'lik, but rather incorrect; of the eleventh century. Injured by insects.

This MS. was once in the possession of Bahā al-dīn b. Muḥammad Laithī Jazā'ī.

Cat. 236, iii. 2, or 4.

546.

B 138. Size $7\frac{3}{4}$ in. by $5\frac{1}{4}$ in.; foll. 49. From thirteen to twenty-three lines in a page.

An imperfect copy of the preceding Glosses, extending as far as fol. 62 of the preceding no.

Written partly in Shikastah. Much injured by insects.

547.

B 142. Size $6\frac{3}{4}$ in. by 4 in.; foll. 94. Fifteen lines in a page.

كتاب حاشية مولانا عبد الله

تهذيب حاشية مولانا عبد الله (قوله) on *Taftazānī's* **المنطق**, by Najm al-dīn 'Abd-Allah b. Shihāb al-dīn,

¹ The text of the following passage is rather incorrect.

² On the title-page we find the date, 5th Rabī' I, 988, which apparently refers to the completion of this copy.

who appears to be identical with the preceding author. He completed his work on 27th Dhu'l-ka'dah, 967. See H. Kh. ii. 481, and Cat. St. Petersb., p. 69, xciv. 3. This commentary was printed at Calcutta, A.H. 1243.

The author's conclusion runs as follows:

فرغ من
باليقه (تاليقه r.) التقرير الى عفو مولا نجم بن شهاب
المدعو بعد الله بلغه ما يمتناه وجعل آخرته خيرا من
دنياه وكان الفراغ نسخة الاربعاء بسبع وعشرين خلouن
من ذى قعدة مخصوص حجر (? حجج r.) سبع وستين
وتسعمائة في المشهد المقدس الغروي صلوات الله على
مشرقه ابوی (مشرفه الولی r.) الوصی.

Plainly written, in narrow columns. The text of the *Tahdhīb*, and some notes, are added on the margin of the earlier portion. Date, A.H. 1005 (1605).¹

Kādiriyah Library, A.H. 1075. Bij. Libr., A.H. 1091.
Cat. 236, iv.

548.

2328. Size 7½ in. by 4¾ in.; foll. 72. Thirteen lines in a page.

Another copy of the preceding Commentary.

Well written. Dated Jum. I., 1078. The text of the *Tahdhīb* is added on the upper margin. Notes.

[College of Fort William.]

549.

1467. Size 6 in. by 3½ in.; foll. 148. Nine lines in a page.

الجزء الاول من حاشية مولانا عبد الله البزدي على
تهذيب المنطق للعلامة سعد الدين التفتازاني.

Another copy of the preceding Commentary.

Well written; both the beginning and end in a different hand. Foll. 41 and 42 should be placed after foll. 7.

[Gaikwar.]

550.

2085. Size 8¾ in. by 4¾ in.; foll. 48. Thirteen and fifteen lines in a page.

Another copy of the same Commentary.

Well written, but left unfinished. The text of the

Tahdhīb and numerous notes are added in the earlier portion. Of the eleventh century.

Seals of Khān Jahān, and Nūṣrat Jang. Cf. Stewart's Catal., p. 119, xiv.

[Tippu.]

551.

1616. Size 7 in. by 4½ in.; foll. 69. Thirteen lines in a page.

Another copy of the same work, imperfect at the end.

Well written, of the eleventh century. All rubrics omitted. Notes in the earlier portion. The date of the author, as given in no. 547, is written on the title-page.

[Gaikwar.]

552.

B 137. Size 8½ in. by 6 in.; foll. 126. Twenty-three lines in a page.

A diffuse Commentary (مزوج) on the first part of the Logic of the *Tahdhīb* (التصورات). The name of the author is not given. He quotes Yazdī.

الحمد لله افتتح ملتبسا (sic) بالتسمية بالحمد :
لله عملا بالكتاب العلى والاجماع العملى.

Plainly written, on European paper, of the middle of the twelfth century.

Inscribed شرح غایة التهذیب. Cf. Cat. 237, xvi.

553.

1468. Size 5½ in. by 3¼ in.; foll. 90. Thirteen lines in a page.

شرح ضابطة تهذیب منطق

A series of explanations of that section of the *Tahdhīb* which begins: ضابطة شرائط الاربعة (= fol. 20 in no. 534). These explanations are either special treatises, or only extracts from scholia on the *Tahdhīb*.

I. Foll. 1-5. The Glosses of Mīr ABU'L-FATH (see no. 543).

II. Foll. 6-11. The Commentary of Molla 'ABDALLAH YAZDĪ (see no. 547).

III. Foll. 12-21. A special Commentary on the passage in question, by FĀDIL RTMĪ.

¹ The rest of the colophon is mutilated.

قال رجّه الله تعالى وضابطة الى ذات الصغر¹ هذا مما انفرد به المصنف الامام الخ.

Conclusion: هذا ما خطر ببالى في شرح هذا المقام من غير مراجعة الى كتاب آخر الخ.

IV. Foll. 22-36. The Commentary of Shâh FATH ALLAH SHIRWÂNI,² a disciple of Taftâzânî.

وضابط شرائط الاشكال الخ مراده بالشرائط: هي المذكورة في هذه الرسالة مفصلا.

V. Foll. 37-44. The Commentary (مزوج) of Saiyid SHÂH MIR (Hibat Allah Husainî). Cf. H. Kh. ii. 482.

وقد وفق المصنف بالختراء ضابط تام: Begins:

VI. Fol. 45r. A Note on the subject, beginning: واعلم ان ههنا ضابطة كلية مختصرة جامعه للاشكال At the end is written: نقود رجّه الله تعالى.

An explanation of it is written round the margin. It begins: بيان هذه القاعدة ان الوسط ملأ احمد رجّه الله تعالى بهته.

VII. Foll. 46-58. A Commentary on the passage in question, inscribed: شرح ضابطة تهذيب منطق استاد العلامة مولانا . قدس سره واصل اليينا برة author appears to be IMÂN AL-DÎN (see no. 588, iv.).

قال قدس سره وضابطة . . . ذات الصغر: Begins اقول وبالله التوفيق محصله انه لا بد في كل ضرب الخ.

VIII. Foll. 59-90. Another special Commentary, by AHMAD B. SULAIMÂN (probably Gujarâti, who is quoted in no. 534, fol. 23).

يَا مَنْ جَعَلَكَ إِنْسَانًا أَصْغَرَ مُشْتَمِلًا عَلَى الْعَالَمِ الْكَبِيرِ Prefixed is a preface, which begins: The author states in it that he wrote this Commentary at the request of a friend, Abu'l-sa'âdât Saiyid 'Abd al-'ali. The work concludes with a long epilogue, which begins: وهذا آخر ما قصده احقر الخلقة احمد ابن سليمان.

Neatly written, of the eleventh century.

[Gaikwar.]

¹ The whole passage commented on.

² This MS. has الشيرازى.

³ Two words, but no name, destroyed by insects.

554.

1351. Size 8½ in. by 5 in.; foll. 65. Seventeen lines in a page.

اداب باقيه

الاداب الباقية في شرح (fol. 4), (مزوج) by 'ABD AL-BÂKI b. Ghauth al-islâm Siddiqî, on the treatise on Dialectics, رسالة الشريفة الشريفة في علم آداب المناظرة, by Saiyid Sharif Jurjâni (d. A.H. 816).

The author of this commentary was a pupil of Mahmûd Fâruki, of Jaunpur,¹ of whom he speaks in the following terms (fol. 3): (كت) مستفيضاً لمآرب شرذمة منها من جناب النفس القدسية التي ليس كمثلها أحد في الهند والسندي بل في التوران والایران مولانا الحمود (sic) الجونفوري مولدا والفاروقى محدثاً مد الله تعالى ظله الظليل الخ. He composed his commentary for the use of students, in Ramadân, 1060.

The preface begins: سبحانك يا مجيد دعا: السائلين بلا مانع ومعارض هذا اتمام الكلام بتوفيق الملك المنعم وقد طويت في هذا الشرح ما سنبه لى في اثناء تاليقه على الشرح الجديد الجونفوري لبعض افضل الوقت وان ساعدنى الفرصة فقد افرد له شرحا آخر كما امرنى به استاذى بل استاذ الجبل ومولاي بل مولى الكل انشاء الله تعالى.

The treatise of Jurjâni commences: الحمد لله الذى لا مانع لحكمه . . . اما بعد فان هذه قواعد البحث الخ. It consists of a تكميلة, بحث, مقدمة, nine, and a خاتمة.

Clearly written in Nasta'lik, of the twelfth century. It was transcribed by Muhammad Fâdil Kanauji (سوحي), by order of Mir Saiyid Lutf 'Ali, son of Mir Saiyid Ibrâhim. Marginal and (Persian) interlinear notes in the earlier portion.

On the title-page are seventeen Persian distichs, inscribed رساله منظومة در بحث, and attributed to JÂMI.

[Hastings.]

¹ See no. 561.

555.

B 180. Size $8\frac{1}{2}$ in. by 5 in.; foll. 48. From seventeen to twenty-two lines in a page.

Another copy of the preceding Commentary, somewhat varying in the preface; where, for instance, the name and the predicates of Mahmûd are omitted in the text, and added subsequently in a marginal note (منه). It has also a different epilogue, which runs as follows:

هذا اتمام الكلام بتفقيق الملك المعمم وقد طبعت في
هذا الشرح ما سمح لى في اثناء تاليفه على الآداب
الرشيدية وافتقدت له شرح آخر وسميته بالباحثات
الباقية فان اردت العثور عليه فعليك بالرجوع اليه ترى
فيه ما لا ترى ومن ترى ويلوح عليك ان الحق كما ترى.
From this it would appear that the present copy represents a later edition of the work. The author states in a marginal note that the commentary mentioned also in the epilogue of the preceding no., is the work of 'Abd al-rashîd Jaunfûrî—

النها مولانا ... عبد الرشید الجونفوري مد الله ظله.

Written in Shikastah, with marginal additions by the author (منه).

The last few pages (foll. 46v.-48) are filled with the following texts.

1. A short treatise on Dialectics, by 'Aqûd AL-Dîn Îjî (d. A.H. 756), beginning: اذا شرعت في مطالعة فانظر في المبحث.

2. An "appendix" on certain principles of commenting and glossing. Begins: اعلم ان الشارح والمحشى اذا زاد على الاصل قرية انبیئه. This appendix is derived from Shaikh 'Alîm ALLAH, a native of

در بیان عقد انا مل منقول از رساله ملا شرف الدین.

4. (fol. 48) A short mystical treatise, ascribed to Shaikh Arslân DIMISHKÎ.

قال الشيخ العارف بالله ارسلان الدمشقى :
الشريعة لك ايها الصعيف حتى تطلبه تعالى منه لك.
Cf. H. Kh. iii. 363.

These four pieces are written in Nasta'lik, across the pages.

Various extracts from philosophical works are written on the title-page.

556.

1964. Size $9\frac{1}{2}$ in. by $4\frac{1}{2}$ in.; foll. 93. Thirteen lines in a page.

Another copy of 'ABD AL-BÂKI's آداب الباقية, agreeing with the preceding MS.

Written in Nasta'lik, by Najaf 'Ali, at Aurangâbâd, in Rabi' II., 1091, or twenty-third year of Aurangzib. Foll. 36-38 are to be placed after fol. 30.

Theré follow, written by the same hand:—

1. (foll. 82-84v.) The same tracts as nos. 1 and 2 of the preceding MS.

2. (foll. 84v.-93) A logical treatise, by MAHÎMUD B. NI'MAT ALLAH Bukhârî, the same as no. 559.

جدا للحكيم . . . وبعد هذه قاعدة نكأت
تنور ابصار اصحاب الفضل (القبم var.) والبيان وتشهد
انتظار اعيان اولى الادهان.

It is imperfect at the end. The latter portion of it is written across the pages.

[Johnson.]

557.

700. Size $8\frac{1}{4}$ in. by $4\frac{1}{2}$ in.; foll. 110. Thirteen lines in a page.

I. Foll. 2-5. The same tracts by 'Aqûd AL-Dîn Îjî, and 'Alîm ALLAH, as in the two preceding nos. Written in Nasta'lik.

II. Foll. 6-16. آداب الشرفية. The treatise of SAIYID SHARÎF JURJÂNÎ before mentioned.

Plainly written. Dated 11th Sha'bân, 1193.

III. Foll. 13-110. آداب باقيه. 'ABD AL-BÂKI's Commentary on the preceding treatise, with the epilogue of no. 554. Written in the same hand as I.

Seal of Nuşrat Jang on the last piece. Cf. Stewart's Catal. 123.

[Tippu.]

558.

B 179. Size $8\frac{1}{2}$ in. by 5 in.; foll. 29. Fourteen lines in a page.

آداب الشرفية on (مزوج). Another Commentary on the preceding treatise, with the conclusion المسى بالرشيدية, and is evidently that of 'ABD AL-RASHîD JAUNFûRî,

of which mention is made in 'Abd al-bâki's epilogue (see above). Cf. Bibl. Sprenger. 1799.

Begins: الحمد لله بدأ بعد التيمم بالتسمية بحمد الله
سبحانه اقتداءً باحسن النظام الخ.

Written in Shikastah, about A.H. 1100.

559.

B 224. Size $7\frac{1}{2}$ in. by 5 in.; foll. 11. Twenty-three lines in a page.

A treatise on Logical Subtilties, by MAHMUD b. NI'MAT ALLAH BUKHARI, the same as no. 556, 2. The author frequently refers to Sayid Sharif.

The present text is rather incorrect. It begins at the top of the first page, without a *Basmalah*, as follows: جداً للحكيم الكافش لاسرار الحقائق . . . وبعد :¹ فهذه عدة نكات تشخذ انتظار اعيان اولى الادهان وتنور اصحاب الوهم (القجم. r.) والبيان قيدها احرق عباد الله الباري محمود بن نعمة الله² البخاري ستر عيوبهما . . . ورتبتها على مقدمة ومقصدين اما المقدمة ففي تعريف المغالطة الخ.

On the last page is added a syllogism by Jalâl al-dîn DAWWÂNÎ (دلیل ملا جلال دوانی), in Persian.

Written in two hands, of about A.H. 1000.

560.

B 166. Size 9 in. by $5\frac{1}{4}$ in.; foll. 15. Twenty-three lines in a page.

A treatise on Theoretic Existence, by ABU'L-HASAN b. AHMAD.

Begins: عز من على اعلام كبرياته . . . وبعد فيقول : احوج العبيد . . ابو الحسن بن احمد ختم الله له بالحسنى لما تاملت في مباحث الوجود العلمي والظهور الذهني الخ.

It consists of an introductory and two parts. In the first of the latter (fol. 3v.) the author mentions nine difficult questions, which had been unsatisfactorily discussed by preceding philosophers; and in the second (fol. 6) he undertakes to ascertain the truth regarding them.

¹ I do not transcribe all the errors of the MS.

² The MS. has محمود من تعمدة الله.

Well written in two Nasta'lik hands. Dated 1st Muâhram, 1013 (?).¹ Injured by insects.

This MS. was made وقف, for the use of students, by its owner, Mu'izz al-dîn Muâmmad Tustarî, commonly called ملا حلقي, the famous Malik 'Anbar being witness thereto. This appears from a note on the title-page, which seems to be written by Malik 'Anbar himself.

حاشية ملا مرجان بر شرح مطالع ; cf. Catal. 230, xiv.

561.

201. Size $9\frac{1}{2}$ in. by $5\frac{1}{4}$ in.; foll. 129. Mostly twenty-one lines in a page.

I. Foll. 1-102. An unfinished System of Philosophy, accompanied by a Commentary; both by the celebrated Indian philosopher MAHMUD JAUNFURÎ Fârûkî, who flourished in the eleventh century. The original text (المتن) is entitled الحكمة البالغة الشمس المازفة. Under the latter title the work was printed at Lakhnau, A.H. 1280. See regarding the author Afsos's Ârâish-i-mâhfîl, Calcutta, 1809, p. ۹۲. Compare no. 554.

اَمَدَ اللَّهُ حَمْدُ الشَاكِرِينَ. The preface begins: The author wrote it during his last illness. He gives in it an account of his work. It was to extend over all the parts of Philosophy, viz., Logic, Physics, and Metaphysics; but only the Physics had been worked out to a certain point, while the other two parts, the third in particular, remained in an unfinished state.

The author disposes at the same time of some materials which he did not use for the present work; namely, discussions regarding the elements (المباحث) (المتعلقة بمبادى الاجسام الدوحة الميادة في حديقة الصورة والمادة).

In accordance with the above statements, we have here only the physical (or second) part of the work, as far as it was finished. The original text as given in portions, introduced by قلت, and the commentary follows it with اقول. Begins: قلت الجملة الثانية في العلم الطبيعي وفيها ستة فصول (فنون. r.) اقول القدر في اتصارنا من الحكمة في كتابنا هذا على النطريّة.

¹ The figures are not quite clear.

The first is the *auscultatio physica*, فن السَّمَاعِ الطَّبِيعي. It consists of two books (مقالات), the first فِي مُبادِي الْأَجْسَامِ، which treats of the elements, and the second (fol. 18v.) of the accidents, فِي الْمَوْاحِقِ، which is wrongly described here as the fourth chapter of the first) (which is wrongly described here as the fourth chapter of the first). The second (which is wrongly described here as the fourth chapter of the first) is فِي السَّمَاءِ، and forms one مَقَالَةٌ، (fol. 87v.). The third (fol. 98v.), فِي الْكُونِ وَالْفَسَادِ، is unfinished.

Some words from the preface are explained in *Persian*, on the upper margin of fol. 1v. Fol. 79 should be placed after 76, and fol. 82 and 83 should be transposed.

II. Foll. 103–129. A treatise by the same author, on the First Matter, رسالَةُ اثباتِ الْبَيْوَلِي.

Begins: اعلم ان مهد الخوض في نظم البرهان على وجود الْبَيْوَلِي الاولى في الاجسام مقدمات منها ينتظم البرهان.

These two pieces are written alternately in two hands, Nasta'lik and Shikastah, difficult to read. The second has the following postscript: هذه رسالة مخصوصة... المعروفة برسالة اثبات الْبَيْوَلِي للعلامة... المسمى بالمحمود الجونفوري... وكتبها عزيز الله حنفي ابن شيخ حبيب الله حنفي الردوبي برد الله مرقدة¹ حين قراءة كتابه الاعظم في الحكمة اليمانية المسمى بالشمس الباراغة على²... لحضرت الاستاد المولى... الشیخ کمال الدين السعالوی... باعاته بعض احباب المخلصين اعني محمد مسکو دریابادی (sic)... قد وصل بالاختتام في يوم الجمعة من ستة عشر من الربيع الاول في مقام فتحبور سنة ۱۱۲۹ الهجرة النبوية.

Revised and emended. Slightly injured by insects.

Seal of Hâfiż Rahmat Khân (A.H. 1164).

562.

1875. Size 7½ in. by 5 in.; foll. 218. Twenty lines in a page.

Glosses on الشَّمْسِ الْبَارَاغَةِ, ascribed to Molla AHMAD ALLAH احمد الله; unfinished.

¹ This word has been subsequently altered into مرجعه, i.e. مُسْبِعَه.

² The next words are illegible.

له الحمد والمنة وعلى رسوله وآلـه الصلة: Beginning: والتحية قوله القدر في اقتصارنا آه الفلاهر انه كان في قصد المصنف رح ترتيب هذا الكتاب على ثلاثة فنون فن الميزان والطبيعي وما بعد الطبيعة وتقديم فن الميزان على الطبيعي الخ.

Carelessly written, of the twelfth century.

[Hastings.]

563.

1528. Size 11 in. by 6½ in.; foll. 40. From eleven to fourteen lines in a page.

A treatise on Logic, styled سُلْمُ الْعِلُومِ, by Kâdi MUHIBB ALLAH b. 'Abd al-shakûr Bahârî (d. A.H. 1119). This treatise and its commentaries have been printed in India. Cf. Bibl. Sprenger., nos. 1787–1791, and also Stewart's Catal. 123, 1.

Begins: سبحانه ما اعظم شأنه لا يحذد ولا يتصور.... اما بعد فهذه رسالة في صناعة الميزان سميتها بسلم العلوم الخ.

Well written in Nasta'lik, with many notes. Has the following colophon: تمت من تصنيف قاضي محب الله كاتبه شیخ ابراهیم شریف زاده و مالکه فضیلت مآب ملا محمد پاینده سلمه الله تعالی بروز چهار شنبه بتاريخ بیست جبارم محرم الحرام هجری سنہ ۱۱۶۸ جلوس والا محمد شاہ سنہ ۷ (sic).

564.

1576. Size 10 in. by 5½ in.; foll. 74. Generally six or seven lines in a page.

Another copy of the preceding treatise.

Written in various hands, mostly Shikastah. The colophon runs as follows: قد (وقع) الفراغ من سلم العلوم مالکه وكاتبه میروارث على حسینی ابن سید... الْبَهِيرُوی سرکار کره مضاف لصوبه الله باد.

Numerous notes. Several leaves supplied by different hands. The margin mended with modern paper.

[Hastings.]

¹ The name is destroyed.

565.

B 154. Size 10 in. by $5\frac{3}{4}$ in.; foll. 42. Generally nine lines in a page.

Another copy of the *Sullam*.

Written in Nasta'lik and Shikastah, with numerous notes. The first leaf is wanting. Begins: اما بعد . فهذا رسالة الخ.

Cat. 236, ix.

566.

B 155. Size $8\frac{1}{2}$ in. by 6 in.; foll. 47. Eleven lines in a page.

The same work, plainly written, on European paper.

567.

1575. Size $9\frac{1}{2}$ in. by 5 in.; foll. 141. Nineteen lines in a page.

A Commentary on the *Sullam*, by (Kâdi) MUHAMMAD MUBÂRAK b. Muhammâd Dâ'im Adhamî Fârûkî الكوفاموی (التصورات) has been printed at Lakhnau, A.H. 1265.

سبحانک اللہم انا نحمدک . The preface commences: سبحانه ما . The commentary begins: اعظم شانہ آد السبحان اما مصدر کفران الخ .

Well written. Dated A.H. 1182.

[Hastings.]

568.

2069. Size $9\frac{1}{4}$ in. by 6 in.; foll. 201. Fifteen and sixteen lines in a page.

Another copy of the same Commentary.

Written in Nasta'lik. Many additions by the author on the margin. Of the twelfth century.

Seal of Nuṣrat Jang.

[Tippu.]

569.

B 181 B. Size 9 in. by 6 in.; foll. 46. Nineteen lines in a page.

**بحث التصدیقات من شرح قاضی مبارک
علی سلم**

The second and concluding part of the same Commentary.

قوله التصدیقات الحکم منه آد توضیحه ان :
النسبة قد تحصل في الذهن الخ.

قد تم الشرح بفضل من الله تبارك وتعالى يوم :
الثلث (sic) وقت الشخصي احد وعشرين من شعبان المustum
سنة ١١٦٥ هجرية عليه افضل التحکیمة في ايام الذي كتبت
في بلدة الاورنک آباد في خدمت المرشد الدين حضرت
والدی ومرشدی وولی نعمی حضرت سید عبد السلام
صاحب ادام الله شفقتہ . . . من يد احرى اعف فخر
الدين احمد غفر الله له الخ .

Written in an inelegant but legible Nasta'lik hand.

Cat. 236, ix. 3 (?).

570.

B 55. Size $10\frac{1}{4}$ in. by $5\frac{1}{4}$ in.; foll. 28. Nineteen lines in a page.

A fragment of the same Commentary, written in Shikastah, of the twelfth century.

It contains the beginning of the work, complete to fol. 22. Foll. 23 and 24 repeat the contents of preceding pages. After them is a lacuna, and the MS. is imperfect at the end.

Cat. 236, ix. 4.

571.

2154. Size $10\frac{1}{2}$ in. by $5\frac{3}{4}$ in.; foll. 82. Thirty lines in a page.

Another Commentary (مزوج) on the *Sullam*, by MUHAMMAD 'Azîm بن کنایا . الله الكوفاموی مولدا الفاروقی والملانوی وطننا .

سبحان سبحان من سبحت . تسبيحه الاقوام .

سبحانه سبحانه (sic) . مصدر کفران هو منصوب على المعنولة الخ .

Plainly written, of the twelfth century, not quite finished. Fol. 17 should stand after 7. The last few leaves are injured.

[College of Fort William, 1825.]

¹ This word is written in red, and the following words are indistinctly written, without diacritical points.

572.

1728. Size 9 in. by $5\frac{1}{2}$ in.; foll. 215. Nineteen lines in a page.

Another Commentary (ممزوج) on the *Sullam*, by MUHAMMAD 'ALI Mubâraki Muhammadi Jaunfûri, who entitled it شرح سلم العلوم. مراج الفهوم فـ.

الله محمد بجميع تجلياته
فاعلم ان المقص بعد ما
تيمن بالبسملة افتغا لما ورد في الاخبار واقتداء بطريقة
الاخيار قال سبحانة اصله ساحت تسبحا الح.

Added to this:—

a. Foll. 213–14. A short tract on the definition of the *al-Khalî* (*الكلى الطبيعى*), by Molla 'ABD AL-BÂKI Jaunfûri (see no. 554). It begins: اعلم ان العقلاء اختلقو في ان *الكلى الطبيعى* الخ واعلم انه وقع الاختلاف بين السيد صدر الدين محمد والمخدوم جلال الدين رحيم الله تعالى في ان للواجب حقيقة واعلم ان المقيد على وجهين: ام لا.
b. Foll. 214v.–215. A short treatise, also on the *al-Khalî* (*الطبیعی*), by Molla باسوجایسی (?).

c. Foll. 215. An argument against the infinitude (*اللانهاية*) of the world, derived from Mirzâ JÂN, and two other extracts.

Written in several Nasta'lik and Shikastah hands, of about A.H. 1100. Some marginal notes.

[Hastings.]

573.

72. Size $8\frac{1}{2}$ in. by 5 in.; foll. 45. Five lines in a page.

میزان المنطق. A treatise on Logic, entitled *Mizan al-Mantiq*. The author of it is not known. It was printed at Lakhnau. Cf. Bibl. Sprenger. 1782.

هذه رسالة مترجمة بمیزان المنطق مرتبة على فصول.

Well written in a large hand, with occasional vowel-points, but not quite finished. The name of the copyist is erased. Some marginal notes.

574.

1084. Size $7\frac{1}{4}$ in. by $4\frac{1}{2}$ in.; foll. 69. Nine lines in a page.

بدیع المیزان

A Commentary (ممزوج) on the preceding work, by 'Abdallah IBN AL-HADDÂD 'Othmânî Tulanbî¹. See Aumer, Hdss. Münch. 304, and Cat. Mus. Brit. 455. It has been printed at Lakhnau, A.H. 1261.

Ill written, with numerous notes. Somewhat injured, the leaves having stuck together.

[Hastings.]

575.

1199. Size $8\frac{1}{4}$ in. by $4\frac{1}{2}$ in.; foll. 26. Five lines in a page.

A concise treatise on Logic, by an unknown author. It is called الشمة (في المیزان), or more commonly, مختصر المیزان. It was printed at Lakhnau; cf. Bibl. Sprenger. 1781.

حمدًا لله ومصلياً ومسلماً على رسوله
وبعد فهذا مختصر في المیزان الخ.

Written in a large character, with vowel-points. Numerous glosses. Of the eleventh century. The first leaf has been restored by a later hand.

[Gaikwar.]

576.

2164. Size 9 in. by $5\frac{1}{4}$ in.; foll. 20. Five lines in a page.

Another copy of the preceding work, well written, and, with the exception of the last portion, furnished with vowel-points.

[College of Fort William, 1825.]

577.

545. Size 7 in. by $4\frac{1}{2}$ in.; foll. 82. Fifteen and thirteen lines in a page.

الجزء الاول من الزبدة شرح الشمة في علم المیزان

A Commentary (ممزوج) on the preceding treatise, by

¹ From طلنب (Toolumba) in the Panjâb, according to a note in the Lakhnau edition.

'ALÂ AL-DÎN MANGALÛRÎ. It appears from this MS., that the author wrote this commentary at Asâwûl (*i.e.* Ahmedâbâd in Gujarat), and dedicated it to Muhammad Unnar Khân, who was probably a son of Jâm Fath Khân b. Sikandar, ruler of Sindh (A.H. 812-827).¹ If so, the treatise in question would be comparatively ancient.

الحمد لله الذي تقدس من ان
يوصف بالجواهر والعرض ... وبعد فقد سالني من لا يسعني
ان اخالف ... وهو الملك المعلم ذو العلم والحمل
والجود والكرم محمد المعروف بائز بن فتحخان بن
صدر بن طغاجي² (fol. 3) بن جام لا زال له من التوفيق
ققام ... ان اكتب ما يجري مجرى الشرح للشمة في
الميزان لينتفع به من يعمشنا من الخلان الخ.

Plainly written. Dated 2nd Sha'bân, 1081. Marginal notes. There is a double beginning to this MS. (fol. 1 and 2). Both title-pages give a table of the abbreviations used in the marginal notes (علامات الحواشى), and the first contains also a prayer, which is to be recited before reading the book. The following statement is to be found at the end:

تمت رسالة زيدة شرح
شمة تصنیف مولانا علاو الدین منکلوری پسر قاضی
منکلور بود و تحصیل در پتن کرده باشد پیش پدر
میان معین الدین نہرواری و اندرخان (sie) که برای او
زیده نوشته پسر جام جونه (?) بود است برادر زاده³
حضرت شاه بیکن بن شاه کونین قدس سره سکونت
اساول کهنه داشت تصنیف زیده نیز در اساول
واععت شد.

Signature of the owner, 'Abd al-razzâk b. 'Abd al-kârîm, of Cambay, who made this MS. a gift.⁴ Presented by J. Cotton, Esq., 19th November, 1813."

¹ See Sir H. Elliot, Hist. of India, i. 229 and 224, and Briggs's Ferishtah, iv. 426.

² There should probably be read سکندر بن طماچی.

³ The following words are added by a different hand, and partly written over the original colophon.

⁴ The two words are uncertain.

578.

1339. Size 8 $\frac{3}{4}$ in. by 5 in.; foll. 61. Mostly seventeen lines in a page.

الجزء الاول من كتاب زيدة شرح شمة في العلم المنطق
تصنیف مولانا علاو الدین منکلوری

Another copy of the same Commentary, well written, with many glosses.

الحمد لله الذي تقدس من ان يوصف
بالمجدوته والعرض الخ.

A table of abbreviations (علامات حواشى) is on the title-page, as in the preceding MS.

[Johnson.]

579.

2290. Size 9 in. by 5 in.; foll. 119. Thirteen and eleven lines in a page.

Another copy of the same work.

Well written in a large character, by Sa'îd b. Saiyid Abu Bakr, A.H. 1150. The main text is not distinguished from the commentary.

[College of Fort William, 1825.]

580.

1321. Size 9 $\frac{1}{4}$ in. by 5 in.; foll. 331. Nineteen lines in a page.

The first part of a voluminous work on Metaphysics, entitled "the clear horizon" by Muhammad b. Muhammed, commonly called BÂKIR DÂMÂN (الملقب بباقر الداماڈ) Husaini.

سبحانک اللہم جل جمدک وعز : The preface begins . مجدهک يا رب العلاقات العالية والسائلات البالية is stated in it that this work consists of two parts (صرحة), the first of which comprises the "universal" part of the metaphysics (fol. 3), the second part (صرحة الاولى من كتاب الافت المبين وهو فلك العلم وسماء اليقين في الشطر المساقات، each of which is subdivided into sections عنبوانات) and special headings (فصل). Only the first, fifth, and sixth sections of the first chapter are to be found in this MS., viz.: I. المساقۃ الاولی

¹ From Sûrah 81, 23.

من الصرحة الاولى في تقدمة جملة تجري مجرى المساقة من الصرحة الاولى being introductory, on definitien, perception, etc.; V. (fol. 64v.) . . . الخامسة من الصرحة الاولى من كتاب الافق المبين . . . يستقصى فيها القول في عناصر العقود (الوجود .r.) وهي على الاصغر الوجوب والامكان والامتناع فلنختم القول في المساقة الخامسة من الصرحة الاولى من كتاب الافق المبين وهو اسطرالب الحق وفرجاء (فرجار. r.) اليقين ونأخذ في المساقة السادسة حامدين الخ.

المساقة : The sixth begins (fol. 184v.) مساقة من الصرحة (sic) الاولى من كتاب الافق المبين وهو دستور الحق وميزان اليقين . . . في احقاق حق النظر في اوعية الوجود وسنن الموجودات بحسبها (بحسيتها. r.) وضروب التقدم والتأخر والمعية والاحكام المختلفة باختلافها الخ، on accidents, such as time, distance, and motion.

This work is written in a bombastic and rather obscure style. It comprises both the Greek and the Muhammedan systems. Ibn Sînâ is frequently quoted.

Well written, of about A.D. 1000. Collated, and furnished with marginal notes, which are written in a minute Shikastah. Originally in two volumes, the second of which began with fol. 184. The beginning and end of the first volume, and the last leaf of the second, have been supplied by a mere modern hand.

[Johnson.]

581.

3003. Size 9½ in. by 5 in.; foll. 197. Twenty-one and nineteen lines in a page.

A collection of philosophical treatises, mostly by BÂKIR DÂMÂD. The leaves have been misplaced in binding. It consists of the following pieces :

I. Foll. 172v.-179, 2-35, 38-41, 36, 37, 42-74. The beginning of a treatise on the connexion between the Infinite and the finite, or God and the world, by BÂKIR DÂMÂD. The title, which does not occur here, appears to be (see II.) الصراط المستقيم

البقاء دون افق عزك وجلالك الابم والثنا، Begins: وراء سرادق قدسک وكمالک الخ.

The author speaks of the origin and subject of this work as follows (fol. 173v.): قد طال اقتراحكم معاشر: الم المتعلمين في استكشاف معصلة ارتباط الحادث بالقديم . على طريقتي الفلسفة اليونانية والحكمة اليمانية meaning by the latter the Muhammedan philosophy. He dedicates his work to a king, whom he does not name, very probably the then ruling Shâh of Persia. It is arranged in مساقات, like the preceding work. However, only the first portion of the introductory (sic) مساق is given here. It is styled الترعة الاولى في اوعية الوجود واحوال الموجدة (الموجودات. r.) بحسيتها وما يلتصق بذلك.

It is subdivided into sections (فصل), with numerous vague and insignificant headings, such as افصاح تحكيم etc. The whole work is written in an obscure style.

This MS. contains the colophon of the author's copy, from which it appears to have been transcribed: فقد نجز القول في الترعة الاولى . . . وكتب مصنفه احوج الخلخ الخ.

Incorrect. Plainly written in Nasta'lîk.

II. Foll. 75-82. The beginning of the second of the first of the same work, inscribed الترعة من المساق الاول من كتاب الصراط المستقيم. It treats of beginning after non-existence (الحدوث)، and especially of motion and time (الزمان).

Written in a close and indistinct Nasta'lîk, approaching to Shikastah. Terminates abruptly before the end of the first فصل.

III. Foll. 1, 111-165. A theosophic work, by the same author, styled in the colophon كتاب التقىم.

المرصد الاول وفيه تقويم It begins without a preface: ان في الوجود من هو القيوم الواجب بالذات وانه فاعل

¹ In a gloss, taken from the شاه، pl. ترع، is said to mean a "door" — ترّاع "door-keeper" — (باب)، or "meadow" (روضة)، or "step, grade" (درجة).

عوالم الجواز وصانع نظام التصدير ومبدأ سلسلة الوجود
وتقويم تقديسه وتمجيدة فصل كالدخل فيه تصريحات
كالمبادى الخ.^١

It is said in an additional note of the author that this part (فصل) is to the following what the Isagoge is to the other parts of Logic. It contains detached paragraphs with the heading of *تصحيح*, the first of which begins: *تصحيح العلم الاعلى اى العلم الالهي وهو حكمة ما فوق الطبيعة وعلم الانوار العقلية والمفارقات تمت* (fol. 119). This part concludes (fol. 119) *القدسية الخ تصريحات بفضل الله العظيم*.

، تقويمات (فصل ثان) contains chiefly the origin of all existence in God.^٢ The third part (fol. 124v.) contains ; the fourth (fol. 135) is inscribed فيه استيفاء ما بقى من في ; and the fifth (fol. 148v.), the *التصريحات التقديسية تصريحات تجريدية وتقويمات تمجدية*.

قد تمت الرسالة المسماة بالتصريح من مصنفات خيرة اللاحقين بالمهرة السابعين افضل علماء المتأخرين وأجل حكماء المتكلسين المسمى بـ محمد باقر الملقب بمير الداماد الحسيني الخ. It cannot be decided whether this conclusion or the above beginning is inaccurate, and whether, accordingly, this MS. contains the complete work, or not.

Written in a loose *Nasta'lik* hand, approaching to *Shikastah*. The copyist gives his name as شيخ الاسلام بن محمد فخر الدين. He transcribed this MS. in a few days, from an incorrect copy, "whose very sight would have frightened and sickened others"—*لو طلعت عليها لوقيت عنها فرارا ولم لست منها سقماً*. Date, probably A.H. 1127.^٣ A defect after fol. 131.

IV. Foll. 166–169. A fragment of the preceding work, on red paper. It contains the end of the second and the beginning of the fourth part. Written in *Shikastah*, mostly across the pages. The headings are

¹ The words next following are indistinct.

² The words of the inscription are partly corrupted.

³ This date is partly destroyed.

omitted. Imperfect at the beginning, and ending abruptly.

Fol. 170. An extract from the same work (من التقويم), written in a similar style, but more hurriedly.

Fol. 171. An extract from *MUHIBB ALLAH Bahârî's رسالة القطرة الالهية*, ill written in a small hand.

V. Foll. 108, 180–181. A short treatise on motion, by the same author.

اعلم ان الحركة تطلق على معنيين احدهما الحركة بمعنى القطع الخ.

Conclusion: تمت الرسالة الباقيه في تحقيق الحركة من مصنفات مير باقر جائسي (sic).

VI. Foll. 181v.–185, 193, 194, 186, 187. A treatise on time, evidently by the same author.

الحمد لله .. اعلم ان ف الزمان مذاهب فمن الناس من نفى وجوده مطلقا عينا وذهنا الخ.

Imperfect at the end. Terminates in the fourth discussion (بحث).

VII. Foll. 188–192, and, probably, 196 and 195r. Glosses by *BÂKIR DÂMÂD*, on a passage of an unknown philosophical work, concerning the simple bodies.

سبحانك يا من احكمنا بدلائل حكمه اما بعد فيقول العبد النصير . . . محمد باقر المدعى بمير الحائسي (sic) ان هذه كلمات الفتها سرعة وعجلة الخ.

(قوله) ^١ المقدمة الاولى ان الاتصال الثابت للجسام المفردة يبطلان تالفها من الاجزاء التي لا يتجزى ذاتي لها اقول الجسم المفرد الخ. He quotes (of *Tahtâni*), and *Mirzâ Jân's* glosses on them,^٢ but the work commented on here is not *Ibn Sinâ's* *المحاكمات* *الاشارات*.

Imperfect after fol. 192. Foll. 196 and 195r., which are stray leaves, probably belong to the same work. The first words of both are effaced. The latter has a conclusion, which would agree with the above beginning. It runs as follows: تم في مجلس واحد : It runs as follows: تم في مجلس واحد : قليل من اول الظاهر الى اخرها (sic) وهذه هي الرسالة .

¹ A blank.

² See nos. 482 and 483.

³ The following words are effaced.

VIII. Foll. 195v. and 197. A fragment of Muham-mad b. As'ad Ṣiddiqi's (DAWWĀN, d. A.H. 907 or 908) Commentary (مُزروج) on Naṣir al-din Ṭūsi's treatise on the immaterial and self-existing intellect, inscribed: الرسالة التي اخترعها . . . الخواجة نصیر الملة والدین محمد بن الحسن الطوسي رحمة الله عليه فی ثبات الجوهر المفارق المسمى بالعقل الكل (الکلی). Cf. H. Kh. iii. 387, and Cat. Mus. Brit. 453, xx. and xxi.

The beginning of fol. 197 is effaced.

IX. Foll. 83–107, 109, 110. A treatise on the simple substance الجوهر الفرد, by MUḤIBB ALLAH b. ‘Abd al-shakūr Muhibbābādī Bahārī (d. A.H. 1119). Imperfect at the end.

سبحان الذي مذ الظال . . . أما بعد فيقول :
المتحير في معرفة نفسه فكيف في معرفة الباري محب الله بن عبد الشكور المحب آبادي البهاري ان مسألة الجزء الذي لا يتجزى الخ.

The author, who belongs to the purely philosophic school, refutes the scholastic doctrine on indivisible atoms.

This treatise ends abruptly with fol. 110r.

Written in Nasta'lik, approaching to Shikastah.

582.

98. Size 7 in. by $4\frac{1}{2}$ in.; foll. 68. Five and seven lines in a page.

I. Foll. 1–19r. ATHĪR AL-DĪN ABHĀRĪ's (d. A.H. 663) أیساغوجی (see no. 497).

II. Foll. 19v.–50. The logical treatise ميزان المنطق (see no. 573).

Transcribed in Dhu'l-hijjah, 1210, in the camp (در مقام کنپ) at Fathgār̄h.

III. Foll. 51–68. TAFTĀZĀNĪ's (d. A.H. 792) تبذيب المنطق (see no. 534).

Copied A.H. 1212, also in the camp at Fathgār̄h.

Written in a good Nasta'lik hand, with a few notes.

583.

B 170. Size $8\frac{1}{4}$ in. by $5\frac{3}{4}$ in.; foll. 72. Mostly nineteen lines in a page.

I. Foll. 1–24. The beginning of MAIBUDHĪ's شرح العدایة (see no. 487).

Plainly written, with marginal notes. Stained, and injured on the margin.

II. Foll. 25–72. A fragment of MIRAK's حكمۃ العین (see no. 498).

It begins soon after the commencement of the work, with the words الشدة والضعف.

Well written. The margin covered with glosses, and in better preservation than that of I.

584.

B 146, 167. Size 7 in. by 4 in.; foll. 151. Seventeen lines in a page.

I. Foll. 1–71. SAIYID SHARĪF's Glosses on Kuṭb al-dīn's Commentary on the *Shamsiyah* (see no. 507).

The latter portion wanting. Eight leaves missing after fol. 31.

II. Foll. 72–151. MIRAK's Commentary on the *Hiddayah* (see no. 493).

The first leaf missing. Begins: وتصیر عالماً.

Both pieces are boldly written, by Yūsuf b. Muḥammad b. Yūsuf Zauzānī. The second is dated 4th Safar, 825. Foll. 110 sqq. are worm-eaten, but the text is not injured.

585.

B 162, 454, 173, 163. Size $9\frac{1}{4}$ in. by 6 in.; foll. 22. Nineteen and twenty lines in a page.

I. Foll. 1–10:

a. (foll. 1–5.) A treatise on the subdivision of knowledge, by SAIYID SHARĪF JURJĀNĪ. It is termed in the colophon الرسالة الشرفية الشريفية قدس سرہ فی تقسیم العلّم. Cf. H. Kh. iii. 382 (?).

Begins: الیم ارنا الاشیاء كما هی اعلم ان فی تقسیم العلّم مذاہب اربعة. After having explained the four ways in which knowledge has been divided by the different schools, the author proceeds to say (fol. 4): اذا عرفت هذا فنقول تقسیم المعنی رحمة الله لا يصح الخ. This is a gloss on the beginning of the introduction (مقدمة) of the *Shamsiyah*, which nearly agrees with the latter portion of his gloss on the words of Kuṭb al-dīn's commentary (واما على رأي الحكماء = p. ۱۳ of the Calcutta edition, cf. no. 507). The colophon

bears the double date, 15th Dhu'l-ka'dah, 932,¹ and Jum. I., 980.

b. (foll. 5v.-10.) Glosses on *Kuṭb al-dīn's* Commentary, and on *Jurjānī's* Glosses on the aforesaid passage of the *Shamsiyah*.

Beginning: بِسْمِ اللَّهِ التَّوْفِيقِ وَبِيْدِهِ ازْمَةُ : التَّحْقِيقُ قَالَ الْمَشْ (الشارح r.) الْمَشْبُورُ فِيمَا بَيْنَ الْقَوْمَيْنَ . ثُمَّ التَّالِيفُ (sic) الرَّسَالَةُ يَوْمُ الْأَرْبَاعَ . الْثَالِثُ وَالْعَشْرُونُ مِنْ رَبِيعِ الْآخِرِ سَنَةُ تَسْعَ وَعَشْرِينَ وَتَسْعَمَائَةٌ تَمَتَ الرَّسَالَةُ الْحَنِيفِيَّةُ (sic) عَلَى بَحْثِ تَقْسِيمِ الْعِلْمِ سَنَةُ ٩٨٠ .

The author is perhaps MUHAMMAD ḤANAFI Tabrizi (cf. H. Kh. i. 210 and 211).

II. Foll. 11-14. A Gloss on a passage near the beginning of *Jurjānī's* Glosses on *Kuṭb al-dīn's* Commentary on the *Shamsiyah* (p. 3, Calcutta ed.).

Begins: اقول بِسْمِ اللَّهِ التَّوْفِيقِ وَبِيْدِهِ ازْمَةُ التَّحْقِيقِ قَوْلُهُ : قَيْلُ عَلَيْهِ قَيْلُ هَذَا الْاعْتَرَاضِ الْخَ .

The colophon runs as follows: تَمَتِ الرَّسَالَةُ الشَّرِيفَةُ عَلَى بَحْثِ تَامِ المُشَتَّرِكِ فِي أَوْسَطِ شَهْرِ جَمَادِيِّ الْأَوَّلِ . The author, accordingly, seems to be the aforesaid ḤANAFI.

III. Foll. 15-17. Glosses on the passage of *Jurjānī*, immediately following the preceding one, probably by the same author.

Colophon: تَمَتِ الرَّسَالَةُ الْحَنِيفِيَّةُ عَلَى بَحْثِ تَوقُفِ الشَّرُوعِ فِي الْعِلْمِ عَلَى الشَّرُوعِ فِي الْمَقْدِمةِ شَهْرُ جَمَادِيِّ الْأَوَّلِ سَنَةُ ٩٨٠ .

The beginning is wanting; the first words are: ان ما هو خارج عنه .

IV. Foll. 18-20. A short treatise on argument, styled in the colophon: (sic) الرَّسَالَةُ الشَّرِيفَةُ الْحَنِيفِيَّةُ عَلَى بَحْثِ الدَّلَالَةِ .

It begins: وَاعْلَمُ انْهُمْ حَصَرُوا الدَّلَالَةَ الْلَّغْوِيَّةَ الْوَضْعِيَّةَ فِي الْمَطَابِقَةِ وَالتَّضْمِنِ وَاللتَّزَامِ .

V. Foll. 21-22. This seems to be another edition of the same treatise, differing, however, entirely in the latter portion.

وَاعْلَمُ انْهُمْ قَالُوا الدَّلَالَةُ الْوَضْعِيَّةُ اما : Begins وَلِيَكُنْ هَذَا . Concludes مَطَابِقَةً او تَضْمِنَ او التَّزَامَ آخر ما ارْدَنَا بِهِذَا الْمَقَامِ تَعْلِيقَهُ وَقَصْدَتْ بِقَدْرِ الْوَسْعِ تَحْقِيقَهُ تَمَتِ الرَّسَالَةُ الشَّرِيفَةُ بِتَارِيخِ شَهْرِ مُحَرَّمِ الْهِرَمِ سَنَةُ ٩٨٠ .

Well written in Nasta'lik; the last piece in a smaller character.

586.

B 156. Size 8½ in. by 5 in.; foll. 157. Mostly twenty-five lines in a page.

I. Foll. 1-99. SA'YID SHARIF JURJANI's Glosses on *Kuṭb al-dīn's* Commentary on the *Matalib al-Anwar* (see no. 525).

The first part written in a small but legible hand, and the rest in a minute and rather illegible character; the beginning of each gloss marked with an asterisk, instead of قَوْلُهُ . Finished on 8th Ramaḍān, 828, by Muḥammad b. al-Ḥasan Ṣādik Husaini الْاَهْلِي .

Various marginal notes. Two leaves missing after fol. 6. Fol. 55 mutilated.

II. Foll. 100-102. 'ĀPUD AL-DĪN ĪJĪ's ('Abd al-rahmān b. Aḥmad, d. A.H. 756) short treatise on Dialectics, or more commonly, الرَّسَالَةُ الْعَنْدِيَّةُ الْوَضْعِيَّةُ . H. Kh. mentions this treatise under آدَاب (iii. 453), but describes it more fully under آدَاب (i. 210). Cf. Krafft, Hdss. Akad. Wien, 155, and Cat. St. Petersb. 221.

It begins here, with the omission of the introductory words, as follows: قَالَ الْمَوْلَى عَضْدُ الدِّينِ خَاتَمُ الْمُجَتَّدِينِ هَذِهِ فَائِدَةٌ تَشْتَمِلُ عَلَى .

Written by the second hand of the preceding piece, but more plainly. Dated Dhu'l-ka'dah, 831.

III. Foll. 102v.-139. Glosses on the second part of *Kuṭb al-dīn's* Commentary (مِبَاحِثُ الصَّدِيقَاتِ) on the *Matalib al-Anwar*. The author not mentioned.

قد تبيّن لك مما سلف لك من معنى : القضية¹ معنى القضية ما يحتمل الصدق والكذب .

This piece is written, as is also the remainder of this volume, in the same style as the second part of I. Dated Samarqand, Sha'bān, 818 (sic!). Some notes.

¹ Probably the date of the original copy.

¹ Words from the commentary (=fol. 16v. of no. 524).

IV. Foll. 140-141. Some Glosses on a dialectic treatise, beginning: قوله فيلوج بایراد ملخص کلامه بیان هذا موقف على مقدمتين احديهما ان الكلمة لا شك انها موضوعة للنسبة الى امر معين.

V. Fol. 142. A short treatise on the three grades of existence. It is inscribed by a different hand, رسالة تقسيم موجودات. According to the beginning (مراتب الموجودات الخ), it seems to be identical with the treatise mentioned by H. Kh. iii. 452, under رسالة في الوجود in the second place, and ascribed by him to SA'YID SHARIF; and also with Cat. Lugd. iii. 376, MDLXV., though the latter is ascribed to Mella Luṭfi.

VI. Foll. 142v.-143. Another treatise on existence, inscribed by the later hand, در بحث وجود. Begins: كل مفهوم مغاير للوجود.

The remainder of fol. 143 is filled with a note, which is written in the opposite direction. It begins: اعلم ان الالهام قد يكون خيرا وقد يكون شرًا.

VII. Foll. 143v.-146. KUTB AL-DIN's رسالة في تحقيق الكليات, the same as that described in Aumer, Hdss. Münch. 308, no. 5, and Cat. Lugd. iii. 377. Cf. H. Kh. iii. 433.

The colophon gives the name of the copyist as above, and the date, Sha'bân, 828.

VIII. Foll. 146v.-155. A treatise on fenced propositions, author unknown. It is inscribed by the later hand: رسالة تحقيق محصورات.

Begins: الحمد لله من يض الجود، ومبدع نظام في تحقيق المحصورات (قسم) في الواقع، والحملية، والمحصورات الشرطية.

The colophon gives the name of the copyist as above, and the date, 6th Ramadân, 828.

IX. Foll. 155v.-157. The treatise, الرسالة الحرافية الشرافية, described in Aumer, Hdss. Münch. 308, no. 6. The author appears to be SA'YID SHARIF JURJÂNI.

Written in a more legible style. Dated A.H. 831.

The book is injured by damp.

587.

1480. Size 6 $\frac{1}{4}$ in. by 3 $\frac{1}{2}$ in.; foll. 64. Nineteen and fifteen lines in a page.

I. Foll. 1-7. A treatise on the Definition of Knowledge (العلم), compiled chiefly from works of Sa'yid Sharif. The author is MIRZÄ JÄN (d. A.H. 994).

شرح المواقف (near the beginning of that work), as follows: قال في المواقف وشرحه السابع اي من تعریفات العلم وهو المختار من تعریفات الخ.

Written in Nasta'lîk, in narrow columns. Marginal notes, marked سف. The first two leaves are written in a different style. The colophon runs as follows: تمت رسالة المنسوبة الى العلامة المحقق التحرير المدقق حبيب الله المشتهر من مولانا میرزا جان الشیرازی فتأرجح شهر رمضان المباركة الميمونة المتبركة سنة ١٠٨١ في بلدة المحفوظة السمرقند على يد احقر العباد محمد صادق ابن ملا صالح الفرغانی اللهم آمين.

II. Foll. 8-64. DAWWÂNI's Commentary on the تهذیب المنطق (see no. 539), without the preface.

Written in a hurried Nasta'lîk, by میر بزرگ (Ankhâni), at Shâhjahânbâd. The first two pages have ornaments in gold and blue, and the others are written within blue lines.

[Hastings.]

588.

1618. Size 8 $\frac{1}{2}$ in. by 4 $\frac{3}{4}$ in.; foll. 97. Three, five, fourteen, eighteen, and fifteen lines in a page.

I. Foll. 1-50. Sa'd al-din TAFTÂZÂNI's تهذیب المتنق (see no. 534), with numerous marginal notes.

Well written. A double red line round text and notes. Foll. 18-24 reversed.

II. Fell. 51-70. The logical treatise called الشتمة or مختصر الميزان (see no. 575).

Well written in a large hand. Has the following colophon: تمت هذه وقت العشاء من يوم السبت ٢ من ١٠٧٨ على يد المصطفى بن عبد القائم

عفی عنه.

III. Foll. 71-86. AHMAD b. SULAIMÂN's Commentary on the passage ضابطۃ، from the *Tahdhîb*, the same as no. 553, viii.

Plainly written. Dated Ramadân, 1106. Injured by insects.

IV. Foll. 87-95. Another Commentary on the same passage, identieal with no. 553, vii., ascribed here to 'IMÂD AL-DÎN.

It is followed immediately (foll. 95-97) by the Glosses of MÎR ABU'L-FATH on the same passage (see no. 543).

Well written. Injured by insects.

[Gaikwar.]

589.

2716. Size 8 $\frac{3}{4}$ in. by 6 in.; foll. 84. Fifteen and seventeen lines in a page.

I. Foll. 1-60. Molla 'ABDALLAH's Commentary on the *Tahdhîb* (see no. 547).

Well written in *Nasta'lîk*. The text of the *Tahdhîb* added on the upper margin. Notes.

II. Foll. 61-84. MUHIBB ALLAH's (سُمَّ العِلْمُ بِالْعُلُومِ) (see no. 563). Neatly written in *Nasta'lîk*.

[Bibliotheca Leydeniana.]

590.

3104. Size 7 in. by 4 $\frac{3}{4}$ in.; foll. 168. Nineteen and seventeen lines in a page.

I. Foll. 1-110. A Persian Commentary (ممزوج) on *Tashâzâni*'s تهذیب المتنطق (see no. 534).

Begins: الحمد لله رب العالمين وصفيست.

Ends: تتمت الرسالة الموسومة بشرح الفارسي التهذيب فليلة الاثنين من شهر محرم الحرام سنة ٩٨٩ من المجرة الخ. Well written in *Nasta'lîk*.

II. Foll. 113-159. Glosses on the Commentary of Sa'd al-dîn¹ *Mas'ûd Râmi* (Sharwâni, who flourished in the ninth century) on Shams al-dîn *Samarkandî*'s (d. about A.H. 600) treatise on Dialectics آداب البحث (see no. 486). Cf. Aumer, Hdss. Münch. 298. The author of these glosses is not ascertained.

¹ So in the preface, alias Kamâl al-dîn.

The preface begins: الحمد لله رب العالمين وصفيست. The author says subsequently: وبعد فهذه رسالة من خواطر خاطري... على شرح الرسالة المشبورة فيما بيته في الآداب للفاضل... مولانا سعد الملة والدين مسعود الرومي تغمده الله بغفرانه... علقتها عليه حين اشتغال جمع من الاذكياء باستكشافه عنى الخ.

He dedicates his work to Jalâl al-dîn Mahmûd. Clearly written. The colophon runs as follows: تتمت الحاشية المسعودية على يد العبد... حسين على الاسى (sic)... في يوم الاثنين سبع شهر ربيع الاول سنة احدى وثلاثين وتسعمائة.

III. Foll. 160-163v. The same Glosses as described under no. 585, ii.

Closely written in *Nasta'lîk*. Conclusion: تتمت الرسالة... تاریخه سنة احدى وثلاثين وتسعمائة.

IV. Foll. 163v.-168. A short logical treatise. Begins: اعلم ان العلم الذى قسموه الى التصور والتصديق عرف، بعضهم بالصورة الحاصلة من الشئ عند الذات المجردة.

The author of this treatise is not named. There are additional notes of his on the margin, marked with منه سلمه الله. He was, therefore, alive when this MS. was written, i.e. about A.H. 930.

Written like II. The colophon runs as follows: وقد تم في ربيع الاول المنظم في شهر سنتي... ثلثين وتسعمائة.

Partly injured by insects.

Signature of Chas. Boddam, Calcutta, May 1st, 1787.

591.

B 1B. Size 9 $\frac{1}{2}$ in. by 6 in.; foll. 56. Seventeen lines in a page.

I. Foll. 1-51. A fragment of Glosses on a logical treatise, imperfect at the beginning.

II. Foll. 53-56. A spiritual pedigree, inscribed طریقہ مصائفہ سعیدیہ, Persian. Dated 13th Jum. II., 959.

¹ According to a gloss of the author's, the authority alluded to is Râzî, in his شرح المطالع.

² A blank.

APPENDIX.

PHILOSOPHY AND THEOLOGY MIXED.

592.

B 217. Size 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.; foll. 67. Twenty-nine and twenty-seven lines in a page.

I. Foll. 1-36. TAFTĀZĀNĪ's شرح العقائد النسفية (see no. 385).

Written by two hands. The margin covered with notes. Worm-eaten.

Fol. 37. Some prayers and notes in Arabic and Persian.

II. Foll. 38-67. The Commentary of MÎRAK JANKÎ (Muhammad b. Mubârak Shâh Bukhârî) on the Physics and Metaphysics of *Athir al-din Abhari's* البدایة (see no. 493).

Neatly written in Nasta'lik. Dated A.H. 982. Marginal notes in the earlier portion.

In very bad condition. Worm-eaten. The paper dark-brown and crumbling.

593.

B 222. Size 7 $\frac{1}{2}$ in. by 5 in.; foll. 121. Twenty-one, twenty-four, and twenty lines in a page.

I. Two fragments of the Glosses of MÎRZÂ JÂN (Habib Allah Shirâzî, d. A.H. 994) to Mirak's Commentary on the حكمة العين (see no. 498), as well as to Sayyid Sharîf's Glosses to this commentary. See H. Kh. iii. 103.

a. Foll. 1-55. The first portion, comprising the greater part of the first مقالة ; imperfect at the end.

Begins: قال الشارح اى الشاملة للمجدد والمبادى ومقابلاتها اقول يحتمل ان يكون مقابلاتها معطوفا على قوله الشاملة.

Additions by the author on the margin.

b. Foll. 56-81. Another fragment, extending from the end of the first to the commencement of the fourth مقالة of Part I., but defective after foll. 63, 71, 72, and 73.

Begins: الوجود لاضافته الى الشىء.

The text of foll. 64-69 is in a state of confusion.

II. Foll. 82-121. A fragment of the Glosses of MÎRZÂ JÂN on Dawwânî's الحاشية القديمة (see no. 421).

Begins with بحث الماهية. Some additions by the author on the margin. A defect after fol. 83.

Written in three small Nasta'lik hands.

Cat. 226, xvi. 1.

594.

2310. Size 8 in. by 4 $\frac{3}{4}$ in.; foll. 108. Seventeen and nineteen lines in a page.

I. Foll. 1-81. Glosses to the beginning of Dawwânî's الحاشية القديمة. The author appears to be a younger contemporary of Dawwânî, and of *Mir Sadr al-din* (السيد السند), to whose second Hâshiyah he makes frequent reference.

Imperfect at the end. The right corner of fol. 1, with the first words of the text, is torn away. Begins: ... سيد المحققين س الشريف لما رأى ان المتعارف في الخطب.

II. Foll. 82-108. The first portion of MÎRAK's شرح حكمة العين, ending in the fourth بحث of the first مقالة. Marginal notes.

Written in a minute but clear Nasta'lik. Much injured by insects and by damp.

Both pieces bear the seal of 'Abd al-rahmân b. Muhammad Akram, dated A.H. 1101 and A.H. 1120 respectively.

[College of Fort William, 1825.]

595.

1289. Size 10 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.; foll. 193. Twenty-one and twenty-five lines in a page.

I. Foll. 1-24. Glosses on Iṣfahânî's مطالع الانوار (see no. 427), the same as those described in Flügel, Hdss. Wien, ii. 609. The author is SAİYID SHARÎF JURJÂNÎ. Cf. H. Kh. iv. 168.

قوله لأن الحقيقة الجوهرية الخ.

Clearly written in Nasta'lik.

II. Foll. 25-193. JURJÂNÎ's Glosses on *Kutb al-din's* مطالع الانوار, the same as no. 525.

Carelessly written. Dated 7th Dhu'l-hijjah, 872. The last foll. are emended.

[Hastings.]

596.

B 209. Size 8½ in. by 5 in.; foll. 103. Twenty-one lines in a page.

I. Foll. 1–81. Annotations to *Jurjānī's* Glosses on *Kuṭb al-dīn's* Commentary on the *anوار* (see no. 525). It appears from the more modern inscription, حاشية عبد الحكيم, and from the dedication of the work to Shāhjahān, that the author is 'Abd al-ḥakīm b. Shams al-dīn Sīyālkūtī (d. soon after A.H. 1060).

The preface, which is written on the title-page, begins: يَا مَنْ لَا يَحُومُ حَوْلَ سَرَافَاتِ ذَاتِهِ الْأَنْظَارِ.

قال شريف زمانه : ... الفياض الوهاب بياناً لما هو المراد من لفظ الفياض في عبارة الشارح الخ. The copy was left unfinished.

II. Foll. 82–103. A fragment of Glosses on *Dawwānī's* Commentary on the العقائد العضدية (see no. 455). These glosses were also written by Sīyālkūtī. Extracts from them are to be found on the margin of no. 466.

بِرهَانِ قُولِهِ فَكُونَهُ غَيْرُ مُمْكِنٍ.

Defects after foll. 90, 91, and 101. Foll. 102 and 103 give the conclusion of the work.

Written in Nasta'lik.

SUFISM AND ETHICS.

597.

B 396. Size 10 in. by 6 in.; foll. 156. Twenty-eight lines in a page.

A Commentary (by قوله . . . قلت) on the mystic work, المواقف التّقْرِي (al-taqrī), of Muḥammad b. 'Abd al-jabbār (d. A.H. 354), evidently by 'Afīf al-dīn Tilimsānī (d. A.H. 690). See H. Kh. vi. 235, Cat. Bodl. i. 59, 60, and also 97. Cf. Cat. Bodl. ii. 230, and *Nafahāt al- Uns*, ed. Lées, p. 159.

قال الشیخ الفردانی : ... قوله . . . قلت . . . العارف الربانی محمد بن عبد الجبار التّقّری رضی الله عننا به وجعلنا وایاه من التور المحمدی فی اعز جنابه موقف العز اوقتنی فی العز قوله اوقتنی معناه ایقظ قابلیتی لتلقی التجلی قوله فی العز قلت ای فی شیوه العز الخ.

There are seventy-three "stations," a list of which is given on the title-page. The second is inscribed مَنْتَ ، the third مَوْقِعُ الْقُرْبَ ، the fourth مَوْقِعُ الْكَبِيرَ ، the fifth مَوْقِعُ الْكَوْنَ ، etc.

¹ So in this MS. (Nufarī?). The name is differently spelt, viz., التّقّری (Al-Noffazi) in Cat. Bodl., i.e., and التّقّری (Niffari) in H. Kh. Regarding the latter form, see Lib. as-Sojutī de nom. rel., ed. Veth, p. ۲۱۶, and Yākūt iv. ۵۹۸.

Clearly written. Transcribed by Zain b. 'Abdallah Muqābil, from a correct copy, which had been taken from that of the author, and had passed through the hands of several learned Shaikhs. Dated Sunday, 14th Jum. I., 1087.

There follows a short treatise by Zarrūk (Ahmad Burnusī, d. A.H. 899), which had been added in the original copy by Sālim, one of the Shaikhs aforesaid. It bears chiefly on the meaning of the word وجود.

وبعد يا سیدی حققنا الله واياكم بقضیة الوجود . . . فانه قد وصل كتابکم مشتملاً على نطق وجودکم الخ.

To this is added an extract from IBN 'ARABI's ¹, المشاهد المشاهد فی التقدیر للشیخ الکبری من من باب الاشتراك . . . و قال يشاهد ذات الحق : . . . المشاهد . It begins:

Worm-eaten towards the end.

598.

B 93. Size 9½ in. by 5½ in.; foll. 278. Nineteen lines in a page.

An imperfect copy of Abu'l-Kāsim 'Abd al-karīm b. Hawāzin KUSHAIRI's (d. A.H. 465) celebrated treatise

¹ See H. Kh. v. 552.

(رسالة) on Ṣūfis and Ṣūfism. See Flügel, Hdss. Wien, iii. 320, etc. Printed at Būlāk, A.H. 1284.

Well written, of the tenth century. Two leaves are wanting at the beginning; the first words are: **عليهم احكامه**. Single leaves are missing after fol. 6, 11, 60, 138, 264, and at the end. Foll. 27, 59, 60, and 107 are injured by fire.

599.

B 411. Size 7½ in. by 4 in.; foll. 81. Twelve lines in a page.

A treatise on Ṣūfism, called **منازل السائرين**, by Abu Ismā‘il ‘Abdallāh Harawī (d. A.H. 481). Cf. H. Kh. vi. 129; Flügel, Hdss. Wien, iii. 321; Cat. Bodl. ii. 579, etc. See regarding the author, Nafahāt al-‘Uṣūl, ed. Lees, p. ۳۷۱.

This MS. is slightly imperfect both at the beginning and end. The first words are: **يسيراً وصلوة** (from the preface).

Plainly written in different hands, with numerous extracts from Kāshānī's commentary on the margin.

Wrongly inscribed: **اوراق عین المعانی در علم اخلاق**.

600.

B 399. Size 10 in. by 6 in.; foll. 110. Twenty-eight lines in a page.

كتاب شرح منازل السائرين للإمام المقتدى ... كمال الملة والدين عبد الرزاق الكاشاني قدس الله سره ورجمه.

A Commentary (ممزوج) on the preceding work, by Kamāl al-dīn ‘Abd al-razzāk Kāshānī (d. A.H. 730). See H. Kh. vi. 129 sq.; Cat. Bodl. ii. 81 sq.; and regarding the author, Cat. Mus. Brit. 400, and Nafahāt al-‘Uṣūl, ed. Lees, p. ۵۵۶.

قال المولى الإمام المقتدى الإمام الشيخ **الكامل الواعظ العارف المحقق المدقق قدوة المحققين** وأسوة المؤحدين كاشف مشكلات الحقائق واضح معضلات الدقائق شارح رموز العارفين كمال الملة والدين عبد الرزاق الكاشاني قدس الله سره وكساه من جلابيب قدسه شارحا لمنازل السائرين الحمد لله الذي خص الخ.

This work is dedicated to Ghayāth al-dīn Muḥammad, the son of the great Rashid al-dīn, and Wazīr of Abu Sa‘īd, the Ilkhān (d. A.H. 736), **غیاث الحق والدین محمد بن الصاحب السعید رسید الدین فضل الله بن ابی الحیر**.

The author says at the end (fol. 110): **ثم أن هذا الفقير لما شرع في شرح هذا الكتاب وامعن النظر فيه** 'وشهد لطائف اسراره ودقائق معانيه' ازداد اعتقاده في حقه بانكشف حقائقه وخوافيه' لكن النسخ كانت مختلفة والفاخذها متباعدة يتبعين من بعضها 'محض الخطأ والتحريف' ويتبعون امر بعضها فيورث الشك والمحيرة بين التصحيف والتصحيف' حتى ساق اليه القدر الكاشف عن عناية التدليم' في حق الطالب الصادق في قصد الطريق القويم' نسخة مصححة مقررة على الشيخ قدس الله روحه موشحة باجازة مكتوبة بخطه الشريف في تاريخ ستة خمس وسبعين واربعمائة فصححتها بها المتن وشرحته منشرح الصدر 'مجموع القلب على يقين من قولي وبيته من روى ورأيتها كرامة من الشيخة وادنا في الشرح الح.

The original copy had been written by Ahmad b. Muḥammad b. Muḥammad Shīrāzī, in Ṣafar, 738, and collated with the author's own copy. The present copy, which was transcribed by a sailor (رجل من (الرواتي)), is legibly written, with vowel-points, and belongs to the end of the eleventh century. It has been revised, and furnished with some notes, by the owner, Zain b. ‘Abdallah Mukaibil.

Cat. 225, ix.

601.

B 399A. Size 7½ in. by 5¼ in.; foll. 20. About thirty lines in a page.

كتاب منهاج المریدین الى شرح منازل السائرين

An abridgment of the preceding work. As this is evidently the author's own copy, and as it is written

in the same hand as no. 679, the author appears to be 'ALAWI b. 'ABDALLAH بروم, who flourished in the earlier part of the twelfth century.

الحمد لله الذي مَدَّ ظلَّ كرمَه
مَدَا واسعاً على العباد... أما بعد فاني لما رأيت
كتاب منازل السائرين للعارف بالله قدوة أولياء الله عبد
الله بن محمد الانصاري البروي الشافعى قدس الله سره
ونور ضريحه مع شرحه للإمام العالم الريانى الفاشانى (sic)
حاوىَين لمقامات سائرين إلى حضرة سيد السادات
لكن كان فيما التطويل الذى لا يناسب حال مريدى
هذا الزمان وسائلنى طريق الحبيب المنان اردت ان
الخصهما مع وفور المرام لزيادة ما يناسب من الكلام
بالطف اللفاظ الخ.

The text and commentary are marked with م and ش respectively. Corrections and additions by the author are on the margin.

The greater part of the MS. is wanting; it terminates now in باب الرياضة (= fol. 19 of the preceding no.). There is a defect after fol. 18.

602.

B 377. Size 10 $\frac{3}{4}$ in. by 6 in.; foll. 318. Nineteen lines in a page.

The first part (ربع العبادات) of Abu Hāmid Muhammad b. Muḥammad Ghazzālī's (d. A.H. 505) celebrated work on Ethics, احياء علوم الدين. See H. Kh. i. 180 sqq.; Hitzig in Zeitschr. d. Deutsch. morgenl. Ges. vii. 172 sqq.; Gosche in Abh. d. K. Akad. Berlin, 1858, p. 253 sqq., etc. This work has been printed at Cairo, A.H. 1278, and at Lakhnau, A.H. 1281.

Well written, of the eleventh century.

603.

B 378. Uniform with the preceding no.; foll. 385.

The second part (ربع العبادات) of the *Ihyā*.

Clearly written. In the colophons of the single books, the copyist, who does not give his name, prays invariably for his son, "Shaikh 'Abdallah, who died a martyr." Some marginal notes. Injured by insects towards the end. A list of the contents of the ten books belonging to this part is on the fly-leaf.

604.

B 379. Uniform with the preceding nos.; foll. 417.

The third part (ربع المثلثات) of the same work.

Written like the first part (no. 602). Some corrections on the margin. The first fol. injured.

605.

B 380. Uniform with the preceding nos.; foll. 558.

The fourth part (ربع المنجيات) of the same work.

Mostly written like the preceding MS. Some corrections on the margin. A few leaves missing at the end. Both the beginning and end injured.

These four volumes form one complete copy; the first three of them bear the same seal, which is, however, now illegible.

Cat. 230, i.

606.

B 381. Size 10 $\frac{1}{4}$ in. by 6 $\frac{3}{4}$ in.; foll. 207. At first twenty-three, afterwards mostly twenty-five lines in a page.

The first part (ربع العبادات) of the *Ihyā*, consisting of two separate volumes. The first, which concludes (fol. 163) with Book viii., is written in a clear steady hand, though without any vowel-points, of the ninth century. Only foll. 1-58 have been supplied at a modern date.

The second volume, which begins (fol. 164v.) with كتاب الاذكار والدعوات, is older than the first, and may belong to the eighth or even the seventh century. It is written in a bold hand, often with vowel-points, and has occasional emendations. The end is slightly injured by insects.

This MS. was once the property of 'Abd al-bâki b. Husain Husaiû.

607.

2145. Size 11 in. by 6 in.; foll. 250. Twenty-seven lines in a page.

The first part (ربع العبادات) of the same work.

Well written. Completed on Thursday, 11th Dhu'l-hijjah, 1098, by Molla Abu'l-fath b. Shaikh Yûnus. Ornamented. Worm-eaten, and sometimes injured in mending.

[College of Fort William.]

608.

749. Size $11\frac{1}{4}$ in. by 7 in.; foll. 439. Thirty-three lines in a page.

The first half, or the first two parts (رباع), of the *Ihya*, slightly imperfect at the end.

Plainly written on European paper, with frequent vowel-points. Ornamented. Revised and emended by different hands. Of the twelfth century.

609.

2021. Size $12\frac{3}{4}$ in. by 8 in.; foll. 297. Thirty-one lines in a page.

The second and third parts (رباع) of the same work.

Very neatly written, richly ornamented and gilt. Of the eleventh century. The date, A.H. 952, which is given at the end, evidently belongs to the original copy. Slightly injured by insects. Fol. 295 should be placed after 288.

[College of Fort William, 1825.]

610.

2046. Size $10\frac{1}{2}$ in. by $6\frac{1}{2}$ in.; foll. 378. Generally twenty-nine lines in a page.

The third and fourth parts of the same work.

Closely written, by Sa'd Allah, the son of Molla Shaikh Ahmād, a resident of Tattah (تھا, in Sindh), who completed the fourth part on Saturday, 23rd Dhu'l-hijjah, 1111. Foll. 1-22 are written in a different hand. The rubrics are omitted in the latter portion of the third part. Coloured lines round the pages. A list of contents on the fly-leaf.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

611.

B 455. Size 10 in. by 6 in.; foll. 36. Twenty-five lines in a page.

An anonymous Commentary on select passages of the *Ihya*, containing explanations of difficult words, and criticisms on traditions quoted in this work. In the latter the author chiefly follows *Irāqī* (d. A.H. 806). He terms Shumunnī (d. A.H. 872), whose glosses on the *Shifā*¹ he quotes on fol. 1v., شيخ شيوخنا.

¹ H. Kh. iv. 59.

This MS. comprises only the commentary on the second part. It begins: الربع الثاني كتاب آداب الأكل الماء القراءات هو العذب جداً إلى الحلو جداً ends abruptly.

Well written. The upper part of the last fol. is torn away.

Inscribed: هذا كتاب كلمات غزالى در علم وعظ
cf. Cat. 230, ix.

612.

B 382. Size 10 in. by $5\frac{3}{4}$ in.; foll. 15. About twenty lines in a page.

كتاب الرسالة الدینیة للامام حجۃ الاسلام محمد بن محمد بن محمد الغزالی الطوسي الخ.

A short treatise of Ghazzâlî (d. A.H. 505), in which he claims for Sûfism (العلم الغیبی الدینی) the name of a sciencee (علم). He also gives a general classification of the Muhammadan sciences. Cf. H. Kh. iii. 436, who gives an abstract of the preface.

The author says in conclusion: وشرائعاً التفكير نحصر
ف رساله اخرى ... والآن نختتم هذه الرسالة فان في
هذه الكلمات كفاية لاهلها ومن لم يجعل الله له نوراً فما
له من نور والله ولی التوفيق وعليه التکلان.

Written in a large plain hand, by order of Saiyid 'Abdallah b. 'Alawî al-Haddâd. Revised.

An unfinished notice of Khalil b. Ahmād, and some poetry, are on the last page.

The birth-days of two sons of Saiyid 'Omar فقيه are noted on the title-page; viz., 'Aidarûs, born on 29th Ramaḍân, 1067, and Shaikh, born on 3rd Dhu'l-hijjah, 1069.

Cat. 232, xviii.

613.

B 228. Size $7\frac{3}{4}$ in. by $6\frac{3}{4}$ in.; foll. 40. Fifteen lines in a page.

كتاب مشكاة الانوار ومصفاة الاسرار تاليف الشيخ الإمام أبي حامد محمد بن محمد بن محمد بن احمد الغزالى.

A treatise on Mystical Theology, by Ghazzâlî. See regarding it, H. Kh. v. 558; Cat. Bodl. ii. 567; Gosche in Abh. d. K. Akad. Berlin, 1858, p. 263.

Inelegantly written, with vowel-points, rather incorrect. It was revised by الشیخ الصالح الصوف الزین، ابن الصدیق المرجانی on 1st Rabi' I., 1013, and it was collated subsequently with the original copy (الاصل) and another MS. Hence numerous corrections on the margin.

The last page is filled with a rather illegible gloss on a passage of this work. Begins : ملخص کلامه رحمه الله تعالى ان العین اولی باسم النور.

Signature of 'Abd al-rahmân b. al-'Aidarûs Ḥusainî on the title-page.

614.

B 393A. Size 8½ in. by 6 in.; foll. 32. Seventeen lines in a page.

Another copy of the preceding work, imperfect at the end.

Plainly written, on European paper, of the twelfth century.

615.

2529. Size 11¾ in. by 8 in.; foll. 105. Nine lines in a page.

The Arabic version of GHAZZÂLI's نصيحة الملوك, or Advice to Kings. See Cat. Bodl. ii. 99, and H. Kh. vi. 352 sq. According to the latter, the work is entitled التبر المسموک. The name of the translator is not known. The Persian original, which was dedicated to the Saljûk Sultân Muḥammad b. Malikshâh, is lost.

Written in a large hand, with vowel-points. The greater part of the text is accompanied by a Javanese translation, written in the Arabic character.

The rest of the volume contains tracts in Javanese, written in the Arabic character.

616.

1365. Size 7½ in. by 5 in.; foll. 94. Fifteen lines in a page.

هذه رسالة ميمونة المسمى بفتحات الغيب كلام محبی الدین سید عبد القادر جیلانی الخ.

فتوح (ABD AL-KÂDIR JILÎ'S (or Jilâni, d. A.H. 561) الغیب, or Rules of Asceticism, handed down by his

son, Sharaf al-dîn 'Isa. Cf. H. Kh. iv. 386, and Cat. Lugd. iv. 317.

قال والدی الامام الاوحد المؤید امام الائمة محبی الدین سید الطوائف ابو محمد عبد القادر ابن ابی صالح بن عبد الله الجیلی قدس الله روحه ونور ضریحه الحمد لله رب العالمین اولاً الخ.

The above title occurs in a passage of the preface, which runs as follows (fol. 3) : فمن جملة ما امكن من تعبيرها اللسان واظهارها الكلام وكتبيها البنان وتفسيرها البيان كلمات بزرت وظفرت لى من فتوح الغیب الخ.

قال رضی الله عنه وارضاه (عنا).¹

Well written, with marginal and interlinear notes. Ornamented and gilt. Colophon : فقیر حقیر کاتب الحروف عبد الرحیم بن سید حسین عمام شراری (شیرازی) غفر الله له. [Tippu.]

617.

1447. Size 10 in. by 6 in.; foll. 358. Eighteen lines in a page.

كتاب غنية الطالبين تصنیف سلطان الاولیاء برهان الاصفیاء سید محبی الدین عبد القادر الجیلی قدس الله تعالى سره العزیز.

A large work on Religious Duties, by 'ABD AL-KÂDIR JILÂNÎ.

This work comprises also theological matter, treats at great length of the properties of the single months في ذکر فضائل الشہور (والایام), and of prayer, and concludes with rules of asceticism, آداب المربیین. It is merely mentioned in H. Kh. iv. 338. Cf. Stewart's Catal. 149.

الحمد لله الذى بتحمیده يستفتح كل كتاب. Begins : اما بعد فقد انت على بعض اصحابي وشدد فى الخطاب في تصنیف هذا الكتاب لحسن ظنه في الاصابة للصواب فلما رأيت

¹ The last word is only added in the earlier instances.

صدق رغبته في معرفة الآداب الشرعية من الفرائض والاركان والسنن والنیات ومعرفة الصانع عزوجل بالآيات والعلمات ثم الاعاظ بمواعظ القرآن واللفاظ النبوية في مجالس نذكرها (fol. 8) ومعرفة اخلاق الصالحين نستمد بها في اثناء الكتاب ليكون عونا له على سلوك طريق الله عزوجل وامثال اوامره وانتهاه نواهيه¹ ووجدت له نية صادقة صدرت من فتوح الغيب في اجابته فاجبته الى ذلك الخ.

Plainly written. Completed on Saturday, 17th Dhu'l-ka'dah, 1169, at Muhammadvür-Arkât. Prefixed is a detailed list of contents (foll. 1-6). An interlinear Persian version is added to a few passages.

Seal of 'Abd al-wahhab Khân (Nuṣrat Jang). In the original binding of Tippu's library.

[Tippu.]

618.

B 117. Size 9 in. by 5 in.; foll. 347. Twenty-three lines in a page.

Another copy of the preceding work.

Plainly written. The colophon begins as follows فرغ من كتابته بحمد الله وتوفيقه العبد : (fol. 347r.) الرأى إلى (sic) محيي الدين القادرى بن احمد كروه كاري في سنة بعد الف من هجرة النبوة.

Cat. 230 (Vaz), xiii.

619.

2050. Size 9½ in. by 6 in.; foll. 374. Fifteen lines in a page.

A collection of Sermons of 'ABD AL-KÂDIR GÎLÂNÎ.

These sermons were held by him in the years 545 and 546, partly in the Academy (المدرسة), and partly in the dwelling-house of the Sufis (الرباط), at Baghdâd. They are followed here by other sayings of 'Abd al-kâdir, which conclude with an account of his death. As appears from the latter, this collection was made by a person who was acquainted with the sons of 'Abd al-kâdir. It is called in this and the following MSS., ملفوظ . It

seems to be identical with the جلا الخطاط mentioned in H. Kh. ii. 605 sq., though the two dates do not agree. The sermons are here not in the chronological order. Cf. Stewart's Cat. 46.

Nسب سيد أولياً الله عزوجل الشيخ أبي محمد محيي الملة والشريعة والطريقة والحقيقة والدين السيد عبد القادر رضي الله عنه وارضاه ولا حرمنا من بركاته بن أبي صالح موسى جنكي دوست بن عبد الله الجيلى بن يحيى الزاهد بن محمد بن داؤد بن موسى الثاني بن عبد الله الثاني بن موسى الجيون بن عبد الله المحسن بن الحسن (المُثنى بن الحسن)¹ بن على بن أبي طالب كرم الله وجهه رضي الله تعالى عنهم اجمعين قال الشيخ أبو محمد محيي الدين عبد القادر رضي الله عنه ... بُكراً يوم الاحد بالرباط ثالث شوال (fol. 2) سنة خمس واربعين وخمسماة الاعتراف على الحق عزوجل عند نزول القدر موت الدين موت التوحيد موت التوك والخلاص الخ.

The last sermon is dated Friday, the last of Rajab, 546.

بسم الله الرحمن الرحيم من كلام الامام العارف محيي الدين أبي محمد عبد القادر بن أبي صالح الجيلى في مجالس وعظه من غير تثبت بل مما فتحه الله عليه وتلقنه (fol. 289) عنه اصحابه رضي الله عنه وعنهم واعاد من بركته وبركتهم لما مات على بن التغليل بن عياض الخ.

Well written, with all the vowels. Ornamented and gilt. On the margin are numerous notes, amongst them constant indications of the contents of the text, which begin ف بيان ., and are written in red. An index to these, and also extracts from the عوارف, المعارف, and from other works, are written on the fly-leaves.

Seal and signature of Faid 'Ali Khân, dated A.H. 1191. Seal of Muhammed Khidr Khân.

[College of Fort William, 1825.]

¹ This passage gives a fair outline of the contents of the work.

¹ Added on the margin.

620.

1631. Size $8\frac{1}{4}$ in. by $4\frac{3}{4}$ in.; foll. 320. Fifteen lines in a page.

Another copy of the preceding work.

Well written, with many vowel-points. The sermons are here inscribed مجلس^{مجلس}, and numbered (60). Frequent indicatiens of the contents, and notes of striking passages, are on the margin. Numerous passages in the latter portion are marked with red lines. Fol. 317 should stand after 319.

This copy was made for Jamâl 'Ali, who collated it subsequently.

Seal of Naṣr al-daulah Nuṣrat Jang.

[Tippu.]

621.

2243. Size 12 in. by $7\frac{3}{4}$ in.; foll. 365. Twelve lines in a page.

An elegant copy of the same work, well written in a bold hand. Ornamented and gilt.

It is stated in the long colophon, that this copy was made for 'Abd al-ḥamîd Khân Miyânah, son of Nawwâb 'Abd al-nabî Khân, by Saiyid Muḥammad b. Muḥammad Riḍâ Bahârî, at Sidhaut (در قلعه سدهوت). Date, Tuesday, 23rd Dhu'l-hijjah, 1163.

[College of Fort William.]

622.

B 464. Size $10\frac{1}{2}$ in. by $7\frac{1}{4}$ in.; foll. 45. Twenty-five lines in a page.

A collection of various short Essays on Sûfism, by 'ABD AL-KÂDIR GÎLÂNÎ, concluding with a biographical notice. The name of the compiler is not mentioned.

Well written, but imperfect both at the beginning and end. The first words are وقف عليه. The essays are introduced by the words وقال رضه.

Foll. 43-45. Another fragment, written in the same hand, containing notices of eminent Shaikhs and theologians.

623.

B 80. Size $10\frac{1}{4}$ in. by $5\frac{3}{4}$ in.; foll. 288. Twenty-three lines in a page.

A work on Morals, called خلاصة الحقائق^{الحقائق} by Abu'l-Kâsim MAHMÛD b. Aḥmad b. Abu'l-Ḥasan FÂRÎYÂBÎ (d. A.H. 607). See H. Kh. iii. 128, who, however, calls the author always Fârâbî ('Imâd al-din). Cf. Bibl. Sprenger. 829.

The author states that after two earlier compositions, viz. خلاصة المقامات and مصباح الجنان ومفتاح الجنان, he compiled the present work from more than seventy books, by order of a prince named Bur-hân al-dîn—ملقظاً من نيف وسبعين صحيفة مما صنف في أعلا معالم الدين، وألمنى مراسيم اليقين، وذلك لخزانة كتب العالى مجلس مولانا وسيدنا صدر صدور العالم، اكرم بنى آدم، برهان الملة والدين، سيف الإسلام والمسلمين، ولد الملك والسلطان الخ.

A list of the fifty chapters of the work is inserted after the preface. They treat of faith, religious duties, ethics and Sûfism, and also of death and the resurrection, of the Prophet, the Keran, and the Tradition, etc. As is stated at the end of this list, each section (فصل) of a chapter is arranged so as to contain: 1. Definitions (حدود); 2. Traditions (الاخبار والأثار); 3. Sentences and anecdotes (مواعظ ونكات وأشارات وحكایات).

At the end (fol. 287) the author gives an alphabetical list of the books which he used in compiling his work. They are:²

1. الاحراق, by Nâṣir al-dîn Abu'l-Kâsim b. Yûsuf;
2. Ghazzâli's الاستقامة. 3. احیاء علوم الدين, by Abu'l-Ḥasan b. 'Alî Mu'addib; 4. الاداب الروحانية, by al-Husain b. al-Faḍl Sarakhsî; 5. الاقناع, by Kâdi Abu'l-Faḍl Muḥammad . Marwâzî; 6. الانوار, by Abu Bakr . Samarqandî; 7. ايجاز البيان, by Abu'l-Kâsim . Nisâbûrî; 8. بساتين المذكرين, by Abu Naṣr . Hadâdâdî; 9. البستان, by Abu'l-Laith Samarqandî; 10.

¹ This MS. has خلاصة الحقائق.

² Several errors of the MS., which are not mentioned here, have been corrected according to H. Kh. and the following MS.

بيت مال المذكرين، by Muḥammad b. al-Ḥusain b. 'Anbasah (sic) Būzjānī; 11. Kūshairī's *الْتَّخْبِير*، by Naṣrān b. Naṣr (sic); 13. الشَّمَار، by Abu Maṣṭūr al-Muzaffar b. al-Ḥasan Fārisī; 14. ثُوَاقُ الْأَخْبَار، by Rukn al-dīn . . . Shāhīdī (sic); 15. Būkhārī's *جَزَاءُ الْأَعْمَال*; 16. الجامع الصَّحِيْح، by Ibrāhīm . . . Harawī; 17. جَمْلُ الْغَرَائِب، by Bayān al-ḥakk . . . Nīsābūrī; 18. Nasafī's *الْجَمْلُ الْمَاثُورَة*; 19. جَوَامِعُ الْجَمْل، by Abu Bakr . . . Shāshī; 20. الْجَوَاهِر، by Abu Ishāk Ibrāhīm b. Muḥammad Mauṣili; 21. الْحَدَائِقُ الْمُجَاهِرَة، by Abu Bakr . . . Nīsābūrī; 22. حَسْنٌ لِأَهْلِ الْحَقَائِقِ، by al-Ḥasan . . . Nīsābūrī; 23. حَلْيَةُ الْأُولَئِكَ، by Abu Nu'aim Iṣfahānī; 24. خَلْقُ الْإِنْسَان، by Bayān al-ḥakk (see 17.); 25. The author's own *خَلَاقَةُ الْمَقَامَاتِ* (see above); 26. الدَّرْر، by Abu Aḥmad 'Īsa b. al-Ḥusain Nasafī; 27. درجاتِ الدُّعَوَاتِ، by Ismā'il b. Ibrāhīm; 28. الْقَهْنَدْزِي، by Mustaghfirī Nasafī; 29. دَلَائِلُ النَّبِيَّةِ، by the same; 30. ذِكْرُ الصَّالِحِينِ، by Abu 'Abd al-rahmān . . . Būkhārī; 31. Zamakhsharī's *رُوْغَةُ الْعِلْمِ*; 32. رِبِيعُ الْأَبْرَارِ، by الرَّقَاق; 33. Kūshairī's *الرَّسَالَةُ*; 34. الزَّرْنِوْسْتَى . . . 'Alī by 'Abdallāh b. al-Mubārak Marwazī; 35. رِيَاضَةُ الْأَخْلَاقِ، by Nāṣir al-dīn Samārkandī; 36. زَادُ الْمُتَقِينِ، by Muḥammad b. Abu Ḥafṣ Būkhārī; 37. زَادُ الزَّهَادِ، by Muḥammad b. Abu 'Othmān Salāmah; 38. كِتَابُ السَّالِكِينِ، by Abu'l-'Abbās Saghānī; 39. سِرُّ السَّرُورِ، by Mu'in al-dīn . . . Nīsābūrī; 40. The author's own نُشُرُ الْجَوَاهِرِ وَنُشُرُ الْأَسْنَوْيِّ . . . السَّنَوْيِّ; 41. السَّنَنِ، by Abu Dā'ud Sajastānī; 42. زَوَاجُ الْمُرْسَلِينِ، by Jauharī's *شَرْفُ الْفَقْرِ*; 43. الشِّيخُ الْأَلْمَعُ الْكَاشْغَرِيِّ، by شَعَارُ الصَّالِحِينِ; 44. عَلَى الْغَنَى، by Abu Ishāk Kalābādī; 45. Tirmidhī's طَبَقَاتُ أَهْلِ التَّصْوِفِ، by 'Abd al-malik b. Abu 'Othmān; 46. شَهَابُ الْأَخْبَارِ، by Kūdā'i; 47. ضِيَاءُ الْقُلُوبِ، by al-Faḍl b. Salāmah; 48. الصَّحَاحُ، by al-Faḍl b. Salāmah; 49. طَبَقَاتُ أَهْلِ التَّصْوِفِ، by Abu 'Abd al-rahmān Sulāmī; 50. عَزَّةُ الْعَزْلَةِ، by 'Abd al-karīm Sam'ānī; 51. Ibn Kūtaibah's *الْأَخْبَارُ* (r. عنوان); 52. عَيْنُونُ الْمَجَالِسِ، by Tāhir Haddādī; 53. الغَايَةُ لِأَهْلِ عَيْنُونِ الْمَجَالِسِ.

غَرِيبُ الْحَدِيثِ، by Sahl . . . Tustarī; 54. التَّهَايَةُ، by Ibn al-Sallām; 55. كِتَابُ الْقَبَرِينِ (الْغَرِيبَيْنِ) (r. فَرِودُوسُ الْأَخْبَارِ), by Abu 'Ubaid Harawī; 56. فَضَالَ الْأَوْقَاتُ، by Shahrdār Hamadānī; 57. الكَشْفُ الْأَنْدَلِيْبِيِّ، by 'Abd al-jabbār Baihākī; 58. الْمَرْجَنُ، by Nasafī; 59. الْمَطَافُ، by Aḥmad Tha'ālibī (sic); 60. الْمَبَيْانُ، by Kūshairī; 61. الْلَّوْلَيْبَاتُ، by Abu Muṭī' Makhlūf Nasafī; 62. الْمَوَامِعُ، by Abu Sa'id 'Abd al-malik b. Abu 'Othmān; 63. مَرَازِقُ الْعَزْلَةِ، by Dīyā al-dīn Bistāmī; 64. الْمَسْنَدُ، by al-Haitham b. Kulaib Shāshī; 65. Baghawī's مَعْرِفَةُ الصَّحَابَةِ، by Hāfiẓ Iṣfahānī; 66. الْمَاصَابِحُ، by Muḥammad Farghānī; 67. مَقَامَاتُ الْأَقْبَالِ، by Abu 'Abd al-rahmān Sulāmī; 68. التَّفَفُّتُ، by Abu Bakr Wāsiṭī; 69. التَّجَاجُ فِي شَرْحِ الصَّحَاحِ، by Nasafī; 70. النُّورُ، by Abu Yazid Bistāmī; 71. الْوَسِيْطُ، by Wāhiḍī; 72. فِي التَّفَسِيرِ، by Muḥammad Farghānī; 73. هَدَايَةُ الْإِصْدَاقَةِ، by Aḥmad Sarakhsī.

This list has been used by H. Kh., who occasionally also mentions صاحبُ الْخَلَاقَةِ as his authority.

The author concludes with nine verses (rather incorrect in this MS.), in which he gives the date of his work, as mentioned by H. Kh., namely, A.H. 597. They begin:

بِحَمْدِ اللَّهِ فِي عَقْدِ الْعَلَاقَةِ * نَظَمْنَا حَقَدَ خَاصَّةَ الْحَقَائِقِ
بِعَامِ قَدْ مَضَتْ صَادَ وَزَآءَ وَثَانِيَنْ مُخْتَارَ الْخَلَاقَاتِ.

In the following verses he praises a prince of Samarkand, apparently the same whom he mentioned in the preface. His name was Ibrāhīm (سمَّى خَلِيلَ خَلَاقَ) (البرايا).

There is added a general *Ijāzah* of the author for the present work.

Nicely written. Dated Sha'bān, 984. An ornament at the beginning. Gold lines round several pages. Injured by insects.

Cat. 230, iii.

624.

433. Size 9½ in. by 5½ in.; foll. 423. Twenty-three lines in a page.

Another copy of the preceding werk.

Well written by 'Abd al-rahmân, son of Shaikh Nazâr Muhammâd. Emendations, and some extracts from other works, are on the margin. The concluding verses are incomplete.

The first two foll. are supplied by a later hand. Foll. 296 and 297 should be transposed.

[*(Walker) Gaikwar.*]

625.

B 90. Size 9½ in. by 5½ in.; foll. 232. Twenty-one and twenty-three lines in a page.

كتاب عوارف المعرف لشيخنا سلطان المحتقين شهاب الحق والدين أبو حفص عمر بن محمد بن عبد الله السهروري الخ.

A system of Sûfism, by Shihâb al-dîn Abu Hafṣ 'Omar b. Muhammâd SUHRAWARDI (d. A.H. 632). See H. Kh. iv. 275 sq., and Flügel, Hdss. Wien, iii. 329 sqq.

Plainly written. Dated Rabi' II., 1077. Emended. The beginning in a different hand. A defect after foll. 148. Worm-eaten at the end.

At the end is the signature of Saiyid Zain b. 'Abdallah Mu'âabil, who also wrote the above title. It is followed by some statements regarding the author of this work. He was born in Rajab, 539, went to Baghhdâd A.H. 555, adopted the ascetic life A.H. 556, and died on Wednesday, 1st Muâarram, 632.

Cat. 230 (*Vaz*), ii.

626.

437. Size 9½ in. by 6 in.; foll. 254. Seventeen lines in a page.

ترجمة عوارف المعرف در حقایق للشيخ الشیخ شهاب الدین سهروری

Another copy of the preceding work, well written in *Nasta'lik*.

Seal of Anwar al-dîn Khân, dated A.H. 1145.

[*Tippu.*]

627.

B 91. Size 9 in. by 4½ in.; foll. 253. Seventeen lines in a page.

An imperfect copy of the same work, plainly written by Fathî Muhammâd. Dated 14th Dhu'l-hijjah, sixth year of Muhammâd Shâh (=A.H. 1136).

The beginning is wanting. The first words are : عن الذات (from the preface). Slight defects after foll. 3, 5, 11, 27, 35, 37, and 68, a larger one after fol. 52, and a considerable lacuna after fol. 163.

628.

1378. Size 15¾ in. by 10 in.; foll. 423. Twenty-three lines in a page.

Two fragments of the great work on Mystic Theology, **الفتوحات المكية**, by IBN 'ARABÎ (Muhyî al-dîn Muhammâd b. 'Ali Andalusî, d. A.H. 638). See, for a full account of this work, Flügel, Hdss. Wien, iii. 361. Cf. Fleischer, Catal. Sen. Lips. 490.

The first fragment (foll. 1–175) gives the beginning of the work as far as chapter 41. A blank at the beginning of foll. 40. A defect after foll. 65. Fol. 31 should be placed after 28.

The second fragment (fol. 176v.) begins with chapter 197, **باب السابع والتسعون ومائة في معرفة الذهاب**, and ends in chapter 304.

Well written in a large hand, of the eleventh century. Cf. Stewart's Catal. 139.

[*Tippu.*]

629.

B 385. Size 10 in. by 6 in.; foll. 469. Twenty-nine lines in a page.

الربع الثاني من كتاب الفتوحات المكية للشيخ الراشد محمد بن عربى الخ

The second quarter of the preceding work, from chapter 73 to chapter 275.

It comprises the following parts (*جزء*) of another division of the work. Part VI. (foll. 1–112), or chapter 73. Part VII. (fol. 112), or chapters 74–176. Part VIII. (fol. 232), or chapters 177–197, and part of chapter 198. Part IX. (foll. 352–448), or the remainder of chapter 198, and chapters 199–269. Folls. 449–469 contain the beginning of Part X., or chap. 270.

Plainly written. Dated Thursday, 1st Jum. I., 1091. This copy was transcribed by Zain (b.) 'Abdallah Mu'âabil, who also collated it subsequently with a copy superior to that which he had had before him.

Cat. 232, ii.

630.

B 386, 387. Size 10 in. by 6 in.; foll. 696. Twenty-nine and thirty lines in a page.
The same work, from chapter 276 to chapter 557. Written, like the preceding MS., by Zain b. 'Abdallah Mu'abil. Dated Bijâpûr (من المعرفة بجافور) Monday, 10th Rabi' I., 1097. Revised. On foll. 428-430 are drawings, representing Paradise, Hell, etc. A blank on fol. 72 is intended for another drawing.

This volume was subsequently divided into two, which are described as the second and third parts (جزء) of the work. The latter begins with fol. 359. Both of them are injured at the beginning and end.

631.

B 388. Size 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.; foll. 396. Twenty-three lines in a page.

الجزء العاشر من الفتوحات المكية من تجزية عشرة اجزاء

The concluding portion of the same work, from chapter 558 to chapter 560.

Plainly written by the same hand as the two preceding MSS., but at an earlier period. Chapter 558, which ends on fol. 144, is dated Sunday, 7th Jum. I., 1076, and the remainder was completed on 10th Dhul-hijjah, 1077. Revised.

The transcriber intended to add to this MS. an extract from the author's preface, but after writing a few lines relinquished his task.

632.

19. Size 11 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.; foll. 606. Twenty-nine lines in a page.

The second volume of the *futuhat al-makkiya*, from chapter 74 (باب الرابع والسبعين في التوبة) to chapter 360. Ends with the inscription of chapter 361: فـ مـعـرـفـةـ :ـ مـنـزـلـ الـاشـتـراكـ.

Plainly written, of the twelfth century. Coloured lines round the pages. Injured by insects.

[Hastings.]

633.

B 383. Size 8 in. by 5 $\frac{1}{2}$ in.; foll. 360. Seventeen lines in a page.

The first portion of the same work, slightly imperfect at the commencement, and incomplete at the end.

Begins: مـقـيمـ وـقـدـ عـلـمـ الـولـيـ. Ends in the middle of chapter 49.

Clearly written, on European paper, of the middle of the twelfth century.

634.

B 393d. Size 8 $\frac{1}{4}$ in. by 6 $\frac{1}{4}$ in.; foll. 64. Seventeen lines in a page.

The beginning of another volume of *الفتوحات المكية*, written like the preceding.

It begins with chapter 53, and ends in the middle of chapter 65. A defect after fol. 56.

635.

B 393c, 384. Size 8 $\frac{1}{2}$ in. by 6 $\frac{1}{4}$ in.; foll. 341. Seventeen lines in a page.

Two fragments of the same work, written like the two preceding MSS.

I. Foll. 1-79. The concluding portion of the second part, containing the end of chapter 69, on prayer.

Imperfect at the beginning. The first words are: زـهـدـ تـمـ الـجزـ الثـانـىـ مـنـ كـتابـ الـفتـوحـاتـ فـيـ الدـنـيـاـ (sic). Dated Thursday, 13th Jum. II., 1144.

II. Foll. 80v.-341. A separate volume, comprising chapters 70, 71, and 72, which treat of alms, fasting, and pilgrimage. A lacuna on fol. 338.

636.

B 389, 390. Size 8 $\frac{1}{4}$ in. by 6 in.; foll. 366. Twenty-three lines in a page.

Some fragments of the same work.

I. Foll. 1-86. From chapter 206 to the middle of chapter 265. Imperfect at the end.

II. Foll. 87v.-352. A separate volume, comprising from chapter 276 to part of chapter 337. Ends abruptly. Single leaves are missing after foll. 208 and 214.

III. Foll. 353-366. Chapter 178, unfinished.

Ill written, on European paper, of the middle of the twelfth century.

637.

B 393B. Size $8\frac{1}{2}$ in. by 6 in.; foll. 437. Seventeen and eighteen lines in a page.

Another fragment of *الفتوحات المكية*, containing from chapter 351 to chapter 383.

Imperfect at the beginning. The first words are: *مسألة قد فشت*. Ends (fol. 437r.) in the inscription of chapter 384.

Plainly written. The text of foll. 175–191 is repeated on the leaves next following, as far as fol. 207. It would appear that this copy was transcribed from no. 630.

Foll. 113–127, and also 380–382, are much injured. Defects after foll. 127 and 151.

638.

B 395. Size $8\frac{1}{2}$ in. by $6\frac{1}{4}$ in.; foll. 280. Seventeen lines in a page.

Another fragment of the same work, containing from chapter 384 to chapter 512.

Imperfect both at the beginning and end. The first words are: *منازل العلوم*. Written like the preceding MS.

639.

B 456. Size $8\frac{3}{4}$ in. by $4\frac{1}{2}$ in.; foll. 40. Twenty-one lines in a page.

(Foll. 1–8) the beginning, and (foll. 9–40) another fragment of chapter 69 of the same work, *الباب التاسع والستون في معرفة اسرار الصلوة*.

Plainly written, of the twelfth century.

640.

B 459. Size $7\frac{1}{4}$ in. by $4\frac{1}{2}$ in.; foll. 56. Eighteen, nineteen, and seventeen lines in a page.

Two fragments of the same work.

Foll. 1–48. From the end of chapter 126 to the middle of chapter 148.

Foll. 49–56. The end of chapter 168 and the commencement of chapter 169.

Plainly written, of the twelfth century.

رسالة مقامات
العارفين.

The second fragment is erroneously inscribed

641.

B 392. Size $8\frac{3}{4}$ in. by $4\frac{1}{2}$ in.; foll. 80. Twenty lines in a page.

A fragment of the same work, comprising chapter 177 and part of chapter 178.

Plainly written, with vowel-points.

642.

B 394. Size 9 in. by $4\frac{1}{2}$ in.; foll. 265. Nineteen lines in a page.

I. Foll. 1–32, 33–40, 41–239. Different fragments of the same work, containing from chapter 198 to chapter 210.

Beginning: *إذا نزل منزل*.

II. Foll. 256–265. Another fragment, containing chapters 296, 297, and 298.

Plainly written, of about A.H. 1100.

643.

B 393. Size 8 in. by $5\frac{1}{2}$ in.; foll. 153. From fifteen to nineteen lines in a page.

Another fragment of the same work.

It begins near the end of chapter 328, and ends in the middle of chapter 349.

Plainly but inelegantly written, of the twelfth century. Slight defects after foll. 2 and 139.

644.

B 391. Size, partly $7\frac{3}{4}$ in. by 4 in., and partly $8\frac{3}{4}$ in. by $4\frac{1}{2}$ in.; foll. 157. Mostly nineteen lines in a page.

Chapter 559 of the same work, imperfect both at the beginning and end.

Plainly written.

645.

1583. Size 9 in. by $5\frac{1}{2}$ in.; foll. 278. Nine lines in a page.

IBN ‘ARABI’s mystic work, *قصوص الحكم*, with a Persian Commentary on the margin. See H. Kh. iv. 424, Flügel, Hdss. Wien, iii. 333 sqq., etc.

يَقَالُ الشِّيخُ الْإِمَامُ الْعَالَمُ الرَّاضِخُ الْفَرِدُ
الْمُحْتَقِنُونَ (sie) مُحَبِّي الْمَلَكَ الْخَلِيلِ.

Well written, the text in Nasta'lik, with all the vowel-points added in red ink, and the commentary in Shikastah.

[Johnson.]

646.

B 406. Size 13½ in. by 7 in.; foll. 44. Twenty-five lines in a page.

فصول الحكم.

Well written, with vowel-points. The first fol. is wanting. Begins: **الحق تعالى لما سمع دعائى**. There is a defect after fol. 24, one leaf is missing after fol. 41, and the end is lost. The last few leaves are injured.

647.

B 403. Size 8½ in. by 5½ in.; foll. 294. Nineteen lines in a page.

A Commentary (ممزوج) on the **فصول الحكم** by 'Abd al-rahmân b. Ahmad Jâmi (d. A.H. 898), the renowned poet, who completed it, according to the epilogue, A.H. 896. Cf. H. Kh. iv. 426.

Well written, the beginning in a different hand from the rest. Marginal notes. The colophon runs as follows: **وقد تشرف باتمام كتابة هذا الشرح الشريف** عبد الفقير الحقير عبد الصمد ابن نياز محمد ثمرقندى (sic) **ثبته الله تعالى على منهج الصدق والسداد في العمل** **والقول والاعتقاد ونقله من نسخة المغفورى المرحومى** اعني مولانا محمد شريف الحسينى ونقل كاتب هذه النسخة من الكتاب الذى كان بخط المصنف قدس الله سره وافتراض علينا بره فى اول شهر ذى الحجه

دستم بزير خالك چو خواهد شدن تباہ
باری بیادکار بماند خطی سیاہ.

Defects after foll. 178, 184, and 262.

There precedes (foll. 1-3r.) the concluding portion of a mystic treatise by IBN 'ARABÎ. It contains a table, which is much like that described in Flügel, Hdss. Wien, iii. 357 sq. The author says in conclusion: **فهذا اصل نشئ العالم وسببه الخ**. Written in the first hand. Ends: **تم فى اواخر جمید الآخر لسنة ست عشر**

وتسمى كتبه الفقير حقير المذنب سعد الله ابن ملا
محمد قلى البخارى سنة ١١٥٩.

Fol. 3v. gives, as derived from Jâmi's autograph, the quatrain (رباعي) which he made on the birth of his second son, Sâfi al-din Muhammad, A.H. 880:

فرزند صفى دين محمد که جهان
شد زنده باو چنانک تن زنده بجهان
چون شد بوجود او جهان فخر کنان.
شد سال ولدت وی از فخر عیان

— the numerical value of the word being 880. Then follows the chronogram, referring to the subsequent death of the boy, A.H. 881: **بقای حیات شما بادا**: Cf. Ven Rosenzweig, Biographische Notizen über Mewlana Abdurrahman Dschami (Wien, 1840), p. 32 (d. 8).

Cat. 231, vi. 2.

648.

2049. Size 10 in. by 6 in.; foll. 212. Twenty-one lines in a page.

فصول الحكم.

Carelessly written in Nasta'lik, excepting foll. 1-13, which are transcribed in a plain Naskh. Blue lines round the pages. The two pages 161v. and 162r. have been copied in wrong order. Fol. 138 should be placed after 140. Slightly injured by insects.

Seal of Nuṣrat Jang. Binding of Tippu's library. Cf. Stewart's Catal. 47.

[College of Fort William, 1825.]

649.

B 414D. Size 13 in. by 8 in.; foll. 224. Twenty-seven lines in a page.

Another Commentary (ممزوج) on the **فصول الحكم**, slightly imperfect at the beginning. The author not ascertained.

والله يقول: فهو يستلزم التعريف **الحق بلسان الكاملين** ويهدى سبيله المتوجهين اليه **والطالبيين** وهو الموقن الى الرشاد ومنه المبدأ والية **المعاد** وهذا آخر ما اردنا بيانه والحمد لله على التوفيق **والشكر لولي الحقائق والتحقيق**.

Plainly written in several hands, with frequent

vowel-points. Corrections on the margin. A slight defect after fol. 54.

The vacant space at the end of the book (fol. 222–224) is filled with a miscellaneous collection of charms, mystic and moral aphorisms, and a *Ghazal* by 'Attâr, which begins:

أى در درون جانم وجان از تو بى خبر

There is also added, by a different hand, a *Persian* poem by Shâh 'Abd al-Rashîd of Jaunpûr:

أى خدا يك لحظه مارا رونما الخ.

650.

B 401. Size 9 in. by 6 in.; foll. 300. From seventeen to twenty-five lines in a page.

Another Commentary (ممزوج) on the same work, by an unknown author. It is entitled *خصوص النعم في الأقوم* قال العبد في خطبة الكتاب ستة عشر (sic) كلمة يحوى مثلها على مباحث كلية الخ.

The preface begins: الحمد لله الذي نور أسرار أصنفاته،¹ بانوار فصوص صفاتة وجوه أسمائه.

The author speaks of his predecessors in the following terms: واكثرون من سبقنا من شراح الكتاب لم يستمجدوا في أكثر المواقع سنن الصواب، ولم يميزوا قشرة من اللباب، ولم يتكلموا في رفع ما يتوهم عليه من الكفر والبدعة الخ.

A considerable portion is wanting at the end. A defect after fol. 150. The MS. is written by several hands, and the different portions do not always join exactly. The text of foll. 236v.–244 is repeated, with another commentary, on the following foll. (245–252).

Seal of Muḥammad Kuli Ḳutb Shâh, dated A.H. 1012.

651.

1886. Size 8½ in. by 4½ in.; foll. 59. Seventeen lines in a page.

An anonymous Commentary (ممزوج) on the introductory part of the *خصوص الحكم*. It is dedicated to Nawwâb Anwar al-dîn Khân (of the Carnatic, who died A.H. 1162).

الحمد للمحمود في كل مكان ... وبعد هذه: نكات عرفانية وكلمات ايقانية بل هي جوامع الكلم في شرح فصوص الحكم حرية بان يهدى بها الى جانب امير الخ.

Well written. Dated A.H. 1177. Ornamented.

كتاب هدية انوریہ للامیر ذی الشان نواب عبد الوهاب خان یہادر فیاض الزمان

[Tippu.]

652.

B 422. Size 9 in. by 4½ in.; foll. 39. Twenty and nineteen lines in a page.

The commencement of another Commentary (ممزوج) on the *خصوص الحكم*, by an unknown author.

It begins without a preface, and even without a *Basmalah*, as follows: الحمد لله منزل الحكم ... بالليل: الاقوم قال العبد في خطبة الكتاب ستة عشر (sic) كلمة يحوى مثلها على مباحث كلية الخ.

Plainly written, but incorrect. Ends abruptly. The text of the *Fusûṣ* is not always distinguished. A defect after fol. 10. The margin is injured by insects.

653.

676. Size 8½ in. by 5 in.; foll. 256. Thirteen and twenty-one lines in a page.

I. Foll. 1–208. A Commentary (ممزوج) on *Ibn Arabî's* Abridgment of his own *خصوص الحكم*, called *نقش النصوص*, by 'Abd al-rahmân Jâmî (d. A.H. 898). It is entitled *تقد النصوص*, and written alternately in Arabic and *Persian*.

Cf. H. Kh. vi. 380; Von Rosenzweig, Biographische Notizen, no. 4. The work is also to be found in Flügel, Hdss. Wien, iii. 336, no. 1900, where, however, the introduction is omitted. This introduction is of considerable length (to fol. 45). It begins: الحمد لله الذي جعل صفات قلوب ذوي الهم¹ قابلة ل نقش فصوص الحكم. The author says subsequently (fol. 2v.): اما بعد این کلمه چند است از نصوص ارباب خصوص بشرح معانی نقش النصوص که شیخه کامل مکمل ... ابن العربي ... از کتاب فصوص الحكم که خاتم مصنفات

¹ H. Kh. gives these words erroneously as the beginning of *Ibn Arabî's* abridgment.

ویست اختصار فرموده است الح. He gives his name in the epilogue, which concludes with a *Persian* poem.

Very neatly written in *Nasta'lîk*, in narrow columns. Ornamented and gilt. Emendations and some notes on the broad margin. The first two leaves pasted on modern paper.

II. Foll. 209–248. A Commentary (مُمزوج) on *Ibn 'Arabi's* رسالة الغوث, or, the same as no. 655.

The beginning is wanting. The first words, باظهار الصدق, are from the preface. The commentary begins with an explanation of the *Basmalah*, as follows: ای ابتدأ باسم الله الذي عبارة عن الذات الح.

Well written in *Nasta'lîk*; the text not accurately distinguished. A defect after fol. 214.

There follow some tracts in *Persian*.

The first piece (I.) was purchased by Muhammed Muhsin, at Shâhjehânbâd, and brought to Lakhnau.

[Johnson.]

654.

B 414E. Size 9½ in. by 6 in.; foll. 89. Seventeen lines in a page.

Another copy of Jâmi's نقد النصوص, imperfect at the end.

Neatly written. Additions of the author on the margin. Injured by insects.

Cat. 232, xxxx.

655.

B 420B. Size 8½ in. by 5 in.; foll. 47. Mostly twenty-two lines in a page.

A Commentary (مُمزوج) on *Ibn 'Arabi's* رسالة الغوث, or, the same as no. 655; cf. H. Kh. iii. 423; Flügel, Hdss. Wien, iii. 498; and Cat. Mus. Brit. 341.

This MS. is imperfect at the beginning. The first words of the text of *Ibn 'Arabi* are: يا غوث جعلت الانسان مطية وجعلت سائر الکوان مطية له.

In the conclusion the work is wrongly ascribed to 'Abd al-kâdir Jilâni, who also wrote a treatise with this title (see H. Kh., l.c.).

Written in *Nasta'lîk*, almost without diacritical

points. Scribe, Jamâl al-din b. Muhyi al-din b. Ahmad Shâfi'i Kâdirî. Date, Monday, 22nd Jum. II., 1048.

Cat. 232, xix. 2.

656.

B 420C. Size 7½ in. by 4½ in.; foll. 57. Seventeen lines in a page.

A fragment of the preceding work, plainly written.

A few leaves are missing both at the beginning and end. Begins: لانه عبارة عن الفيض. There are defects after foll. 6, 7, 39 (slight), and 53.

Cat. 232, xix. 1, 3.

657.

B 409. Size 9 in. by 4½ in.; foll. 69. Twenty lines in a page.

Various treatises of *Ibn 'Arabi*, being part of a larger collection.

وهذه رسالة اخرى له قدس الله سره. العزيز في كيفية السلوك الى رب العزة تقدس وتعالى. See regarding it Flügel, Hdss. Wien, iii. 353.

ويليه ايضا رسالة الخلوة لخنسة الشیخ الاعظم محيی الدين الح. A treatise on retirement for pious meditation. See Catal. Mus. Brit. 402, xxv.

وهذه رسالة نسبة الخرقة للشیخ الاعظم الح.

"The lineage of his holy mantle," a document, by which *Ibn 'Arabi* bequeathes this mystic garment, representing and involving his spiritual powers, to his disciple, Kamâl al-din Ahmad b. 'Abdallah, a descendant of Imâm Husain.¹ He gives, as an authorization, the whole line of his predecessors from whom the mantle descended to himself. He had received several investments of the present kind. That which he mentions first, the "mantle" of his Shaikh, Jamâl al-din Yûsuf 'Abbâsi Kaşşâr, had, among others, passed through the hands of Shibli and Junaid, and originated with 'Ali; another, which he had received from two Shaikhs, originated with Uwais, and two with al-Khidr.²

¹ His pedigree is given in full on fol. 22.

² These are mentioned in Jâmi's *Nafshât*, ed. Lees, p. ۱۷۴.

These statements are preceded by a general treatise on the meaning of the investment in question, and the preparation required for it.

Begins: نسبة خرقه العبد الفقير الى الله تعالى محمد : ابن على بن محمد بن العربي الطائى الاندلسى اقول وانا محمد ... الطائى الحمد لله الذى خلع على عبادة الخ.

Ends: والى هنا انتهى خط الشیخ رضى الله عنه وقرئ هذا الجزء ونسب الخرقة المذكورة على مؤلفه والوصیة فيه: الامام محبی الدین ابی عبد الله محمد بن عربی وذلك يوم الاثنين رابع عشرين شوال سنة ثلاثة وثلاثين وستمائة انتهى.

IV. Foll. 23v.-34. وهذه رسالة ایام الشأن للشیخ الاکبر الخ.

A treatise on the properties of the seven days of the week, based on the words of the Koran (Sū. 55, 29), كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ. It is probably mentioned by H. Kh. (iii. 413) as رسالة الشأن.

Begins: يا مالک يوم الدين ايات نعبد واياك نستعين قال الامام الشیخ العالم الوارث ابو عبد الله الحمد لله العلی الشان، العظیم السلطان، الذى هو كل يوم في شان (fol. 24) اما بعد فهذا كتاب سمیته كتاب ایام الشأن وهو ما يحدث في اصغر يوم في العالم من الآثار الالهية والانفعالات من تركيب وتحليل وتصعيد وتنزيل وایجاد وشهاد.

FMذکور هذا كله في كتاب الفتوحات المکیة: فلينظر هناك فان هذه العجالة لا تحتملها لضيق الوقت والله ينفعنا بالعلم الخ.

Next follow two other extracts, viz.:-

V. Foll. 34v.-38v. كتاب الفرق الست الباطلة وذكر الرافضة، عددھا المرجحة، الجهمية، القدرية، الجبرية، الخارجیة.

¹ The last four words are misplaced by the copyist; they should stand thus, والوصیة فيه على مولنه.

² This date has been crossed out subsequently.

قال الله تعالى وان هذا صراطی مستقیما الخ¹: نقلت هذه الاسطر من بعض مختصرات الحنفیة وفيها ما يخالف اعتقاده الشافعیة فليعلم ذلك والحمد لله الخ.

VI. Foll. 38v.-39. كتاب التعرف لمذهب التصوف. تالیف الشیخ الامام الزاهد ابی بکر بن اسحق بن یعقوب الكلبی رجمه الله امین A short system of Sūfism, by Abu Bakr KALĀBĀDĪ, d. A.H. 380. See H. Kh. ii. 316. The present extract gives merely the beginning of the preface, and ends abruptly. It is preceded by the sayings mentioned by H. Kh. (l.c.), viz.: قال ابو : سعید رجمه الله تعالى لولا التعرف لما عرفت (sic) التصوف وقال غیره لولا التعرف لهلك التصوف.

VII. Foll. 39-63v. رسالة تاج التراجم للشیخ الاکبر الخ. Mystic Aphorisms by IBN 'ARABĪ.

They are distributed into chapters, according to the subjects. The titles are, however, mostly omitted. The single aphorisms are headed invariably or لطینة قال الشیخ الامام الكامل: The preface begins: اشارة المحقق المدقق الشیخ محبی الدین .. الحمد لله رب العالمین ... اعلموا اخواننا من اصحاب الهمم والترقی ف الدرجات العلی (sic) واياكم اخاطب ومعكم الكلم (؟اتکتم (2) على طریق التذکار والتنبیه لا على طریق التعليم الخ.

VIII. Foll. 63v.-69. رسالة شرح الفاظ التي تداولتها الصوفیة للشیخ الاکبر. An explanation of the principal Sūfi terms, by the same.

Begins: الحمد لله رب العالمین ... قال الشیخ: الامام العالم العلامہ ابو عبد الله ... الحمد لله وسلام على عباده الذين اصطفی وعليک ایها ولی الحکیم والمصطفی الکریم ورحمة الله وبرکاته اما بعد فانك اشرت علينا بشرح اللفاظ التي تداولتها الصوفیة المحققون من اهل الله تعالى بینهم الخ.

Plainly written, of the twelfth century.

658.

B 414c. 376. Size 8½ in. by 5¾ in.; foll. 151. Nineteen lines in a page.

A collection of mystic treatises, probably all by IBN 'ARABÎ.

I. Foll. 1-22r. An explanation of the ninety-nine attributes of God (الاسماء الحسنى), ascribed on the title-page to IBN 'ARABÎ. Cf. Bibl. Sprenger. 860. The same treatise is to be found in Cat. Mus. Brit. 627, xviii.

الحمد لله رب العالمين ... قال الله تعالى
ولله الاسماء الحسنى فادعوه بيا فهذا دليل على انه
سبحانه قد عيته (sic) لنا في كتابه او على لسان رسوله
صلعم وهي تسعة وتسعون الخ.

Each attribute is explained from the threefold point of view of التخلق, التحقق, and the اتعلق.

II. Foll. 22v.-49. **كتاب ماهية القلب**. A treatise by IBN 'ARABÎ, on the nature of the human heart and its gradual perfection, probably the same as the رسالة القلب of H. Kh. iii. 429.¹

الحمد لله القديم العظيم الكريم الرحيم ...
ثم اصلى على محمد رايتكم اصلاحكم الله متطلع نحو
الاطلاق بمحاهة القلب على نجح الاستقامة.

The author distributes his matter into about forty questions, termed حل, which he discusses subsequently in a succession of نصوص.

Plainly written, by two hands. Imperfect at the end. The text is corrupt, especially in the latter portion.

III. Foll. 50-55. A fragment of the **كتاب انشاء الدوائر الاحاطية**, by the same author. See, regarding this work, H. Kh. i. 461, and Flügel, Hdss. Wien, iii. 357.

Slightly imperfect at the beginning; the first words are **بوصوله من الحق تعالى اليك**.

Incomplete at the end. Fol. 56, a stray leaf, seems to belong to the same treatise.

¹ The text of H. Kh. is inaccurate.

² There must be a lacuna here. Nothing is to be found in confirmation of the statement of H. Kh. that this work was addressed to Fakhr al-dîn Râzî.

IV. Foll. 57-63r. The concluding portion of the **كتاب الالف**, on Unity, by the same author. See, regarding it, H. Kh. v. 50, and Cat. Mus. Brit. 402, xxi.

بوبة الاحادية.

V. Foll. 64v.-132. A treatise on the Microcosm, also by IBN 'ARABÎ. See, for an ample account of it, Catal. Bodl. ii. 212 sqq. Cf. H. Kh. ii. 252.

قال الفقير الى رحمة الله تعالى محمد بن على العربي الحاتمى الطائى الحمد لله الذى استخرج الانسان الخ.

VI. Foll. 133-137. Forty traditions collected by the same author. See H. Kh. v. 557.

قال عبد الفقير الى الله تعالى محمد ...
الحمد لله ... اما بعد فانى لما وقفت على قوله عليه
السلام من حفظ على امشى اربعين حديثا من السنة الخ.

The greater part of the work is wanting in this MS., which terminates with fol. 74, in the sixteenth tradition. The latter portion is injured by fire.

Bound with this is another small collection, which contains:—

VII. Foll. 138-144. A short treatise (مختصر) on the first Sûrah. **في تحقيق فاتحة الكتاب**. It is entitled: **مرأة العارفين في ملتمس امام زين العابدين**: The author is not mentioned. He wrote this treatise for his son. A treatise with the same title is ascribed to IBN 'ARABÎ in H. Kh. v. 483.

الحمد لله الذى اخرج من النون ما ادرج في القلم.

Well written. The diagrams are omitted.

On fol. 138r. ends the **نشر الالى**, i.e. sentences ascribed to 'Alî (see Von Krafft, Hdss. d. or. Akad. Wien, 183).

VIII. Fol. 145. A praise of God, probably the exordium of a mystic treatise. Begins: **الحمد لله العظيم جلاله الكريم جماله.**

IX. Fol. 146, inscribed **من الفتوحات المكية**, gives a short extract from that work, treating of a mystic circle, which, however, has not been drawn here.

X. Foll. 147-150. هذه العقيدة الميمونة المباركة : لقطب الاقطاب ... محيى الدين محمد ابن العربي الطائى الحاتمى الخ.

This is merely a passage from IBN 'ARABI's introduction to his *الكتوحا*, in which he gives his own creed.

صلى الله على سيدنا ... فصل اخوتى المؤمنين .

وهذه آخر مقدمة الكتاب, يتلوها اول الابواب وصلى الله .

On fol. 151 is a note, referring to this extract as follows: انتسخت هذه العقيدة من نسخة انتسخت من نسخة انتسخت من اصل عليه خط المؤلف الشيخ الامام ... محيى الدين محمد بن العربي الخ. Injured by insects.

The latter part of this volume is wrongly inscribed (fol. 138) رسالة انسان الكامل. Cf. Cat. 233, viii.; 232, xli., xxiv.

659.

B 412. 415. Size 10 in. by 6 in.; foll. 26. About twenty-one lines in a page.

I. Foll. 1-11. كتاب الاجوبة اللائقة عن الاسئلة. الفائقة للشيخ القطب الريانى محيى الدين بن عربي الخ.

A treatise by IBN 'ARABI, on the knowledge of God. It was written in answer to the question of a friend. An account of it is given by Flügel, Hdss. Wien, iii. 356.

Plainly, but inelegantly written. The following statements concerning the original and the present copies are found at the end: انبي ما وجدته بخط سيدى الكامل المكمل العارف بالله تعالى عز وجل الشيخ احمد بن علان الصديقى المكى نفعنى الله به آمين. نقل ذلك من خط من نقله من خط الشيخ المذكور احمد بن علان رضى الله عنه ونفع به آمين آمين آمين.

It is followed (fol. 10) by a *Fatwa*, which begins: وسائلى عن الرويات (sic) الصادقة هل هي من قسم

, الوحى , in a clumsy handwriting; and (fol. 10v.-11) an extract from IBN 'ARABI's *رسالة القدس* (see below), ill written.

كشف الران عن وجه رسالتة الجن (sic,—see H. Kh. v. 204) is written on the title-page.

Bound with this is:—

II. Foll. 12-26. An extract from IBN 'ARABI's parenetical treatise, *رسالة القدس*. See, regarding this work, H. Kh. iii. 427, and Cat. Bodl. i. 91.

بسم الله .. هذه نبذة مقتولة من كتاب رسالة القدس في مناصحة النفس تاليف الشيخ العارف محمد ابن عربي.

ثم اعرف الولي ابقاء الله بما جرا بيني وبين نفسى .

Plainly written, with frequent omission of the diacritical points. The whole text is spotted with red dots and strokes. Emended:

It is followed (fol. 26) by another short extract from the same treatise, which begins: قال الشيخ محيى الدين في رسالة القدس فلا شيء انكى (انكر.) على

and a tradition regarding 'Ali. The latter is taken from IBN HAJAR's *كتاب الصواعق* (see no. 181).

Both these extracts are ill written.

Cat. 232, xxi. and 226, xxx.

660.

B 417. Size 9 in. by 5 in.; foll. 8. About twenty lines in a page.

A treatise on the duties of the novice (*المُرِيد*), evidently by IBN 'ARABI, and identical with the *رسالة كنه ما لا بد منه*, mentioned by H. Kh. iii. 435.

It begins: الحمد لله ... سألت ايها المرید المسترشد عن كنه ما لا بد للمريد منه فاجبتك في هذه الوراق على ما سالت والله ولی التوفيق اعلم ايها المرید ... انقرب من الله تعالى لا يعلم الا بتعریفه ايانا بذلك الخ.

This introduction is followed by a succession of rules,

each introduced by **وَمَا لَا بَدْ مِنْهُ**, and subsequently by **فَصْلٌ عَلَيْكَ بِ...**

Written, by 'Abdallah b. 'Ali b. Ahmad b. 'Ali b. 'Abd al-rahmân Bâ 'Alawi. Dated 18th Sha'bân, 1046.

اين رساله در بيان قرب النوافل وقرب الفرائض.

661.

B 449. Size 8 in. by 6 in.; foll. 59. Twenty-five lines in a page.

A fragment of a work on Ethics and Politics, which, according to its subdivisions, seems to be **العقد الفريد**, by MUHAMMAD b. TALQAH Kûrashî¹ (d. A.H. 652). Cf. H. Kh. iv. 232; Casiri i. 215; Catal. Mus. Brit. 659.

This fragment begins near the end of the first part (**قاعدة**), with the words: **فَلَمَّا رَأَى قَدْ تَقْرِبَتْ مِنْهُ**. Fol. 5v. begins the second part as follows: **القاعدة في السلطنة والولايات**. A defect after fol. 47. The rest complete.

Written alternately by two hands. Corrections, and the various readings of another MS., are added on the margin.

Signature of 'Abd al-rahmân b. al-'Aidarûs on the last page.

662.

2311. Size 8 $\frac{3}{4}$ in. by 5 $\frac{1}{4}$ in.; foll. 54. Nineteen and twenty lines in a page.

The Technical Terms of the Sûfîs, **اصطلاحات الصوفية**, by 'ABD AL-RAZZÂK KÂSHÂNÎ (d. A.H. 730). See H. Kh. i. 325, and Flügel, Hdss. Wien, iii. 371. The first part of this work has been edited by Dr. Sprenger, Calcutta, 1845.

Well written, in two different styles. Ends abruptly. Injured by insects.

[College of Fort William, 1825.]

663.

B 235. Size 11 $\frac{1}{4}$ in. by 7 $\frac{1}{4}$ in.; foll. 278. Twenty-one lines in a page.

Another, larger, Dictionary of Sûfî Terms, entitled **لطائف الاعلام في اشارات اهل الالهام**. According to

¹ H. Kh. calls him Abu Sâlim M. b. T. Kûrashî Nişîbî, the Wazîr. Casiri gives his name as Shams al-dîn Abu 'Abdallah M. b. T. Mişrî Shâfi'i.

H. Kh. (v. 315, no. 11111), the author is also 'ABD AL-RAZZÂK KÂSHÂNÎ.¹ The same work is described in Cat. Lugd. i. 86, where it is, however, attributed to Ibn 'Arabî.

The name of the author does not occur in this work, nor is any reference made to the preceding one. Ibn 'Arabî, 'Omar b. al-Fârid, and others are quoted. It is arranged alphabetically, according to the first two consonants of the words. A list of all the terms explained here is inserted in the preface (fol. 2v.), but it is not complete in this MS. The first article is **ابواب**.

Written in a bold Persian hand. Red lines round the pages. Various marginal notes. The end is missing. Fol. 2, which had been placed at the end, by mistake, is much injured; so are also foll. 276 and 277.

اسم هذا الكتاب
لطائف الاعلام الان في ملك عبد الحكيم النقير الى الله
الغنى عبد العلي مريد حضرت سلطان الاولى من سلك
على ستة رسول الله وخاتم الانبياء عليهم السلام والتحية
والرضوان.

Cat. 230, viii.

664.

B 414. 413. Size 8 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.; foll. 40. Sixteen and seventeen lines in a page.

I. Foll. 1-24. A mystic treatise, in explanation of the words (spoken by God) **ما وسعني ارضي ولا سمااني وسعني قلب عبد المؤمن**. It is entitled **كتاب التاموس الاعظم**, and formed originally the ninth part (out of forty) of the **كتاب التاموس الاقدم في معرفة قدر النبي صلى الله عليه وسلم**, by (Kutb al-dîn) 'ABD AL-KARÎM b. Ibrâhim b. 'Abd al-karîm Gilânî (or Jilî) Baghdâdî (who lived from A.H. 767 to 811). See H. Kh. v. 342; vi. 292.

This treatise is divided into eight chapters, which are inscribed as follows: I. (foll. 2-15) **في ذكر مجلئ**

¹ It is very probably also identical with the preceding no. in H. Kh. (no. 11111).

II. مخاطبات الانس في حضائر القدس من القلب
في ذكر مجلى محاشرات الاسماء (مع العبد) (fol. 15v.)
في ذكر (fol. 17) III. في المقام الاسنى من القلب
مجلى صور التجليات المنزهة عن الميئات الحسية من
في ذكر مجلى ظهور المغاني (fol. 18) IV. القلب
في ذكر (fol. 19v.) V. ويطنون الصور والمعانى من القلب
مجلى الارادة الباهرة بظهور حكم القدرة القاهرة من
في ذكر مجلى العلم العليم بحال (fol. 20v.) VI. القلب
في (fol. 22v.) VII. المحدث وشان التدريم من القلب
ذكر مجلى الوجود السارى وتعيين البديع البارى من
في ذكر مجلى الكمال المطلق (fol. 23) VIII. القلب
الوجود الحق من القلب.

It concludes with the inscription of the tenth part of the same work, as follows : كتاب قاب قوسين
وملتقى الناموسين وابه هو الجزء العاشر من تجزئة
أربعين من كتاب الناموس تصنیف الشیخ الامام
العارف بالله المحقق الربانی عبد الكريم بن ابرهیم بن
عبد الكريم الكیلانی الصوفی رضی الله عنه وارضاه .

II. Foll. 25-40. The concluding portion of another part (جزء) of the great work before mentioned, as appears from the following words on fol. 25v : كما من خى بيانه في الجزء الثاني هو قبل هذا الجزء من كتاب
الناموس الاعظم والقاموس الاتقدم في معرفة قدر النبي
صلع . It is, however, termed a *رسالة* by the author himself, whose name is introduced in the following passage (fol. 36) يقول مسند هذه الرسالة العبد الفقیر الى الله : تعالى عبد الكريم بن ابرهیم بن خلیفة
ابن احمد بن محمود الكیلانی نسبة البغدادی اصلاً الربعی
(sie) عرباً الصوفی حسباً انى اشهد الله تعالى وملائكته
وانبياءه ورسله وجميع خلقه انى احب محمدما الخ .
Probably it is the tenth part mentioned at the end of no. I.

It consists of seven chapters; and this fragment begins in the third, with the words : يقول قال رسول الله :

ف تمییز (29) foll. 29 The remaining chapters are : IV. (fol. 29) قابلیته صلعم من قابلیة كل موجود سواه، وبیان نسبة
في ستر تسمیته (fol. 31v.) V. (fol. 31v.) قطران الوجود من بحر علاء
في كيفية التعلق (fol. 33v.) VI. (fol. 33v.) بالحبيب الخ
في ثمرة ملازمة ذلك (fol. 38v.) VII. (fol. 38v.) بجنابه الخ
الحضرۃ الشريفة الخ.

Badly written, on European paper, by the hand of Saiyid 'Abd al-hakim. Of the twelfth century.

The two parts bear separate, but erroneous, inscriptions, viz., مرئت العارفين في ملتمس امام زین ^{and} رواحی الامم
Cf. Catal. 233, xlvi. and xlix.¹ العابدين

665.

B 419. Size 8½ in. by 6 in.; foll. 13. From nineteen to twenty-four lines in a page.

A treatise on the forty principal grades of existence from the Divine to the human nature. The author appears to be 'ABD AL-KARIM JILÌ. No title found. It is called مراتب الوجود by H. Kh. v. 486, and inscribed كتاب اربعين مراتب in this MS.

الحمد لله الذي اعطى مراتب الوجود :
حقها الخ.

The author, in the introduction, treats of the means of acquiring divine knowledge, and especially of the use of books for this purpose. He proceeds to say (fol. 3v.) : ثم اعلم ان معرفة الله تعالى منوطه بمعرفة هذا الوجود
فمن لا يعرف الوجود لا يعرف الموجود ثم ان
هذا الوجود يجمع اموراً حقيقة واموراً خلائق (خلقية).
فمنها امور كلية ومنها امور جزئية . . . فتفرع الى ذلك
الاقسام والأنواع . . . ولكن جميعها محصور تحت اربعين
مرتبة من مراتب الوجود . . . وبين كل مرتبة من
هذه المراتب المذكورة وبين الاخرى مراتب كثيرة
لكنها تدخل تحت احكامها فلاجل ذلك انتصرنا على
ذكر هذه الاربعين لانها اصول المراتب وهذا انا اذكرها

¹ This work is to be found in no. 658, vii.

لَكُ فِي هَذَا الْكِتَابِ كُلُّ مَرْتَبَةٍ فِي مَحْلِهِ أَنْ شَاءَ اللَّهُ
لِتَعْرِفَ الْوُجُودَ بِمَعْرِفَةِ هَذِهِ الْمَرَاتِبِ وَتَعْرِفَ اللَّهَ
بِسَبِّحَانِهِ وَتَعَالَى بِمَعْرِفَةِ الْوُجُودِ الْمُنْخَ.

The gradation begins with the absolute essence, passes from the superlunar world to the elements, and thence ascends again through the natural creation to man. As to the latter, the author refers to what he has said in earlier treatises, viz. —
الْإِنْسَانُ الْكَامِلُ —
الْحُكْمُ الرِّبَانِيَّةُ —
قَطْبُ الْعَجَابِ وَفُلُكُ الْغَرَائِبِ
كَمَالَاتُ الْأَهْمَى فِي الصَّفَاتِ —
الْمَوْدَعَةُ فِي النَّشَأَةِ الْإِنْسَانِيَّةِ
إِنْسَانُ عَيْنِ الْوُجُودِ فِي وُجُودِ عَيْنِ إِنْسَانٍ —
الْمُحَمَّدِيَّةُ
الرَّمْزُ الْمَرْقُومُ فِي سُرِ التَّوْحِيدِ الْمَجْهُولِ الْمَعْلُومِ —
الْوُجُودُ
حَقِيقَةُ الْحَقَائِقِ.

Plainly written, on European paper; of the twelfth century.

Cat. 232, xliv.

666.

B 424. 408. Size 8 in. by 6 in.; foll. 61. Twenty lines in a page.

I. Foll. 1–22. The preface and introductory part of ‘ABD AL-KARĪM JILĪ’s work on the divine mysteries of the letters of the alphabet, which is entitled (fol. 2):

حَقِيقَةُ الْحَقَائِقِ، الَّتِي هِيَ لِلْحَقِّ مِنْ وَجْهِهِ وَمِنْ وَجْهِ
اللَّهِ الْعَلِيِّ.

The preface begins: الْحَمْدُ لِلَّهِ مِنْ زَلَّ الْحُرُوفُ الْعَالِيَّاتُ منْ مُحيطِ الْأَجْمَالِ إِلَى مَرْكُزِ التَّفْصِيلِ امَّا بَعْدُ فَانَّهُ لَمَّا اشْهَدَنِي الْحَقُّ حَقَائِقُ الْحُرُوفِ وَالْكَلِمَاتُ الْمُنْخَ.

The author says in it (fol. 4) that he was inspired with the present work, on one of the last days of Rabi‘ II., 805, during the morning prayer, in the mosque of Sikandar (?) at Zabid (in Yaman), when he was in the company of his Shaikh, Sharaf al-dīn Ismā‘il b. Ibrāhīm b. ‘Abd al-ṣamad Jabartī,¹ who was then in his eighty-fourth year. He then speaks of the knowledge of the absolute essence (الْوُجُودُ الْمُطْلَقُ), which is also the chief object of the present work.

¹ Cf. H. Kh. v. 267, and below (II.).

This work consists of thirty books or parts, each of which refers to one of the letters of the alphabet (ء and ل included). The introduction, مُقدَّمة (which begins on fol. 10v.), treats of the mysteries of the diaeritical point, and forms also a separate book, كتاب النقطة. It is subdivided into ten chapters, viz. 1. — فِي التَّجَلِي الْأَلَبِي مِنْ 2. — فِي حَقِيقَةِ النَّقطَةِ 3. — فِي بَطْوَنِ 4. — فِي مَرَاتِبِ النَّقطَةِ 5. — حِيثُ النَّقطَةِ 6. — فِي ظَبُورِ النَّقطَةِ وَمَقْتَضِيَّاتِهَا 7. — النَّقطَةُ الْبَيْضاً وَالنَّقطَةُ السُّودَاءُ فِي مَنَافِعِ النَّقطَةِ وَكِيفِ تَرِيدِ قَوَّةَ 8. — وَتَنْتَهِيَّا وَتَنْتَهِيَّا 9. — فِي مَقَامِ النَّقطَةِ (or) الْحُرْفُ بِهَا وَتَنْقِصُ فِي الْأَسْمَاءِ الْمُخْتَسَّةِ بِالنَّقطَةِ وَأَوْفَاقِ تِلْكَ الْأَسْمَاءِ 10. — فِي الْوَنْقِ الْمُخْتَصِّ بِالنَّقطَةِ.

The contents of the thirty books into which the work itself is divided, are expounded in general on fol. 9v. The appendix (خاتمة) consists of ten chapters, on vowels, words, etc. A list of these is given on fol. 10.

تمَتْ المُقدَّمةُ مِنْ كِتَابِ حَقِيقَةِ الْحَقَائِقِ وَهُوَ جُزُءٌ مِنْ ثَلَاثَيْنِ جُزُؤًا (sic) وَالْحَمْدُ لِلَّهِ الْعَلِيِّ.

Well written and emended.

A list of the works of ‘Abd al-karīm Jili has been added at the end, by a different hand. It runs as follows: شَرْحُ مَشْكُلَاتِ الْفَتْوَحَاتِ الْمُكَبَّةِ — قَطْبُ الْعَجَابِ وَفُلُكُ الْغَرَائِبِ — الْمُكْلَكَةُ الرِّبَانِيَّةُ الْمَوْدَعَةُ فِي النَّشَأَةِ الْإِنْسَانِيَّةِ — إِنْسَانُ الْكَامِلِ — الْكَمَالَاتُ الْأَهْمَى فِي الصَّفَاتِ الْمُحَمَّدِيَّةِ فِي شَرْحِ أَسْمَاءِ اللَّهِ الْحَسَنِي (sic) — كِتَابُ إِنْسَانِ عَيْنِ الْوُجُودِ فِي وُجُودِ عَيْنِ إِنْسَانٍ — كِتَابُ حَقِيقَةِ الْمُنْخَ — كِتَابُ الْأَلْفِ وَهُوَ جُزُءٌ مِنْ ثَلَاثَيْنِ جُزُؤًا مِنْ كِتَابِ حَقِيقَةِ الْحَقَائِقِ — الْكَيْفُ وَالرَّقِيمُ فِي شَرْحِ بَسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ — الْكِتَابُ الْمَرْقُومُ فِي سُرِ التَّوْحِيدِ الْمَجْهُولِ الْمَعْلُومِ — الْوُجُودُ الْمُطْلَقُ الْمَعْرُوفُ بِالْوَاحِدِ الْحَقِّ — مَرَاتِبُ الْوُجُودِ — الْمَنَاظِرُ الْأَهْمَى — غَنِيَّةُ ارْبَابِ السَّمَاءِ فِي كَشْفِ

¹ The present work.

القناع عن وجوه الاستماع - كتاب النقطة - بحر الحدوث والقدم وموج الوجود والعدم - الخضم الراخرا والكنز الغاخير - الناموس الاعظم والقاموس الاقدم - شمس ظبرت لبدور زهرت وهو الجزء الرابع من تجزئة اربعين من كتاب القاموس الاعظم.

Then follows, written in the same hand,—

II. Foll. 23v.-33. A mystic explanation of the *Basmalah*, entitled *الكهف والرقيم في شرح بسم الله الرحمن الرحيم*, by the same author. See the above list, and H. Kh. v. 267, where the author is called 'Abd al-karim Hanbali,¹ a descendant of 'Abd al-kâdir Jilâni.²

This MS. is imperfect at the end;³ the portion which remains treats only of the word *بسم*, and explains the meaning of each letter, from the very dot of the *ب*, separately.

III. Foll. 34-61. Another mystic treatise, which appears to be *المناظر الالهية*, by the same author. See the above list.

الحمد لله ذى المناظر العلية، والمحاضر السننية . . . اما بعد فان المناظر الالهية محاشر اجمال العلوم اللدنية.

The work gives an account of a hundred and one "Divine aspects," or manifestations of the Deity unto man, each followed by an exposition of the "bane" (آفة) necessarily attached to it, on account of the frailty of the human nature. A list of these "aspects" is given at the beginning of the work: 1. منظر المراقبة. 2. منظر عبد الله كانك تراه. 3. منظر المراقبة. 4. منظر الشهود. 5. منظر التجلى على الاطلاق الوجود; and so forth. The principles of the author are those of orthodox Sufism.

تمت المناظر الالهية بعون الله الخ.

¹ جليل instead of حنبلي.

² Nothing is to be found in this MS. regarding the Shaikh Jabarti. See, however, above (I.). The passage in H. Kh. is corrupt (cf. Add. vii. 864).

³ According to a recent note on fol. 11v., only three leaves would be wanting.

Written by the same hand as I. and II. Slightly injured near the end.

A note on the meaning which *الواسع* has with the Sufis, fills the title-page of this volume.

Wrongly inscribed *مشكلات فتوحات مكية*. Cf. Cat. 231, ii. 4.

667.

B 400. Size 10 in. by 6 in.; foll. 50. Twenty-three lines in a page.

هذه اجابة الاخ الفاضل الكامل بحل الابواب الاربعه (sic) من كتاب الانسان الكامل للفقير الى عفو سيدة الغنى التقدير احمد بن محمد بن عبد النبي المدنى الانصارى القرشى لطف الله به الخ.

A Commentary on five chapters (from 50 to 54) of 'Abd al-karim Jili's mystic work *الانسان الكامل*, by AHMAD b. MUHAMMAD b. 'Abd al-nabi Madani (d. a.h. 1071). The author wrote it at the request of Jamâl al-dîn Muhammâd 'Alî b. 'Allân¹ Siddiqî, of Makkah, and completed it on 21st Ramadân, 1056, at Madinah. See, for a full account of Jili's work, Flügel, Hdss. Wien, iii. 376 sq., where also the titles of the chapters here commented on are given (p. 377). Cf. H. Kh. i. 459.

الحمد لله موضع الشرائع لتابعه وبعد يقول الفقير الى ربه الغنى احمد بن محمد المدنى انه ورد الى كتاب من بلد الله الحرام من بقية الفضلاء ونخبة البلا علامه الوقت جمال الدين الاخ محمد على بن علان الصديقى . . . مضمونه انه يسأل بعد التحية . هل تعلمون احدا من الخواص رفع السطور عن بعض محبتهات عرائس الانسان الكامل بحاشية او شرح فان كان فتكتبوا لنا وان لم تتفقوا على شيء من ذلك فلعلكم تتقيدون لنافى شيء من ذلك يكون تذليلا لبعض صعابه . . . من الباب المؤسف خمسين في روح القدس الى الباب الرابع والخمسين في الوهم الى آخر الباب ولو في نحو كراسين الحال انى لم اقف للكتاب على حاشية ولا شرح فرجوت الله بكرمه تيسير ملتمسه الخ.

¹ Or, Muhammad b. 'Alî 'Allân, so fol. 49v.

Chapter 50 begins on fol. 2, chap. 51 on fol. 8v., chap. 52 on fol. 23v., chap. 53 on fol. 36v., and chap. 54 on fol. 40.

Plainly written, of the end of the eleventh century. Emended.

A note at the end, in the handwriting of Zain b. 'Abdallah Mu'ābil, gives the date of the work as written above, and it also states that the present copy was taken from one which had been revised by the author, in Shawwāl, 1056. He also wrote the above title, with the addition of some notes and an extract from Sūrūqī's, *البدور السافرة*, which had been written in the author's own copy.

668.

1529. Size 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$ in.; foll. 21. Thirteen lines in a page.

رسالة خضر

An account of al-Khiḍr, the patron saint of the Sūfis; the author is not named.

Begins: الحمد لله الذي خص من اصطفاه للحضرمة
القدسية الخ.

This treatise is a mere compilation. It is divided into five chapters, as follows: I. (fol. 2); فِي ذِكْر نَسْبَة الْخَٰن (in); II. (fol. 5v.); فِي إثبات حَيَوَتِ الْخَٰن (in); III. (fol. 11v.); فِي أَحَادِيثِ الَّتِي رَوَاهَا عَنْ نَبِيِّ الْخَٰن (twenty traditions); IV. (fol. 14); فِيمَا رُوِيَ عَنْهُ وَلَمْ يُرْفَعْ إِلَى النَّبِيِّ الْخَٰن (also twenty); V. (fol. 19); فِي ذِكْرِ أَسْبَابِ بَقَائِهِ الْخَٰن.

According to a statement on fol. 4, this treatise was written in A.H. 860; therefore, it is probably that of IMĀM AL-KĀMILIYAH (Kamāl al-dīn Muḥammad Shāfi'i, d. A.H. 874), mentioned in H. Kh. iii. 393.

Well written in Nasta'liq, of the eleventh century. Marginal notes. Slightly injured by insects.

669.

B. 416. Size 10 in. by 6 in.; foll. 10. Twenty-one lines in a page.

سلاح الوفائية بغير الاسكندرية وسماء بغضهم رسالة
الاولماء للشيخ الامام الاستاذ الولي الكبير... صفي الدين

محمد بن احمد بن محمد التونسي الشاذلي المعروف
بالي المواهب رضى الله عنه.

A Guide on the Mystic Path, by Ṣafī al-dīn ABU'L-MAWĀHIB Muḥammad b. Aḥmad Tūnī Shādhili, of the Wafā'iyah branch of the Shādhili sect¹ (d. A.H. 882). Cf. Cat. Mus. Brit. 464, and H. Kh. iii. 83.

يقول العبد التقيير المعترف بالتقدير محمد
ابن احمد بن محمد التونسي الشاذلي الوفائي المدعو
بالي المواهب عفى الله عنه) آمين الحمد لله الذي
من ولاة تولاه ومن اصطفاه صفاء الخ.

Ill written, of about A.H. 1100. Notes and corrections by a different hand. A few sayings of the author and of Shaikh Dā'ud Shādhili are added at the end, and a notice of the author, taken from SHA'RĀN's *الطبقات*, is written on the title-page, all in the latter hand.

670.

2177. Size 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$. Seventeen lines in a page.

Foll. 1-15. A theosophic treatise on the Divine Essence, in which are reviewed the opinions of the Sūfis, theologians, and philosophers. No title occurs in the work, but it has a recent inscription, درة فاخرة, which proves to be correct. The author is the celebrated 'ABD AL-RĀHMĀN JĀMĪ (d. A.H. 898), who entitled this treatise الدرة الفاخرة. See H. Kh. iii. 207; Flügel, Hdss. Wien, iii. 409; Stewart's Catal. 141, xxix.

Well written. Additions of the author on the margin. Rubries omitted.

Seal of Nuṣrat Jang.

[College of Fort William.]

671.

B 428. Size 6 $\frac{3}{4}$ in. by 4 $\frac{1}{4}$ in.; foll. 325. Thirteen lines in a page.

الجواهر Sufism, in five books, entitled الجوائز الخمسة, by Abu'l-mu'aīyad Muḥammad b. Khaṭīr al-dīn, commonly called AL-GHAUTI, a celebrated saint, who was born A.H. 906, and died probably A.H. 970, and was buried at Gwalior. See H. Kh. ii. 643; iii. 52, and Herklots' Qanoon-e-Islam, p. 305 sqq. The

¹ Follower of 'Ali Wafā, on whom see Von Haneberg in Zeitschr. d. Deutseh. morgenl. Ges. vii. 24.

Persian version of this work is mentioned in Stewart's Catal. 38. See regarding the author, Garein de Tassy, Mém. sur la relig. musulm. 46 (according to the *Ārd'ish-i-Mahfil*).

The author was a descendant of Khwājah Farid al-dīn 'Aṭṭār. He gives his name in the preface as follows (fol. 3v.): **محمد بن خطير الدين . . . بايزيد :** **ابن خواجه فريد الدين العطار**, but it is given more accurately in the Persian version of this work (no. B 426), thus: **محمد بن خطير الدين بن لطف بن معين الدين قتال ابن خطير الدين بايزيد پارسا ابن خواجه فريد عطار.**

The preface begins:² **الحمد لله الواحد الفرد الذي لم يلد ولم يولد**. The author relates in it that he was for a long time the pupil of the great Shaikh Zuhūr (al-dīn) Ḥājjī Hudūr, and subsequently retired for more than thirteen years (?) to the mountains of قلعة الجبار, where he compiled the present work. At an ensuing meeting with his Shaikh, he offered it to him, and met with his highest approbation. He was then only twenty years of age (!). He went afterwards to Gujarāt, where his work gained great popularity. At the request of many students, he made a new and better arranged edition of it,—the present one. He completed this A.H. 956, being then fifty years old.

The five parts (جوهر) of this work, which represent the gradual progress of the Sūfi, are enumerated in H. Kh. They are inscribed here, more fully, as follows: I. (fol. 5.) **فِي عبادة العابدين وطريقتها** II. (fol. 44v.) **فِي عمل العابدين وطريقتها** III. (fol. 68v.) **فِي زهد الزاهدين وطريقتها** دعوة الاسماء العظام وشرائطها. This is the chief part of the work; it is frequently referred to in the twenty-ninth chapter of the Qanoon-e-Islam. It consists of a مقدمة and fifteen فصل, a list of which is given on fol. 75v. IV. (fol. 234) **فِي اذكار الذاكرين واسغال**

¹ العارفين من مشرب الشطار وطريقتها on the spiritual exercises and practices of the order of the Shuṭṭāriyah,² to which the author belonged. The "pedigree" (سلسلة) of this order is given at the beginning of this part (fol. 234v.): it originates with 'Alī and his immediate descendants, down to Ja'far Ṣādik. From 'Abdallah الشطاري, the real founder, it descends at last to the aforesaid Zuhūr, and to the author, who is called here الشيخ الكامل الفاضل وحيد زمانه ابو المؤيد محمد المخاطب بالغوث عنده اللہ وهو لقى الشيخ العارف بالله continued as follows: **تعالی سلطان الصوفیہ صاحب الشریعۃ والطریقۃ والحقیقۃ والمعرفة والدین استاذ علماء الانام المفتخرین سراج الملۃ والدین الشيخ وجیه الدین وهو لقى الفقیر الحکیر من لیس بشی غریب الله فی ارضه وسمائه صغیر الله علی الله تعالی عنه وعن اسلافه الخ**. See, regarding these two persons, no. 684. It would appear that Sibghat Allah wrote the copy from which this and the following one were taken. V. (fol. 310v.) **فِي بیان اشغال ورثة الحق (و عمل المحققین وطريقته)** on esoteric tenets. This is the last and highest stage.

An indifferent copy, of about A.H. 1100, with tables and diagrams. Imperfect at the end. Slightly injured by insects.

Cat. 233 (Duawut), I.

672.

B 427. Size 10 $\frac{1}{4}$ in. by 6 in.; foll. 209. Twenty-three lines in a page.

Foll. 1–171. Another copy of الجواهر الخمسة, which was probably transcribed from the same copy as the preceding, but more carefully. It is written in a hurried small Nasta'līk. Date, A.H. 1082. Slightly imperfect at the beginning. The first words are: **الزکیات علی الروح المقدس**. There are slight defects

¹ Here follows an unintelligible character (ر), which is not to be found in the following MS. It certainly marks a lacuna.

² The commencement given by H. Kh. is that of the Persian version.

¹ This title is taken from the list of contents on fol. 5.

² "Shootareea, descendants of Shah Abdoollah Shootar-e-Nak"—Qanoon-e-Islam, p. 289.

³ The words in brackets are taken from the list on fol. 5.

after foll. 22, 30, 118 (here a blank), and 168. The same diagrams as in the preceding no.

II. Foll. 172–209. A fragment of another copy of the same work, written in the same hand as I. It contains from the end of Part III. to the middle of Part IV. (=foll. 119–155), and begins with the passage for which the blank on fol. 118 is left.

The first and several other leaves are injured.

673.

1815. Size $9\frac{3}{4}$ in. by $5\frac{1}{4}$ in.; foll. 214. Twenty-one lines in a page.

جواجم الکلم فی المواقف والحكم، by ('Alâ al-dîn, or Nûr al-dîn) 'Alî b. Hüsâm al-dîn (Hindi Makki), commonly called MUTTAKİ, a Hanafite (of Burhânpûr, d. A.H. 975, at Makkah). Cf. Cat. Mus. Brit. 756 n.; H. Kh. ii. 553, etc.

The preface begins: الحمد لله الذي نور قلوب العارفين فاقتبسوا من لواجم كلامه وكلام رسوله غرر وجودة المعانى والاشارات.

The author states that this collection consists of about 3000 sentences (حِكَم), viz. 500, or sentences mixed with quotations from the Koran;¹ 500 تَصْمِيمَات, or traditions which, on account of their conciseness, are preceded by an introductory and explanatory phrase, rhymed with them;² 300 sentences of *Ibn 'Afâ* (see below, no. 696), and 100 of his "disciple" (تلميذه), i.e. according to a marginal note, (داود بن باخلا) (من كلام السلف).

These materials, which follow invariably in the order just mentioned, are distributed under some eighty heads, which are arranged alphabetically, as باب فی الاحسان, باب فی الایمان (مقدمة),

which treats of the definition of حِكَم. As to the general character of the work, the author remarks (fol. 2):
كمال لذة هذا التاليف موقف على ان يكون الشخص حافظاً مفسراً محدثاً وان يكون له ذوق من علوم الصوفية.

اتممت الكتاب حامداً مصليناً...
وانا الفقير على المتقى الراجى من الله العطايا والهبات
وهو الذى يقبل التربة من عباده ويعفو عن السيئات.

Conclusion: Well written, of the eleventh century. Emended. Numerous marginal notes, some of which are derived from the author. An omission has been supplied by a different hand (foll. 15–17). Foll. 150–152 and 148–149 should be transposed. Slightly injured by insects.

674.

B 116. Size 8 in. by $4\frac{3}{4}$ in.; foll. 271. Seventeen lines in a page.

Another copy of the preceding work.

Well written, of the eleventh century. The author's conclusion is wanting.

Cat. 230, vi.

675.

2051. Size $9\frac{3}{4}$ in. by $6\frac{1}{4}$ in.; foll. 360. Nineteen lines in a page.

'Abd al-wahhâb b. Aljmad SHA'RÂNî's (d. A.H. 976) الیواقیت والجواهر فی بيان عقائد الکابر, or System of Mystic Theology, which he composed A.H. 955. It has been fully analysed by Flügel in Zeitsehr. d. Deutsch. morgenl. Gesellsch. xx. 1 sqq.; see also Hdss. Wien, iii. 391, and Cat. Mus. Brit. 106. The work was printed at Cairo, A.H. 1277.

This copy is preceded by an index. It is written in Nastâ'lîk. Date, Sha'bân, 1097. The paper is flimsy and injured in several places.

Some leaves are misplaced in binding: foll. 102–7 should be placed after fol. 83, and foll. 101 between foll. 138 and 139; foll. 337 and 342 should be transposed.

[College of Fort William, 1825.]

¹ Cf. Sprenger's Dictionary of Technical Terms, p. 118v.

² They are defined, in a marginal note, as الاحاديث التي ذكرت قبلها توطئتها وتمهيدها.

676.

B 119. Size 10½ in. by 6 in.; foll. 215. Twenty-five lines in a page.

Two works of 'Abd al-wahhāb SHA'RĀNī.

I. Foll. 1-180. كتاب البحر المورود في المواثيق والعبود تصنیف الشیخ الكبير المحقق الربانی العارف بالله عز وجل عبد الوهاب الشرعاني. Rules of Asceticism, gathered from his various teachers, and composed A.H. 941. See H. Kh. ii. 22; Cat. Mus. Brit. 343; and A. von Krcmer, Notice sur Sha'rānī, Journ. Asiat. 1868, p. 258 sqq. Printed at Cairo, A.H. 1278.

الحمد لله الذي خلع على اولیائه خلع انعامه فیم بذلك له حامدون . . . وبعد هذه عبود ومواثيق الخ.

The Shaikhs from whom these rules are derived are about 150 in number. Their lives are related in the author's طبقات العلماء والصوفية. Ten are mentioned as the most prominent, at the end of this work (fol. 178), viz. محمد بن عنان; عبد القادر الدشطوطى; محمد بن عيسى السروى; محمد العدل الطناحى; محمد النير ابو بكر; محمد بن داود; محمد الشناوى الاجدى على; عبد الحكيم بن مصلح المنزاوى; الحديدى الخواص البولسى. The last mentioned is the author's principal Shaikh.

The rules are of two kinds, either such as are contained explicitly in the religious law (الشريعة), and general, or such as are derived from the law indirectly, and peculiar to the author and his school. The author asserts the orthodoxy of his writings, and especially of the present work. He also mentions the incident, in consequence of which it had been suspected of heresy.¹ He further states that he had already composed two works on the same subject, viz. كتاب (لطائف) المعنى which was appreciated by his followers, and منهج الصدق والتحقيق في تفليس غالب المدعين للطريق which was found rather too austere.

¹ See H. Kh., i.e., and Zeitschr. d. Deutsch. morgenl. Ges. xx. 2.

This work is divided into five chapters, each of which is inscribed في جملة (آخر) من العبود. Each rule is introduced by the words أخذ علينا العبود.

The author's conclusion runs as follows (fol. 178v.): قال ذلك وكتبه أضعف عبد الله تعالى واقليم استعدادا ل يوم المعاد عبد الوهاب بن احمد بن على الشرعاني حامدا مصلينا مسلما في ثانى شوال سنة احدى واربعين وتسعمائة بمصر المحرورة والله حسبي الخ.

It is followed by four testimonies of approval, which had been written in the original copy: one by Shihāb al-dīn Ahmād b. 'Abd al-'azīz Futūḥī Ḥanbālī, commonly called Ibn al-Najjār; another by Nāṣir al-dīn b. Ḥasan Lākānī Mālikī; the third by Shihāb al-dīn Ahmād b. Yūnus Ḥanafī, commonly called Ibn al-Shilbī; and the fourth by Shihāb al-dīn Ahmād b. Ahmād b. Ḥamzah Ramlī Anṣārī Shāfi'i. These testimonies are alluded to in another work of the author, quoted by Flügel in Zeitsehr., i.e.

Plainly written in a large hand, by Muḥammad b. al-Junaid b. 'Omar Bā Ḥārūn. Dated Monday, 24th Jum. II., 1080. Collated in the same year. The birthdays of two sons of the copyist (A.H. 1087 and 1088) are noted at the end.

II. Foll. 181-215. كتاب درر الغواص على فتاوى سيدى على الخواص جمع سيدنا ومولانا . . . الشیخ عبد الوهاب بن احمد بن على الشرعاني الانصارى سبط السيد محمد بن الحنفية ابن الامام على بن ابى طالب الخ.

Decisions of 'Alī Khawwād, the principal Shaikh of Sha'rānī, given in answer to questions of the latter, and collected by him.—Another work of Sha'rānī concerning the same Shaikh, is mentioned by H. Kh. iii. 650. Cf. Zeitschr. d. Deutsch. morgenl. Ges. xx. 1.

الحمد لله رب العالمين . . . وبعد هذه نبذة: ت Begins: صالحه من فتاوى شيخنا وقدوتنا الى الله تعالى الكامل الراسخ الامى المحمدى سيدى على الخواص . . . التي سالتها عنها مدة صحبتى له مترجما عن معنى بعضها

لكونه رضي الله عنه اومياً لا يقرأ ولا يكتب فلسانه
يشبه لسان السرياني تارة والعربي تارة فاذا علمت ان
الجواب لا يدرك الا ذوقا ذكرت جوابه بلفظه من غير
شرح لمعناه نظير الحروف اول سور القرآن العظيم الخ.

The author, being conscious that this collection is not complete, asks any one of his brethren who might recollect other sayings of this Shaikh, to add them to this book. It has no special subdivisions. Each decision is introduced by وسالته رضي الله عنه.

Written like no. I. Imperfect and injured at the end.
Seal of Kāsim, a servant of 'Alamgīr.

Cat. 231, vii.

677.

B 238. Size 10½ in. by 5½ in.; foll. 119. Thirteen lines in a page.

Tenets of the Sūfis, collected from sayings of celebrated Shaikhs, such as Abu'l-Kāsim b. Kusṭī, author of كتاب خلع النعلين¹; Ibn 'Arabī; Ṣafī al-dīn b. Mānṣūr; 'Abd al-karīm Jīlī; and the two masters of the author, Sayyid Muḥammad Wafā and Sayyid 'Alī Wafā.² The work is entitled (see fol. 3v.) الموازيين (الذرية المبينة لعقائد الفرق العلية). The author is not named; but from quotations of other works of his, he appears to be 'Abd al-wahhāb Shā'rānī, and this work is probably identical with the الصوفية قواعد³, mentioned in Zeitschr. d. Deutsch. morgenl. Ges. xxi. 272.

Begins: الحمد لله ... وبعد فنذه عقيدة شريفة انقرحت (sic) لى من تصفح عبارات الاولى المحتقين اصحاب الدوائر الكبرى الخ. The author undertakes to prove that the Sūfi tenets do not really depart from the orthodox faith, as is often suspected. The work is divided into sections (فصل), the first of which contains, as an introduction, the principles of the علم خاتمة⁴ ; and it concludes with a خاتمة⁵ on the unlawfulness of accusing any one of infidelity (التكفير).

An indifferent copy. Several blanks.

این اجزا تکمیل⁶ در علم حقایق⁷.

Cat. 232, xl.

¹ See Flügel, Hdss. Wien, iii. 401.

² Both of them are of the Shādhili order; see Von Haneberg in Zeitschr. d. Deutsch. morgenl. Ges. vii. 24.

678.

B 239. Size 9½ in. by 5 in.; foll. 48. Seventeen lines in a page.

Another copy of the preceding work, which seems to have been transcribed from the same MS. as the preceding no., but is more carefully executed.

The latter portion is wanting. A defect after fol. 24.

679.

B 103D. Size 8½ in. by 6 in.; foll. 31. About thirty lines in a page.

كتاب تنقیح تنبیه المغترین لاعمال السالکین

An abridgment of Shā'rānī's parænctical work تنبیه المغترین, by 'ALAWĪ b. 'ABDALLAH, بروم, who completed it in Ramaḍān, 1133. See regarding the work of Shā'rānī, H. Kh. ii. 429; Flügel in Zeitschr. d. Deutsch. morg. Ges. xxi. 274. It was printed at Cairo, A.H. 1278. The present abridgment is not mentioned anywhere; this MS. is the author's own copy.

الحمد لله المتفضل على عبادة بالزام طاعته .. .
اما بعد فاني لما رأيت تنبیه المغترین للعارف بالله
الشيخ عبد الوهاب بن احمد الشعراوى تغمده الله برحمته
كثير الفوائد والمواعظ جمعها من اخلاق القوم من الزهد
والورع والخوف وغير ذلك اردت ان اختصره مع ما
ازيد فيه من غيره من الفوائد بحيث لا يزيد حجمه على
الاصل بل يكون مع ذلك في غاية الاختصار ونهاية
الايحاز (منه) مع عدم فوات مطالب الشيخ تسهيلا لحفظ
الطلاب واستحضارا لمعاناته لذوى الالباب وسميته بتقنيح
تنبیه المغترین لاعمال السالکین واسال الله الخ.

This is a collection of moral examples, each introduced by the words ومن اخلاقهم. The author concludes (fol. 31): قال مولنه وجامعه علوی بن السيد :
عبد الله بروم عامله الله بكرمه وفضلة فهذا آخر ما
قصدته من املا هذه الرسالة ونجا زى عنها يوم الاحد
واحد وعشرين خلت من شهر رمضان المبارك سنة

ثلاث وثلاثين ومائة بعد الالف من هجرته صلى الله عليه وسلم فنسال الله تعالى الكريم ان لا يجعلها وبالا وحجة علينا الحمد لله.

Closely and irregularly written, with corrections and alterations.

Cat. 226, xxxiv.

680.

794. Size $9\frac{1}{2}$ in. by $6\frac{3}{4}$ in.; foll. 210. Nine lines in a page.

عين العلم. A compendious work on Asceticism, called *Uyin al-ilm*. It is not an abridgment of Ghazzâlî's *Ihyâ*, as is stated by Stewart (Catal. 139), who followed a notice on the margin of this MS. (fol. 1v.).¹ The author is not named,² but it would appear that he was an Indian scholar. Cf. H. Kh. iv. 282.

The work is introduced by an elaborate preface, which begins: يا رب يا رباه باسمك ابتدى' بكت افتدى' وبنور قدسك اهتدى. The author, imitating the old poets, complains of the 'departure' of knowledge and science, etc. He dedicates his work to a Saiyid of the Husaini branch, named Ibrâhîm. It is divided into an introduction and twenty chapters, which are entitled as follows: (fol. 4v.) في المقدمة في العلم; (fol. 4v.) في الباب الأول في الورد; (fol. 10v.) II. في الصوم وكسر الشهوة; (fol. 29v.) III. الإنفاق والقنااعة; (fol. 35v.) IV. في التزوج; (fol. 40) V. في السفر; (fol. 47v.) VI. في الكسب والورع; (fol. 55v.) VII. في الصحبة; (fol. 60v.) VIII. في الاتباع في المعيشة; (fol. 81) IX. في الصمت وآفات اللسان; (fol. 102v.) X. في الانابة والحمل والعفو والنصححة; (fol. 118) XI. في العزلة والخملولة وحب الذم وبغض المدح; (fol. 122v.) XII. في التواضع وذكر الملة; (fol. 129) XIII. في التشويص; (fol. 134v.) XIV. في الأخلاص والنية والصدق.

¹ ان بعض علماء الهند اختصر الاحياء اختصارا بليغا سماه عين العلم الحمد لله. This notice is ascribed to Ibn Hajar.

² Only by Stewart, i.e., he is called Yahya b. 'Abd al-rahmân.

في نفي الخواطر والريانة. XV. (fol. 150) وقصر الامل (fol. 163v.) في التربية والمرابطة والتقوى. XVI. (fol. 154) في الصبر والرضا والشكر. XVII. (fol. 175v.) XVIII. (fol. 184) في الفقر والزهد والرجاء. XIX. (fol. 190) في التوحيد والتوكيل واليقين. XX. (fol. 198) الخوف والرجاء. The work concludes with an appendix, المحبة والسلوك (fol. 206).

Well written in a large hand. Dated Ramaḍân, 1037. The titles are in gold, and the formula which introduces the traditions quoted by the author (ور ح and the like) is always in blue. Frequent explanations, extracted from a commentary and from other works, are added on the margin; others are written between the lines. Many ornaments. Foll. 144, 169, and 170 are injured.

Seal of 'Abd al-ṣamad Khân Bahâdur Dilîr Jang, dated A.H. 1189.

[Tippu.]

681.

B 410. Size $6\frac{3}{4}$ in. by $3\frac{3}{4}$ in.; foll. 84. Seventeen lines in a page.

الجزء الاول من عين العلم في علم السلوك

Another copy of the preceding work, with numerous extracts from commentaries on the margin. The greater part of these are marked شرح جديد, i.e., شرح.

Neatly written. Dated 16 Muḥarram, 1028. Collated. A list of contents is added on the title-page. The margin is injured by insects.

Cat. 230, v.

682.

1672. Size $9\frac{1}{2}$ in. by $5\frac{3}{4}$ in.; foll. 183. Eleven lines in a page.

Another copy of the same work, well written in a large Nasta'liq.

This copy was made by Muḥammad Najîb Khân, for his own use, at سيكاكول, near Haidarâbâd. Date, 1 Jumâ' I., 1149.

[Tippu.]

683.

B 75. Size 9 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$ in.; foll. 572. Twenty-three lines in a page.

A large Commentary on a letter on mystic subjects, which Saiyid Hâtim b. Ahmad al-Ahdal Husainî of Mokha (d. in Muâarram, 1013) wrote, A.H. 1004, to the author of this Commentary, who was his pupil. The name of the latter occurs on fol. 45v., viz., 'Ann AL-KÂDIR b. SHAIKH AL-'AIDARÛS. He belonged to the 'Alawî family, was born A.H. 978, and died A.H. 1038, at Ahmadâbâd.¹ He wrote this commentary after the death of Hâtim, A.H. 1016, and entitled it (fol. 2v.) الزهر باسم من روض الاستاذ حاتم. Cf. regarding Hâtim, Catal. Mus. Brit. 309a.

أَفْتَحْ الرِّيقِ رَبِّنَا تَقْبِلْ مَنَا إِنْكَ
أَنْتَ السَّمِيعُ الْعَلِيمُ الْحَمْدُ لِلَّهِ الَّذِي فَتَحَ [الْجَوَاد]
بِسْبِيهِ الْخَاتَمِ وَخَتَمَ الْأُولَى، بِصَفَيْهِ حَاتَمٌ وَبَعْدَ فَانِ الْإِسْتَادِ
الْأَعْظَمِ وَالشَّيْخِ الَّذِي هُوَ الْأَخُ وَابْنُ الْعَمِ حَاتَمُ بْنُ أَحْمَدِ
الْأَهْدَلِ الْحَسِينِيِّ الْيَمِنِيِّ صَاحِبِ الْمَخَافِرِ الْأَخْوَانِ الْأَحَادِيمِ
وَسَمِّيَ حَلِيفَ السَّخَا قَدَسَ اللَّهُ رُوحُهُ كَانَ ارْسَلَ فِي
سَنَةِ أَرْبَعٍ بَعْدَ الْفَالِيِّ الْعَبْدِ مَكْتُوبًا يَشْتَمِلُ عَلَى أَشْيَاءِ
فِي السُّلُوكِ وَالطَّرِيقِ هَدَانِي إِلَيْهَا وَمَعَانِ فِي التَّصُوفِ وَعِلْمِ
الْتَّحْقِيقِ الْطَّعْنِيِّ وَلِلَّهِ الْحَمْدُ عَلَيْهَا جَوَابًا لِكِتَابِ جَاهِهِ
مِنْ أَنْجَنَ.

The commentary is preceded by a long memoir of Hâtim, which contains numerous extracts from his writings and poems; also another short letter of his, addressed to Shaikh 'Abd al-wahhâb Hindi, with ample comments; and (fol. 41v.) a full account of his correspondence with the author, which was miraculously continued after his death. It concludes on fol. 50, as follows: في هذه نبذة من احوال شيخنا واستاذنا ذكرتها استطراداً وما ذكرته من احواله ومقاماته

¹ These statements are derived from المشرع المروي, a biographical history of the 'Alawî family, which will be described under no. 717. Thero the name of the author is given in full, as follows: 'Abd al-kâdir b. Shaikh b. 'Abdallah b. Shaikh b. 'Abdallah al-'Aidarûs (fol. 121).

دون ما تركته بكثير ولنشرع الأن في المقصود من حل النثارات وشرح الاشارات قال الاستاذ الخ.

The commentary begins with the *Basmalah*. The first words of the letter are (fol. 53) : سَمِّدَ لَكَ يَا مَنْ : عمَ الْخَلْقِ احْسَانَهُ . The commentary, which is much swelled by extracts from other works and long quotations of poetry, ends, after discussing (from fol. 435) the very signature of the letter, on fol. 466, as follows: هذا آخر الشرح وأول الفتح قلت وإنما خصصت هذه الرسالة من بين الرسائل لكثرة ما اشتتمت عليه من الفوائد والفضائل وقد احتوت على جملة من مسائل الصوفية ولم يمرى أنها جمعت التصوف كله الخ.

In the remaining part of the work the author treats in a very prolix manner of Sufism and Saints in general; he also gives an account of his Shaikhs and his spiritual pedigree. In the appendix (fol. 558v.) he speaks of the asking of forgiveness (الاستغفار), and winds up with a long *Kâşidah*, each verse of which begins: أَسْتَغْفِرُ اللَّهَ . The date of the work (fol. 572) runs as follows: انتهى ما تيسر من الكلام على هذه الاشارات الطيبة والكلمات الشريفة في ساعة من الثالث الاخير من ليلة الثلاثاء حادى عشرى شهر ربیع الاول سنة ست عشرة بعد الف ختمها الله بخیر الخ.

Well written by two hands. On the margin are numerous corrections and additions, which are apparently due to a collation with a revised edition of the work. Worm-eaten towards the end.

Cat. 231, iii.

684.

1180. Size 9 in. by 5 in.; foll. 59. Seventeen lines in a page.

An anonymous Commentary (مزوج) on the theosophic treatise, التحفة المرسلة إلى النبي, by MUHAMMAD b. FA'L ALLAH Hindi Burhânpûrî (d. A.H. 1029). The latter was a disciple of Shaikh Wajih al-dîn b. Kâdi Naşr Allah 'Alawî Hindi Ahmadâbâdî, who lived from A.H. 910 to 998, and was the pupil of Shaikh Muhammad b. Khaṭîr al-ânîn Husainî, commonly

called al-Gauth, the author of *الجواهر الخمسة* (see above, no. 671). A co-disciple of the author's, Shaikh Ṣibghat Allah b. Rūḥ Allah b. Jamāl Allah Ḥusainī Ḥindi Barūjī, who died at Madinah, was the Shaikh of Abu'l-mawāhib Aḥmad b. 'Alī b. 'Abd al-kuddūs Kurashī 'Abbāsī Shinnāwī Madanī, and a pupil of the latter was شيخنا الإمام ثم الهدى الانصاري المعروف بالقشار طيفي (!) الدين احمد بن يونس بن احمد المقدسي الرجالى ثم المدنى الانصاري المعروف بالقشارى (sic)¹ who was born A.H. 991, and died A.H. 1071, at Madinah, and was the Shaikh of the author of the present commentary. The latter, therefore, lived in the eleventh century, probably at Madinah. His name is not mentioned. His commentary is entitled *اتحاف الزكي*.

بشرح التحفة المرسلة إلى النبي. He wrote it for the instruction of the Muḥammadans of Java, whose notions of orthodoxy had recently been troubled by the introduction of Ṣūfī writings, which their divines were not able to interpret. He, therefore, selected the present treatise, which was very popular with them, in order to show its entire accordance with the doctrines of the Koran and the Sunnah.

الحمد لله الاول الذي ليس قبله: The preface begins: شئ. The commentary refers only to the commencement of the treatise, and its chief subject is the absolute essence (الوجود).

الحمد لله رب العالمين اما بعد: The treatise begins: فيقول العبد.. هذة نبذة من الكلمات في علم الحقائق الخ.

Well written, of about A.H. 1100. The text of the treatise has been added at the end, by a different hand; the greater part of it is, however, lost.

Cf. Stewart's Catal. 47.

[Tippu.]

685.

B 120. Size 8 $\frac{3}{4}$ in. by 5 in.; foll. 53. Seventeen lines in a page.

A mystic treatise, by KALĪM ALLAH b. NŪR ALLAH. It is entitled العشرة الكاملة, because the author wrote it during the last ten days of Ramadān, 1092.

¹ These names are given more correctly in no. 696, II.

² Here follows the name of the author, as given above.

Each of those days was devoted to a special subject, and the work is arranged accordingly, as follows: اليوم الثاني في توحيد ذاته تعالى—(2) الاول في المعرفة (fol. 1) الثالث في اسمائه وصفاته تع—(4) وتقديس الخامس في الحب—(fol. 24) الرابع في الروح—(9v.) السادس في الاركان الخامسة—(fol. 30v.)—الثامن في—(fol. 35v.) السابع في التخلّي عن الرذائل (fol. 32v.) التاسع في السمع—(41) التجلّي بالفضائل العاشر في بيان السبق بالغیر—(fol. 51?).¹

The author says in conclusion that he was prevented from entering more fully into the last subject, though it was the most important, since the time was much advanced, and evening prayer near at hand.

Plainly written, but incorrect.

Cat. 232, xi.

686.

B 92. Size 8 $\frac{3}{4}$ in. by 5 in.; foll. 263. Thirteen lines in a page.

A collection of letters on various mystic subjects, addressed to friends and pupils, most of whom were resident in Hindustan, by Saiyid 'ABD AL-RAHMĀN b. Saiyid Muḥammad Khwājah Khidr Kanaujī الرسولدار.

This MS. is imperfect at the commencement. It begins with what seems to be the end of a general introduction والمامول منه تعالى ان ينفعني به وسائل المسترشدين.

في مجاوبة: The first letter commences as follows: العارف ذى كشف القلوب المعروف بسيد ايوب المكي بسم الله الرحمن الرحيم سهدا لمن شرف اولياته بمعرفة الحق وتعريفه... اما بعد فقد وصل الى مكتوب محبوب القلوب الخ.

This collection is followed by an "appendix," which fills the greater part of the volume (from fol. 89v.), خاتمة في بيان ... من احوال قطب العارفين قدوة العلماء الراسخين الذي هذه المكاتيب منه وهو الامام الهمام سند اهل الكشف والوجدان السيد عبد الرحمن

¹ Not marked in the text.

² One word corrupt.

واسلّفه علیهم الرحمة والغفران. It gives an account of the author and his ancestors, who are traced through many generations, and appear to have been all distinguished divines and Sūfis. The single articles regarding them consist chiefly of extracts from their writings, many of which are in *Persian*; to these are prefixed short and rather monotonous eulogies, and they are frequently followed by lists of their pupils. The article on the author contains extracts from a work of his, entitled *الأنيس النفيس*.

Plainly written. Imperfect at the end. A defect after fol. 83.

Inscribed خلاصة مجاوبات، to which another hand has added اوليا.

687.

B 118. Size 12½ in. by 8½ in.; foll. 60. Thirty-three lines in a page.

'Alī KURDĪ's Rules of Asceticism, for the use of novices, with a Commentary by his kinsman YŪSUF b. IBRĀHĪM Shāfi'i. No title found.

The preface of the commentator runs as follows:

الحمد لله الذي هدانا لهذا وما كنا لننهى لوان هدانا الله اما بعد فهذا شرح ما نطق به روحانية العبد الموله، صاحب القلب المدلله، على الكرى على لسان من علم ما لديه، فاستند اليه، يوسف بن ابرهيم الشافعى قسيمه في النسب، والجارى معه في السبب، والمادة شامية دمشقية ما تعددوا، كما اخذها اذها، وهى بين ذوق والقا، ما فيها كنایة ولا لقا، كذا ذكر لى صاحب اللسان، فاول ذلك ان قال فابان.

The text begins: اول ما يجحب على المريد ان يسلب اختياره الخ. It is given in portions, and accompanied by rather long comments.

Plainly written by different hands, but left unfinished.

Inscribed كتاب شرح ادب المریدین cf. Cat. 232, xxxix.

688.

B 421. Size 8½ in. by 6½ in.; foll. 24. Seventeen lines in a page.

رسالة قوانين حكم (fol. 2v.) الى كل الصوفية بجميع الافق، and probably identical with the work Bibl. Sprenger. 808, which is ascribed to Jamāl al-dīn b. Muḥammad Shādhīlī.

الحمد لله الحكيم العليم الرؤوف الرحيم
اما بعد ف بهذه حكم على طريق القوم، طرق خاطرها
خاطرى في اليقظة والنوم، اردت اثباتها في هذه الوراق،
لانها استعملت على ما رق وراق الخ.

The work consists of fourteen canons, preceded by a مقدمة on the definition of the "canons". The "canons" are inscribed as follows: I. (fol. 3) ; II. (fol. 6) بمقامات التوحيد ; III. (fol. 7v.) ; IV. (fol. 8v.) ة الاخلاص (fol. 9) ة المراقبة (fol. 12) ة الرثاء (fol. 13) ة الفقر (fol. 14) ة الزهد (fol. 17) ة المعرفة (fol. 20) ة الفنا (fol. 21v.) ة الولاية العامة (fol. 22) ة البقاء (fol. 23) ة الولاية الخاصة.

Plainly written, on European paper, of the twelfth century. Imperfect at the end.¹

Erroneously inscribed مقنطيس الارواح، which are words from the preface. Cf. Cat. 233, xlvi.

689.

B 131. Size 8½ in. by 6 in.; foll. 104. Twenty-one lines in a page.

Eulogies of Prophets, Saints, and mystic Shaikhs, written in a poetic style, without any subdivision. Title and author unknown. The beginning is wanting. The first words are: بل اعملوا في التقوى.

Indifferently written, on European paper. Of the twelfth century. Frequent emendations and indications of the contents are on the margin.

A defect after fol. 8. The last leaf is lost.

اجزا اذكار الانبياء در علم معانی وبيان cf. Catal. 237, xi.

¹ According to a note on the first page, only one leaf is wanting.

690.

2106. Size $8\frac{1}{4}$ in. by $5\frac{3}{4}$ in.; foll. 78. From eleven to thirteen lines in a page.

An obscure tract, in which strange ideas are developed regarding the creation, the angels, the resurrection, and kindred subjects. It is inscribed on the title-page **دقائق الحقائق**. Cf. Stewart's Catal. 162, xxviii.

الحمد لله رب العالمين... قد جاء في الخبر:
ان الله تعالى خلق شجرة ولها اربعة اغصان فسمتها شجرة اليقين ثم خلق نور محمد صلعم في حجاب من درة بيضاء مثلث الطاوس ووضعه على تلك الشجرة فسبح عليها مقدار سبعين ألف سنة ثم خلق مرات الحياه الخ.

Written in a large hand, with all the vowel-points, and frequent *Persian* interlineations. Of the twelfth century.

[College of Fort William.]

691.

B 129. Size $8\frac{1}{2}$ in. by 6 in.; foll. 69. Twenty-three lines in a page.

A Commentary (by قوله) on a mystic *Kasidah*, the beginning, rhyme, and author of which have not been ascertained.

Plainly written, on European paper, of the twelfth century. The words of the poem to be explained are often omitted.

او اغنيت من حاجتي الى السكر من:
وراء: جهة الافاقه الخ
بمعنى فوق والسكنية الطمانينة الخ
مشهدى من الاشهاد الخ etc.
Begins: .. او اغنيت من حاجتي الى السكر من :

The last gloss is: ; التذكار بمعنى الذكر الخ: and the book concludes: هذا آخر ما ايراده اردناه في هذا المختصر من شرح القصيدة بعون الله الخ.

692.

B 458. Size 9 in. by $4\frac{1}{2}$ in.; foll. 175. Seventeen lines in a page.

A fragment of a Commentary on a theosophic work, imperfect both at the beginning and end.

The text is introduced by **قال الشيخ رضه**, and the commentary by **قال العبد**. The former, which was to be written in red, has, however, never been filled in.

يعنى رضه ليس شان تسوية الحق
Plainly written, of the twelfth century.

693.

B 397. 444. 418. Size 8 in. by 6 in.; foll. 83. Seventeen and twenty-one lines in a page.

I. Foll. 1-51. **هذا كتاب شرح مشكلات الفتوحات**. المكية وفتح الابواب المغلقات من العلوم اللدنية للشيخ الامام العالم العلامة سيدى عبد الكريم الجيلى نفعنا الله به آمين.

A Commentary on Chapter 559 of *Ibn 'Arabi's* **الفتوحات المكية**, ascribed to 'ABD AL-KARIM Jili (d. A.H. 811).

اما بعد فانه لما كان العلم بالله اعظم العلوم قدرًا في معرفة اسرار وحقائق من منازل مختلفة، because it comprises the leading ideas of the whole book, expressed in abstruse language (fol. 2v.): لكنه رضى الله عنه صرحاً بأنه جمع معانى العلوم المبسطة في ذلك الكتاب وجعلها مرموزة في الباب التاسع والخمسين بعد الخمسين بعد الابواب.

This is only the beginning of the work, the MS. being imperfect at the end.

Plainly written in a large hand; only the last few foll. are in a smaller and more elegant handwriting. The text of *Ibn 'Arabi* is written in red, and occasionally in green.

II. Foll. 52-83. **كتاب العظمة ويتلوه رسالة النقطة**. ويتلومهما كتاب الحجب نفع الله بهم المسلمين آمين والعظمة والحبوب لسیدی العارف محيی الدین بن العربي غفر الله له.

a. The first of these treatises, the **كتاب العظمة** of *Ibn 'Arabi* (foll. 52-61), is mentioned in H. Kh. v. 118. It treats of the first Sûrah of the Koran, which is considered to be the perfect expression of the Divine "greatness." It is divided into seven chapters, each of

which refers to a section of the Sûrah, including the *Basmalah*.

Begins: الحمد لله مبدع الثنائى في المثانى . Ends: هذه المنزل مكى والمحمل فولوى يونانى .

b. Foll. 62v.-73. A theosophic treatise on the mysteries of the diacritical point, styled at the end, الرسالة القدسية في أسرار النقطة الحسية المشيرة إلى أسرار البوية الغيبية . The author is, according to H. Kh. iii. 427 and i. 283, Saiyid 'Alî b. SHIHÂB (al-dîn) Hamadâni (d. A.H. 786). Cf. Nafahât al-Urs, ed Lees, p. 515, and also Cat. Mus. Brit. 406.

الحمد لله الذي ظهر بما شاء لمن شاء : بمشيئته الازلية، واستتر عنمن شاء باستار عزته السرمدية . . . وبعد فلما شاع بين اهل العلم ان ارفع العلوم واشرفها علم التوحيد الخ.

The author proceeds to say (fol. 63): ولما كان : معرفة اسرار الحروف مرتبطة باسرار هذا العلم الشريف وحقائق اسرار النقطة احدى المدارات التي تدور عليها دوائين علم التوحيد اردت ان اعلق بعض ما ورد على من اسرارها وخصائصها وبروزاتها بصورة الاعيان الحروفية وتصاريفها المشيرة الى شؤون التجليات الالهية فشرعت في تسويد هذه الوراق بلسان الذوق والاشارات لا ما جرت عليه عادة ارباب العلوم الرسمية في العبارة في تصوير المسائل باثبات الدلائل فان جناب اسرار الجليل ارفع من ان يصل اليه البصائر الكلية بالدليل الخ.

c. Foll. 74v.-83. This is, according to the above inscription, the كتاب الحجب of IBN 'ARABÎ. See on it H. Kh. iii. 390.

الحمد لله الذي حجبنا به عن غيره .

After a preliminary discourse on love, which begins: داعية اعلم انه لولا المحبة ما صم طلب الشئ ، ابدا ولا الحجب (التي بينك وبين محبوبك)، which, however, are not real, but only in the lover's mind. Each of these "veils" is discussed in a special section. They

are described as حخلة ، ححب ، حجاب العلم ، حجاب الستر ، etc.

The last three pieces are well written, in the same style. Each forms a separate fascicle.

Seal and signature of Hâfiż 'Inâyat Allah b. Hâfiż 'Alî b. Hâfiż Bahâ al-dîn on the two title-pages.

Cat. 231, ii. 4 (?).

694.

B 452. Size 9½ in. by 5½ in. ; foll. 60. Nineteen lines in a page.

I. Foll. 1-6. كتاب الثالث في الحجج . A letter addressed to a person who has the intention of leaving Makkah, and who is strongly advised to stay there. The author is not named.

حفظك الله يا اخى بحفظ اليمان اما بعد فاتى كتبت اليك وانا ومن قبلى من الاقارب والاخوان على افضل حال وربنا محمد لا شريك له وصلى الله على سيدنا محمد واله وسلم اما بعد فقد انبى الى ابقاء الله اتك على الشخص من حرم الله تعالى والتحول منه الى غيره واتى كرهت والله ذلك الخ.

The author in the course of this letter frequently quotes the Koran and the Tradition. He says in conclusion: واياك يا اخى ثم اياك ان تخرج من مكة : فلو لم يدخل عليك الافسان من حلال لكان خيرا لك من ان يدخل عليك في غيرها الفان الخ.

Carefully written in a good hand, probably by Ibrâhim b. Maḥmûd b. Ibrâhim, whose seal (A.H. 1037) is at the end.

II. Foll. 6v.-11. كتاب الرابع في حلية الابدال وما يظهر منها من المعرف والاحوال . Entitled by IBN 'ARABÎ, See H. Kh. iii. 108, for an abstract of the preface.

It treats of the four "columns" of the ascetic life: silence, solitude, hunger, and watching (الصوم ، الصمت ، الامان ، العزلة).

Written in a hurried hand.

¹ See end of article.

III. Foll. 11v.-14. كتاب الخامس الخ A Persian treatise on the recitation of the words لا الله الا الله. It is entitled بِدايَة الْذَّاكِرِينَ.

الحمد لله رب العالمين كما هو اهله :
The author, whose name does not occur, mentions at the beginning his son Darwîsh 'Aṭâ Allah.

Clearly written. Imperfect at the end.

IV. Foll. 15-45. A fragment of a concise work on Ethics and Asepticism, founded upon alleged sayings of the Imâm JA'FAR SÂDIQ, whose name occurs at the beginning of each chapter.

Imperfect at the beginning. Defects after foll. 20 and 28. The first heading is بَابُ الْحُكْمَ.

V. Foll. 45v.-60. كتاب الثاني المسمى بالتجريد في كلمة التوحيد. A mystic treatise in explanation of the words لا الله الا الله, by AHMAD b. Muḥammad GHazzâlî (d. A.H. 520), the brother of the great Imâm. See H. Kh. ii. 204, and Gösche in Abh. Akad. Berlin, 1858, p. 250 and 296.

Called الشیخ الامام جمال الاسلام احمد بن محمد بن محمد بن محمد بن محمد (sic) الغزالی رضی الله عنه في الحديث الصحيح والتقليل الوارد الصحيح عن سید البشر محمد المصطفی الخ.

It is divided into numerous sections (فصل).

The last two tracts are written in the same hand as no. I. They stood originally at the beginning of the volume.

695.

B 414A. Size 8½ in. by 6 in.; foll. 16. About twenty lines in a page.

I. Foll. 1-3v. Sayings of inspired men, collected by IBN 'ARABÎ.

Called الشیخ الامام المحقق المتبحر ابو عبد الله محمد بن علي بن محمد بن العربي الطائی الحاتمی رضی الله عنه هذا كتاب الاعلام باشارات اهل الایام سالنی في تقيیده بعض من يكرم على من الاخوان فامثلت رسومه على وفق ما تمنی الخ.

These sayings amount to about 260, and are divided into chapters, according to the subjects, as follows:

; في المعرفة ; في التوحيد ; في الكلام ; في السماع ; في الرؤية
في انواع شتى.

II. Foll. 3v.-4. A fragment of a cabballistic treatise, beginning كتاب القوانين كان ثلاثة احرف والخاء : حرفان الخ.

Written in a different hand from the rest, terminating abruptly with fol. 4.

III. Foll. 5-16. A mystic discourse, by an unknown author.

الحمد لله الذي بسط مهاد الدين للعالمين ... : وبعد فهذا (ا) خطاب للموقنين بفتحة من نفحات اليقين .

Written, like no. I., by Husain b. 'Abdallah b. 'Alawi al-'Aidarûs. Dated Sunday, 12th Rajab, 1143. Slightly injured.

Cat. 232, xlvi. (?) and xlvi.

696.

B 200. Size 9½ in. by 6 in.; foll. 349. Seventeen and nineteen lines in a page.

كتاب شرح الحكم العطائية تاليف الشیخ الامام العالم العامل العارف بالله الفقیه المحقق الخطیب البلیغ شیخ وقتہ و مقدم من اتی من بعدہ ابی عبد الله محمد بن ابرہیم بن مالک بن ابرہیم بن محمد بن مالک بن ابرہیم بن یحیی بن عباد النفری نسباً المالکی مذہباً قدس الله سرہ الخ.

A Commentary on (Abu'l-Faḍl Tâj al-dîn Ahmâd b. Muḥammad b. 'Abd al-karîm) *Ibn 'Aṭâ Allah Iskandârî's* (d. A.H. 709) Aphorisms, by Muḥammad b. Ibrâhîm Nâfzî (of Ronda, in Spain, d. A.H. 796). See Cat. Mus. Brit. 406, 404; Aumer, Hdss. Müneh. 36; and also (regarding 'Aṭâ Allah) Flügel, Hdss. Wien, iii. 276; Casiri, i. 222; H. Kh. iii. 82 sq. The work was printed at Bûlâk, A.H. 1285.

It can only be regarded as a mistake when, in this MS., the following has subsequently been inserted after the *Basmalah*: ... قال النیری الى الله ... وصلی الله ... قال النیری الى الله ... على بن الحسین بن عبد الله بن ابرہیم بن عباد النصری لطف الله به الخ

author is confounded here with another commentator, who is mentioned immediately after him in H. Kh., i.e., 83.

الحمد لله المترد (sic) بالعظمة الخ. Well written. Dated Thursday, 22nd Shawwāl, 1092.

Various notes and extracts are on the margin, as well as on the fly-leaf and the title-page.

II. Foll. 243–244. A short tract on the classification of man, by 'Alī b. Ḥusām al-dīn Muttaki (d. a.h. 975).

الحمد لله... اما بعد فيقول التقرير الى الله تعالى على ابن حسام الدين الشهير بالمتقى هذه رسالة سميتها نعم المعيار والمقياس لمعرفة مراتب الناس الناس على اربعة اقسام عامي فاسق وعامي صالح وخاص وخاص الخواص الخ.

It is followed by some definitions.

Written like no. I. Various notes and extracts are on the margin, and on the following fol. (245).

III. Foll. 246–349. كتاب سبط المجيد الجامع. سلالسل اهل التوحيد تصنیف سیدنا وموانا وشیخنا الامام الهمام استاذ مشائخ الاسلام شیخ الطریقة ومحبی رسوم الحقيقة وخاتم الولاية الخاصة المحمدیة قطب دهره وعارف عصره نائب الحضرة النبویة والحاشر لاسرارها المصطفویة شهاب الدین احمد بن محمد المدنی بن شیخ یونس الشهیر بعد النبي بن الولی الربانی احمد الدجانی المقدسی الشهیر بالقشاشی المدنی نفعنا الله به الخ.

A diffuse treatise on the spiritual pedigrees of the Sufi orders, by Shihâb al-din AHMAD b. MUHAMMAD MADANI (who, according to no. 684,¹ was born a.h. 991, and died a.h. 1071, at Madînah. Cf. no. 667).

الحمد لله رافع منشور ولایته على مفارق عبادة الذکرین بذکرہ.

The author treats first at great length of the initiation of the novice, البيعة, تلقین الذکر etc.). He then gives a full account of his own pedigrees, professing

¹ See above. The full name of the author is also given there, but with some strange variants, or rather inaccuracies.

to be the heir of the spiritual powers (الخیرقة) of Shaikh Shujâ' al-dîn 'Omar b. Ahmâd Jabrâ'il (fol. 278), and of Ahmâd b. 'Alî b. 'Abd al-kuddûs . . . 'Abbâsî, of the Shinnâwi order (see no. 684). He styles the latter (fol. 282v.) جامع السلاسل الاحمدية والشاذلية (and the رفاعية والقادرية والوفائية والغشیرية والنقشبندية وسائر الخرق الجنيدية والحضرية والالیاسیة والاویسیة والجشتیة والفردوسیة باسانيده الى جده الشیخ محمد الشناوى الكبير.

تم الكتاب المسمى بالسبط المجيد مع ما زيد فيه والحق في اواسطه واواخره من اواسط سنة ثمان وستين والف الى اخرها (والله اعلم).

فرغ من زیر الكتاب المذکور لسیدنا وشیخنا الامام المحقق العلامه الصوفی العارف بالله الملقب لنا الذکر ابتداء منه سنة حجنا حجۃ الاسلام سنة اربع وستين والف بیته بالمدینة الشریفة نظمنا الله فی سلکیم وجعلنا من محببیم فالمرء مع من احبه احمد بن محمد المدنی الدجاني الانصاری نفع الله به الفقیر الى الله والغنى بره الكبير اسیر دینه ورهین کسبه محمد بن احمد باجیر الدوعانی ثم البرعی عفا الله عنہ وختم له بالخير آمين.

Plainly written.

Some rules for novices are added on the vacant space at the end, and a few extracts from the رسالة ابی الفتوح are written on the title-page.

697.

B 84. Size 10 in. by 6 in.; foll. 485. Twenty-two, nineteen, and ten lines in a page.

I. Foll. 1–443. 'OMAR b. 'ABD AL-WAHHÂB's (Kâdirî 'Urdî Halabî Makki, d. a.h. 1024) Commentary on his own mystic Kaşidah. It is entitled (fol. 2v.) نهج السعادة ونسج الافادة. See H. Kh. v. 291 sq., who, however, gives the title somewhat differently.

The name of the author does not occur in this MS. It begins: الحمد لله الذي انزل على عبد الكتاب

¹ Added on the margin.

² Here a blank.

السبعين، واصطفى آدم ونوحًا وأل إبرهيم وأل عمران على العالمين.

The whole *Kaṣidah* is inserted after the preface. The commentary is very copious; numerous other verses are quoted in it. It concludes with a *Kaṣidah* by the author, each verse of which is devoted to one letter of the alphabet. It begins:

الف الالوهه اول الایجاد وقيامها لجوماوع الانفراد
It is also accompanied by a commentary.

II. Foll. 443-466v. مواقف الحق على بساط الخلق. This appears to be a fragment of MUHAMMAD B. 'ABD AL-JABBĀR's (see no. 597).

موقف العلی بسم الله الرحمن الرحيم وما :
توفيقی الا بالله القادر العليم اوقفنی الله العلي الاعلى
ف. في مقام العلا وقال لي افتح بصیرة نظرك الخ
“موقف أسماء الروح station” which occurs here is .

III. Fol. 466v.-485. Forty sayings of the Prophet,
التریاق لاهل الاستحقاق. According to H. Kh. ii. 286, this collection
each illustrated by a hemistich; entitled
was made by JÂMÎ.

The preface begins: الحمد لله منزل الكتاب، ومعلم الصواب... وبعد فان فضل الانسان بنطق اللسان.
Imperfect at the end.

This MS. is written in a bold hand, which becomes very large in the latter portion. After fol. 21 is a defect, and the following leaves are injured. The last fol. is torn.

The first twenty-one leaves, which bear the correct title, had been separated from the rest, and the latter erroneously inscribed انفاس الخواص. Cf. Cat. 230, xii. and 232, xvii.

698.

B 393E. Size 8 in. by $5\frac{1}{2}$ in.; foll. 37. Seventeen
lines in a page.

I. Foll. 1-22v. A mystic treatise, entitled (fol. 2v.)
مشكاة البيان في حقيقة وجود الانسان وجواهر الایمان
الذى يتعلّق بالقلب واللسان Author unknown.

This treatise is divided into seven فصل, as follows:
1. في معنى وجود حقيقة الادمي في عالم التعريف.

ف علم اليقين وعيين 3, 4, 5; وجودة في عالم التكليف
 ف تفصيل الادمى على 6 and 7; اليقين وحق اليقين
 كثير من المخلوقات في ظاهرة وباطنه It is written as
 a sort of commentary on five mystic verses¹ composed
 by the author in allusion to another verse (الكشف)
 نار الخ², the meaning of the first word of which he
 was asked to explain by a friend.

The preface begins: الحمد لله الذى ليس لاوليته مبتدأ لآخر. The author quotes Ghazzâlî, Ibn 'Arabî, and his Shaikh, Muhammad b. 'Ali b. Muhammad b. 'Ali b. 'Alâwî, a Sharîf of the Husaint line.

II. Foll. 22v.-32v. A Commentary on an obscure passage of *Ibn 'Arabi's* الامر المحيط ; on which see Flügel, Hdss. Wien, iii. 350 sqq. The passage commented on, which belongs to the concluding portion, is quoted there, p. 352. It begins: فلذ ذكر منازلهم الاليمية. The author of the commentary is ANJAD B. 'ABD AL-KÂDIR.

هذه الكلمات المشكّلات المذكورة في كتاب Begins: الشیخ الفاضل المسقی الامر المحکم المریوط محبی الشیخ الفاضل المسقی الامر المحکم المریوط محبی الدین الخ. Then follows the passage in question, after which a poem by the author is inserted. The commentary is introduced by a preface, which begins (fol. 23v).
الحمد لله الذي انزل اولیاء نزلا في حسرة ذاته :

III. Foll. 32v.-37. A mystic treatise on Eternity.
No title found.

الحمد لله رب العالمين أما بعد فان Begins :
الحقيقة للذات الاليمية من حيث هي امتدادها
اعنى مدة بقائها غير منبقوطة النز.

This treatise ends with fol. 36. It is followed by a postscript and a poem by the author, on fol. 37.

An indifferent copy. Of the middle of the twelfth century.

Inscribed **شہر اسات خمسہ**. Cf. Cat. 233, xlvii.

¹ Hence the inscription of this MS.; see below.

² These verses are rather corrupt.

699.

B 128. Size 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$ in.; foll. 172. Twenty-five lines in a page.

A defective MS., misplaced in binding. It contains: I. Foll. 1-35. A Commentary on 'Omar b. al-Fārid's (d. A.H. 682) *التأثیرة* (preceded by an introduction, which begins: الحمد لله الذي نظم عقود اجمال جماله، في منشورات درر تفاصيل جلاله).

The author is not named, but it is stated at the end that he wrote this commentary in the course of A.H. 814.

Transcribed by Hājjī Hasan b. Muẓaffar b. Hājjī Hasan. Dated 2nd Muḥarram, 871.

On the margin of this and the following text is written a Persian commentary on the *Tā'iyah*; imperfect at the beginning.

II. Foll. 36-38, 39-54, 81. The beginning and two other fragments of a Commentary on a treatise (رسالة) on Mystic Theology (*التوحید*), by *Abu Hāmid Muhammad*. This commentary was written by a grandson of his, whose name is not mentioned. It is entitled كتاب التمجيد في شرح قواعد التوحيد.

In the preface the author polemizes against the philosophers. It begins: الحمد لله الذي جعل مكامن ظلال جلاله، مجالى انوار جماله، ... اما بعد فان مسئلة التوحيد حسب ما حققه المشاهدون الخ. This is a commentary by قال... اقول.

III. Foll. 67v.-79, 90-172. A rather obscure theosophic treatise, founded upon the allegorical meaning of the letters and numbers. The author, who is not named, completed it at the beginning of Sha'bān, 823. He relates (fol. 68) that, in pursuit of mystic knowledge, he and his friend Sharaf al-din 'Alī Yazdī (d. A.H. 850) repaired to مصر الولاية والمداية اعنى السدة السنیة السیدیة, etc.

It is divided into a succession of paragraphs, termed فحص; hence the inscription كتاب المفاحص, which is added by another hand on the first page. Each of these paragraphs has a special attribute, as فحص احصائی, فدوقی, فحكمی, etc.

begins: الحمد لله الذي اعد عديد عباده لفهم كمال مراده، بانزلال اعداد بيّنات الكتاب الخ.

Dated Ramadān, 870.

This piece is preceded (foll. 80, 82-89, 55-67r.), and accompanied on the margin, by fragments of several Persian treatises on similar subjects, and also the beginning of a Persian commentary on *Ibn al-Fārid's* *التأثیرة*, probably the same as that mentioned under no. I.

Neatly written, but injured by damp, and frequently mutilated on the margin.

این کتاب شرح قصیده تاییه و شرح محفوظات در علم معانی و بیان. Cf. Catal. 237, xii. xiii. (?).

BIOGRAPHY AND HISTORY.

700.

2554. Size 10 $\frac{1}{4}$ in. by 7 in.; foll. 222. Twenty-five lines in a page.

الجزء الثاني من كتاب مروج الذهب الخ

The Second Part of Abu'l-Hasan 'Alī b. al-Husain Mas'ūdī's (d. A.H. 345) Historical Encyclopædia.

ذكر جوامع من الاخبار

ووصف الارض والبلدان وحنين النفوس الى الاوطان ذكر ذرو الرواية ان and the first words of the text are: عمر بن الخطاب رضه (= vol. iii. p. 123 of the edition of Barbier de Meynard and Pavet de Courteille).

It concludes with the reign of Abu'l-'Abbās al-Saffāh, ولابي العباس اخبار حسان اتيانا عليها في كتابنا اخبار الزمان (cf. vol. vi. p. 156 of the Paris edition).

Well written; the titles very large and often in red. Dated Wednesday, the last of Ṣafar, 824.¹

The beginning is injured by damp. A defect after fol. 219. The last fol. has been reversed in binding.

[Bibl. Leydeniana.]

701.

3066. Size 9 in. by 5 in.; foll. 210. Nineteen lines in a page.

تاریخ یہسینی

The History of the first two Ghaznavides, Suhuktigin and Maḥmūd, by Abu Naṣr Muḥammad b. ‘Abd al-jabbār ‘Utbī (d. about A.H. 427).

This work was published by Maulawī Mamlūk al-‘Alī and Dr. Sprenger, at Dehli, 1847. Cf. Sir H. Elliot, Hist. of India, ed. Dowson, ii. 14 sqq.; Cat. Mus. Brit. 152, 551, etc.

A valuable copy, beautifully written, with vowel-points. Both the beginning and end have been supplied by a more modern hand. Injured by insects.

Fol. 23 should be placed after 18, fol. 134 after 138, and fol. 204 after 198.

Seals of H. Vansittart and C. Boddam; signature of the latter, Calcutta, 1787.

702.

B 73. Size 9 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$ in.; foll. 156. From nineteen to twenty-three lines in a page.

An Abridgment of the Biography of the celebrated Saint, ‘Abd al-ķādir Gilānī (d. A.H. 561), which originally formed the first part of the بیحجه الاسرار ومعدن الانوار of Nûr al-dîn Abu'l-Hasan ‘Alî b. Yûsuf Lakhmî (who wrote about A.H. 660). Cf. H. Kh. ii. 71.

The author of the present abridgment, whose name is not found in it, seems to know no other contents of the بیحجه الاسرار than the biography of ‘Abd al-ķādir.

الحمد لله
نحمده ونستعينه ونعود بالله من شرور انفسنا وسياسات
اما بعد فهذه جمل من اعمالنا, he proceeds to say:

كتاب مناقب الشیخ العارف العالم العامل الربانی عبد القادر الکیلانی اختصرتیا من كتاب الشیخ الفقیہ الامام العالم المقری نور الدین ابی الحسن علی بن یوسف بن جریر بن معضاد بن فضل الشانعی الخنی عرف بالشطئونی الذى سماه بیحجه الاسرار ومعدن الانوار فی مناقب الشیخ عبد القادر رضه محفوظة الاسانید لیسبل النظر فینا والوقوف فی الزمن ییسیر علیها الخ.

تمت تمام شد كتاب بیحجه الاسرار الخ.

Fol. 156 contains two verses of RABĪ‘AH ‘Adawiyah (d. A.H. 135), and the beginning of a Kaṣīdah of ‘AbD AL-KĀDIR. Another poem is written on the margin, alternately in red and blue.

Written in a bold hand, which varies in size. Red lines round the pages. Injured at the end.

Seals of several servants of Shâh Jahân.

Cat. 230 (Suyur), ii.

703.

1800. Size 10 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.; foll. 599. Twenty-seven lines in a page.

وفیات الاعیان

The Biographical Dictionary of Shams al-dîn Ahmâd b. Muḥammad, commonly called IBN KHALLIKÂN (who died on Saturday, 26th Rajab, 681, at Damascus¹). Cf. the editions of Wüstenfeld and De Slane, and the translation by the latter.

Neatly written. Dated Wednesday, 29th Sha'bân, 1104. The copy was made for Mir Muḥammad b. Hâjjî ‘Alâ al-dîn.

An ornament on the first page. Coloured lines round the others. Some notes.

A biographical notice of the author (foll. 11–13), and a list of the names occurring in the present work (foll. 2–10), have been subsequently prefixed by different hands.

[Johnson.]

¹ The colophon is injured by insects.

¹ This is stated by his son; see no. 705, fol. 333.

704.

1056. Size 9 in. by 6 in.; foll. 161. Twenty-three lines in a page.

The first part of the same work.

Plainly written. Imperfect at the end. It extends to the beginning of the article of Abu'l-yumn (no. 248, ed. Wüstenfeld). The last leaf is fol. 152, which has been misplaced, as has already been remarked by a reader. Fol. 161, which contains a list of names beginning with عبد, does not belong to this volume.

Worm-eaten.

[Gaikwar.]

705.

2151. Size 10 in. by 7½ in.; foll. 333. Twenty-one lines in a page.

المختار من وفيات الاعيان الخ

An Abridgment of *Ibn Khallikān's* Biographical Dictionary, made by his son Mūsa, for his private use, during the years 701 and 702 A.H.

This is the author's rough copy, consisting originally of two volumes. The earlier portion of the first volume, however, is lost. It begins now with the eighteenth quire (كراسة), which has been inscribed 'Ali b. Aflah (الجزء الثاني). The first article is 'Ali b. Aflah (no. 487, ed. Wüstenfeld). It ends with the thirty-second quire, in the notice of Zamakhshari (ed. Wüstenfeld, no. 721), the last portion being also lost. The second volume (fol. 151), has a particular title, written by the author himself. It begins with the fourth fascicle of the original work (al-Mu'izz = no. 737, ed. Wüstenf.), and contains the rest of the book. It consists of twenty-three quires, but it has now several defects, especially in the twelfth and thirteenth quires; some leaves of the latter are also misplaced in binding.

The author states at the beginning of the second volume, that he began it on Sunday, 2nd Dhu'l-hijjah, 701, at Balbee, and he adds in the postscript (fol. 331v.) that he continued his work at Damascus, where he arrived from Balbee on Sunday, 20th Rabi' I., 702, and completed it on Sunday, 3rd Rabi' II. of the same year. At the end is written the epilogue of *Ibn Khallikān*, to

which the author added, in a second postscript, a short memoir of his father and an account of his own work.

This rough copy is written in a hurried hand, without diacritical points, and is often difficult to read.

On the title-page are the signatures of several recent owners and readers. One of these, 'Abd al-rahmān Halabī, whose seal is also added, wrote the title to the first volume.

[College of Fort William, 1825.]

706.

572. Size 11¾ in. by 7 in.; foll. 558. Twenty-four lines in a page.

Annals of Islam, as far as A.H. 750, by (Abu'l-sa'ādāt 'Afif al-din) Abu Muḥammad 'Abdallah b. As'ad b. 'Alī Yārī (a native of al-Yaman, of the Himyaritic tribe of Yāfi', who resided, from A.H. 718, alternately at Makkah and Madinah, and died at the former place, on Sunday, 20th Jum. II., 768).¹ He entitled his work مرآة الجنان وعبرة اليقظان في معرفة حوادث الزمان وتقلب احوال الانسان وتاريخ موته بعض المشهورين الاعياد.

See regarding this work H. Kh. v. 481, and Flügel, Hdss. Wien, ii. 43. Cf. Stewart's Catal. 32. The valuable part of it are the biographies, especially those of learned men and Sūfis. Besides *Ibn Khallikān*, the author used, for matters relating to his native country, the طبقات فقهاء اليمين of *Ibn Samurah* ('Omar b. 'Ali Ja'di Yamāni, d. A.H. 586).² A supplement to the latter work is given in an appendix (تسبیہ), fol. 555 sqq.).

Plainly written by two hands. A few leaves are missing at the end. The original foll. 248–255 have been misplaced, and stand now as foll. 49–56.

[Tippu.]

707.

1399. Size 11½ in. by 6¼ in.; foll. 520. Twenty-seven lines in a page.

Another copy of the preceding work.

Well written, by 'Abd al-razzāk b. Ḥasan Muham-

¹ The statements in parentheses are taken from *Jamāl al-dīn's* طبقات الشافعية (see no. 709, fol. 154), and from *Jāmī's* نفحات الانس, as quoted on the first page of no. 707.

² See H. Kh. iv. 150.

mad قرسى (sic), at Ahmâdâbâd. Dated 24th Šafâr, 1034. The original copy appears to have had several defects, for which blanks were left. All of these have been subsequently filled up in a bad hand.

On the fly-leaves of this MS. (foll. 44–46) are added, by different hands, the commencement of an alphabetical list of all the persons whose deaths are mentioned in the present work; and a notice of Taftâzânî, and the dates of his various works, said to be the inscription of his tomb. A later owner, Muhammâd Rîdâ b. Ghulâm Muhammâd, who bought the MS. A.H. 1146, prefixed to it a list of the events and persons mentioned under each year (foll. 2–43).

Fol. 1 gives the two notices of the author mentioned already under the preceding no. (note 1).

Folls. 76, 77, and 398 are misplaced in binding, as may be seen from the original pagination.

[Hastings.]

708.

629. Size 9½ in. by 5½ in.; foll. 455. Nineteen lines in a page.

Two works of 'Afif al-dîn 'Abdallah b. As'ad Yâfi'i Yamâni (d. A.H. 768), viz.—

I. Folls. 1–328. روض الرياحين في حكايات الصالحين نزهة العيون النواطر وتحفة القلوب الحواضر في حكايات الصالحين والأولياء الأكابر. It contains notices of five hundred saints. See H. Kh. iii. 488, and v. 329;¹ Cat. Lugd. ii. 299; Stewart's Catal. 31.

الحمد لله المعروف بالمعروف الموصوف بالكمال: begins ف الآزال والآباد. The ten authors from whom this work is chiefly compiled, are: Ghazzâlî, Kûshârî, Suhrâwârdî, Abu 'Abdallah Muhammâd b. Ibrâhîm, الخبرى, Ibn 'Aṭâ Allah, Kâstalâni, Ibn al-Jauzî, Ibn Kudâmah Muqâddasî, Abu'l-Laith Samârkandî, and Abu'l-'Abbâs Ahmâd b. 'Alî, commonly called ابن الأطربابي (?). The appendix (خاتمة) consists of two sections: 1. (fol. 292)

¹ In the latter place the second title is erroneously given to an abstract of the present work.

; في الجواب عن انكار وقع من بعض الفقهاء المصنفين الخ
2. (fol. 303); and it concludes with the خاتم (fol. 316) توحيد, الرجىن.

Plainly written by Ḥasan b. 'Abd al-latîf. Dated Monday, 20th Muḥarram, 1155. Red lines round the pages.

II. Folls. 329–455. A supplement to the preceding work, containing two hundred stories, which mostly refer to 'Abd al-kâdir Jîlânî. The author terms it خلاصة المفاسد في اختصار مناقب الشیخ عبد القادر وجماة من عظمہ من الشیوخ الکابر. It is mentioned, under a similar title, in H. Kh. iii. 166 sq.; and it seems to be also contained in Bibl. Sprenger. 357.

قال الشیخ الامام القدوة العالم العلامہ العارف: Begins بالله عفیف الدین عبد الله بن اسعد اليافعی الیمنی الشافعی نزیل الحرمین الشریفین غفر الله له اما بعد حمد الله الذي خضع لسلطان عظمته كل شيء الخ.
The author dwells subsequently on the approbation with which his earlier work had met from several Shaikhs, and speaks as follows of the present one (fol. 330v.): ثم انى رأيت ان اردف الكتاب المذكور بما تثنين من الحکایات عربیات (الغیریات ۷) المشتملات على الایات العجیبات فانتقیت ذلك من نفیس الجوادر المودعة في مناقب تاج المفاسد ... محبی الدین عبد القادر الخ.

Each story is preceded by the name of the Shaikh on whose authority it is related (عن الشیخ ..). The work concludes with a succession of sayings and traits of 'Abd al-kâdir (from fol. 438v. to end).

Plainly written by a different hand from no. I, and at a later date. Red lines round the pages.

Seal of 'Abd al-wahhab Khân Nuṣrat Jang, dated A.H. 1174.

[Tippu.]

709.

755. Size 10½ in. by 7 in.; foll. 155. Twenty-seven lines in a page.

كتاب طبقات الفقهاء الشافعية

Biographies of Shâfi'i Divines, by JAMÂL AL-DÎN Abu Muhammâd 'ABD AL-RAHÎM b. al-Hasan b. 'Alî¹ Kûrashî Umawi Isnâ'i Shâfi'i (d. A.H. 772), who finished the first copy on 21st Shawwâl, 769, after he had begun his work already a little before A.H. 750. Cf. H. Kh. iv. 143.

A circumstantial account of the work is given in the author's preface, which begins : **الحمد لله مميت الاحياء ومحبى الاموات**, i.e. a commentary on the two standard works on the Shâfi'ite Law, that he undertook his present task. He collected his materials from numerous kindred works, and especially from the *Tabakât* of Ibn al-Salâh (d. A.H. 643) and Tiflîsî ('Omar b. Bundâr, d. A.H. 672). The latter he incorporated wholly in his own work. Although he also terms it *Tabakât*, it is not arranged chronologically (or rather according to the generations, على الاعصار), but alphabetically, each man being placed under the initial of the name by which he is commonly known—(fol. 3) **على حروف المعجم** معتبرا اول حرف من اللفظ الذي يحصل عنده التعريف والشهرة اسمها كان او كنية او لقبها او نسبة او صفة.

Each chapter (or letter) is divided into two sections as stated by H. Kh., and the single articles of each section follow in chronological order, according to the dates of death. The last chapter (ي) concludes with a succession of Yamanîs, who are mentioned in this place, according to the initial of their native country, although their common names are different. The last of them is Yâmi'i.

¹ His pedigree is carried up to the mythical ancestor of the house of Umayyah as follows: b. 'Omar b. 'Alî b. Ibrâhîm b. 'Alî b. Ja'far b. Sulaimân b. al-Hasan b. al-Husain b. 'Omar b. al-Hakam b. 'Abd al-rahmân b. 'Abdallah b. Muhammâd b. 'Abd al-rahmân b. al-Hakam b. 'Abd al-malik b. Marwân b. al-Hakam b. Abu'l-'Âsi b. Umaiyyah b. 'Abd-shams b. 'Abd-manâf.

The whole is preceded by special notices of Shâfi'i and his immediate followers and disciples (اصحابه) المعاصرون الآخذون منه).

This MS. begins : **عن العلامة جمال الدين الخطيب**. It was completed at Makkah, on Thursday, 5th Jum. I., 845, by **محمد بن محمد بن أبي الخير محمد بن فهد الهاشمي العلوي المكي الأثري**.

Hurriedly written, often without diacritical points. The beginning of each article is written in red, and repeated on the margin, also in red.

Signature of 'Abd al-rahmân b. 'Abdallah b. Fabd Hâshimî 'Alawî, who also wrote the above title.

710.

1311. Size 10½ in. by 6½ in.; foll. 367. Seventeen and twenty-one lines in a page.

العقود اللوئبة في اخبار الدولة الرسولية

Annals of al-Yaman under the Rasûlî Dynasty, by 'Ari b. AL-HASAN KHAZRAJÎ (d. A.H. 812).

See regarding the dynasty in question, Johannsen, Hist. Jemanae, p. 156. No other copy of the present history is known. The author is not named at the beginning, but often in the course of the work. Cf. on him and his other works, H. Kh. ii. 159, and Catal. Lugd. ii. 173, 196.

Begins : **الحمد لله الذى اذا اراد شيئا قدره تقديرا**. In eight chapters. The first is introductory, فی ذکر انساب الملوك بني الرسول وكيف كان السبب في دخولهم اليمن واستقلالهم فيها, and treats of the ancient kings of al-Yaman, and of the Ghassânides of Syria, from whom the founder of the Rasûlî dynasty traced his descent. Each of the following chapters comprises the reign (دولتة) of one of the Rasûlî kings; viz., II. (fol. 24) al-Mansûr; III. (fol. 48) al-Mnzaffar; IV. (fol. 155) al-Ashraf I., **الدولة الشرفية الصغرى**, in opposition to the longer reign of the second al-Ashraf; V. (fol. 161) al-Mu'ayyad; VI. (fol. 226) al-Mujâhid; VII. (fol. 282) al-Afdal; VIII. (fol. 298) al-Ashraf II., **الدولة الشرفية الكبرى**. The account of the last reign, with

which the author was contemporary, is said to be only partial (ف.. بعض أيامه). He, however, relates the death of al-Ashraf, which happened on 19th Rabī' I., 803, and concludes with an elegy on that prince.

An elegant and accurate copy, with vowel-points. Headings in larger characters, and often in red. Red dots mark stops. Ornaments have been added on the title-page and over the last lines, which latter have thereby become illegible. Slightly injured by damp and insects, especially in the latter portion. The end seems to be wanting.

This MS. was once in the possession of Mu'tamad Khân 'Âlam-gîrî, and passed from him to Kamar al-dîn Khân, Wazîr to Mu'hammad Shâh.

[Hastings.]

711.

2326. Size 8 in. by 6 in.; foll. 99. Twenty-one lines in a page.

عيّاب المقدور من أخبار تيمور

The famous History of Timûr, by Shihâb al-dîn AHMAD B. 'ARABSHÂH (d. A.H. 854). This work was edited and translated into Latin by Manger, 1767, and a more correct edition of it was printed at Calcutta, 1818.

Clearly written in Nasta'lîk, of about the tenth century. Some leaves have been supplied by a different hand. Single leaves are missing after foll. 6 and 45.

[College of Fort William, 1825.]

712.

3016. Size 9½ in. by 6 in.; foll. 250. Fourteen lines in a page.

Another copy of the preceding work.

Well written in Nasta'lîk, of the end of the twelfth century. The copy from which this was made, was finished on the last of Shawwâl, 856. On fol. 236 is a table of the Uigur alphabet. Some notes are added in the earlier portion.

713.

B 83. Size 10½ in. by 6½ in.; foll. 300. Seventeen lines in a page.

طبقات الاولى، (i.e. الطبقات) طبقات الانوار، طبقات السادة الاخيار، properly entitled

by (Abu'l-mawâhib) 'Abd al-wâhhâb b. Ahmad b. 'Alî SHA'RÂWÎ Anṣârî (d. A.H. 973), who completed his work on 15th Rajab, 952, at Cairo. See H. Kh. v. 339 sqq.; Zeitschr. d. Deutsch. morgenl. Ges. xxi. 273; Aumer, Hdss. Münch. 184; Cat. Mus. Brit. 179. This part begins with Abu'l-'Abbâs Ahmad Badawî (sixth century). The last name is that of 'Alî (tenth century).

To these طبقات the author added a list of Shaikhs of his own (the Shâfi'i sect), each of whom he characterizes in a few words. This list is confined to the less known names, as is stated at the end:

فَكُلْ هُولَاءِ عُلَمَاءِ
عَامِلِيْنَ (sic) غَيْرِ مُشَهُورِيْنَ بِالْعِبَادَةِ وَالزَّهَدِ وَالْوَرَعِ
نَذَرْكُنَاهُمْ لِتَنْبِهِ عَلَى فَضْلِهِمْ رَجَاءُ الْخَيْرِ وَالتَّرْحِيمُ عَلَيْهِمْ
وَالْأَقْنَدَاءِ يَبْمَ وَامَا مِنْ اشْتَهِرَ بِالْعِبَادَةِ وَالزَّهَدِ وَالْوَرَعِ كَالشَّيْخِ
ابْنِ اسْحَاقِ الشِّيْرَازِيِّ وَالْأَمَامِ الغَزَالِيِّ وَالْأَمَامِ الرَّافِعِيِّ
وَالْأَمَامِ النَّوْوِيِّ فَاكْتَفَيْنَا بِشَهَرِتِهِمْ .

The original of this MS. was finished by 'Alî Hamawî, a disciple of Sha'râwî, on 26th Sha'bân, 954. The present copy is dated Sunday, 17th Rabî' II., 1109. The first portion of it is written in a plain Naskh, and the rest in Nasta'lîk.

On the first two pages are some extracts from the طبقات الفقهاءِ الشافعيين of Tâj al-dîn Subki.

The last leaves are injured.

Cat. 231, iv.

714.

2799. Size 7½ in. by 5 in. Thirteen lines in a page.

Foll. 1-36. An Account of the Muhammadans of Malabar, entitled تحفة المجاهدين, by Shaikh ZAIN AL-DIN, who dedicated it to 'Alî 'Adil Shâh of Bijâpûr. It has been translated by Lieut. Rowlandson (Oriental Translation Fund, 1833). Cf. Morley, Catal. of hist. MSS. 13, and Cat. Mus. Brit. 434.

The preface and the introductory chapter are omitted. The MS. begins: فصل في بدأ ظهور الإسلام في مليبار. It is also imperfect at the end.

Well written in Nasta'lîk. Of the twelfth century.

احوال ملك مليبار.

[Bibl. Leydeniana.]

¹ This form of the name is now usual (instead of Sha'râñî); see Zeitschr. d. Deutsch. morgenl. Ges. xx. 25; cf. no. 679.

715.

B 76. Size $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.; foll. 284. Nineteen lines in a page.

قصص الانبياء^١

A fabulous History of the Prophets who preceded Muḥammad, by Abu'l-Ḥasan Muḥammad b. 'Abdallah Kisā'ī. Cf. H. Kh. iii. 174; Cat. Bodl. ii. 113; Aumer, Hdss. Münch. 182; etc.

The author, who has sometimes been confounded with the celebrated grammarian 'Alī b. Ḥamzah Kisā'ī, is modern. His history comprises the following "Prophets": ʻĀdām (fol. 11), Idrīs (fol. 42), Nūḥ (fol. 44), Hūd (fol. 54), Sāliḥ (fol. 62), Ibrāhīm (fol. 79), Ya'kūb and Yūsuf (fol. 101), Aiyūb (fol. 125), Shu'aib (fol. 136), Mūsa (fol. 143), Yūshā' (fol. 180), Ilyās (fol. 182), al-Yasa' (fol. 188), Dā'uḍ (fol. 190), Sulaimān (fol. 215), Yūnus (fol. 256), Zakariyā, Maryam, and 'Isā (fol. 265). This work is of frequent occurrence. The text of it appears to vary much in different MSS. Several titles are also given to it. H. Kh. mentions it under خلق الدنيا, a title apparently derived from the account of the creation, which precedes the history of Adam (cf. H. Kh. ii. 28, under بدء الدنيا).

The exordium runs in this copy as elsewhere; but the words which immediately follow it vary here slightly from the Bodleian and Munich MSS. They are as follows (fol. 2):

هذا كتاب جمعت فيه المبتدأت في خلق الارضين والسموات وخلق الانس والجنس واوائل احوال الشبيين على قدر ما وقع الى من اخبارهم ووصل الى من انباتهم بعد ان اجتهدت فتخثيرت^٢ ما قرب منها والغيت^٣ ما بعد منها فما وافق منها الحق فهو الذى تصدناه وما كان منها اختلافا فائمه على من وضعه وزرها على من ابتدعه وما توفيقى الا بالله عليه توكلت وهو حسبي ونعم الوكيل.

¹ This title is given in the note of an owner (Mas'ūd Khān) on the last leaf; it is also written inside the cover; but on the first leaf is written by a later hand: كتاب بدء الخلق للشيخ الخ.

² The MS. has فسخaran (sic).

³ MS. الغيب.

The history of Jesus includes eschatological matters, relating to his imminent return. Then follows an account of the events which happened after his ascension. It ends abruptly on fol. 281, where there is a lacuna. The rest of the MS. gives the history of St. George (جرجيس), and concludes as follows:

وهذا ما كان من حديثهم والله اعلم بذلك.

Plainly written. It was copied between 5th Dhū'l-ka'dah and 14th Dhū'l-hijjah, 1049, by Ḥasan . . b. 'Alī. Cat. 230 (Seeyur), i.

716.

591. Size $10\frac{1}{2}$ in. by 6 in.; foll. 282. Twenty-one lines in a page.

تلخيص المقال في تحقيق احوال الرجال

A Dictionary of the Authorities of the Shi'ah Tradition, compiled from the standard works on this subject, by Ṭūsī (d. A.H. 460), Najāshī (d. A.H. 450), Shahrāshub (d. A.H. 588), Ḥilli (d. A.H. 726),^١ and others. The author does not give his name. He is called Mirzā Muḥammad Astarābādī in the inscription on the title-page, which runs as follows: كتاب رجال اوسط (!) از تصانیف مرزا محمد استرابادی. He mentions, indeed, his larger work, كتابنا الكبير. As he states at the end, his shortest "way" to Ḥilli is through six Shaikhs. He begins with an account of the arrangement of the book, and of the abbreviations which he used in it. This passage has been given in full in a letter of M. de Chanykov, printed in the Zeitschrift der Deutschen morgenl. Gesellsch. x. 817. See regarding the MS. of M. de Chanykov, Bulletin de l'Acad. Impér. de St.-Pétersbourg, xii. 121.

اما بعد فهذا تلخيص المقال في تحقيق احوال الرجال تد الثبت فيه الاسماء على ترتيب حروف المعجم الخ.

Most of the articles in this dictionary are short: they give the full name and genealogy, the Shaikhs,

¹ The following word is indistinct.

² See regarding these works, Sprenger's preface to his edition of the *Fihrist* of Ṭūsī.

³ This word is wanting in the MS. of M. de Chanykov.

and sometimes dates. At the end of each stand the abbreviations for the books from which it is taken. The work concludes with a خاتمة, in ten paragraphs (فائدة), concerning some old authorities, and especially Tūsī and Hillī, and their *Isnāds*, etc.

Neatly written. Collated with the original copy in Rabi' II., 1093. Numerous marginal notes. The vacant leaves at the beginning and end are filled with extracts from the كتاب التقىح, and various notes.

[Gaikwar.]

717.

2033. Size 10 in. by 5½ in.; foll. 282. From twenty to twenty-three lines in a page.

Biographies of learned and holy men of the 'Alawī race, resident in Hadramaut and India; by Jamāl al-dīn Muḥammad b. Abu Bakr Bā 'ALAWI SHILLI (الشلي), who was a member of the family, and died at Makkah, at the end of A.H. 1093. He entitled his work المشرع المروي في مناقب بنى علوى. See regarding him and other works of his, Cat. Mus. Brit. 429 sq., 431, 741 sq. The present work was used by Muhibbi (d. A.H. 1111), who also has a notice of the author (*ib.* 601). Cf. Zeitschrift der Deutschen morgenl. Gesellschaft. ix. 225, 227, and also Stewart, Catal. 33.

Nothing—excepting a hint at the title, on the fly-leaf—is contributed to the above statements by the present MS. It begins with the article on the author's brother, Alīmad b. Abu Bakr b. Alīmad b. Abu Bakr b. 'Abdallah b. Abu Bakr b. 'Alawī b. 'Abdallah b. 'Alī, the last mentioned being the son of the "Great Master" الاستاذ الاعظم والفقير (المقدم), i.e. Muḥammad b. 'Alī, the common ancestor of the family, who traced his lineage back to the Khalif 'Alī. The biographies are arranged alphabetically. The rubric Muḥammad is, however, wanting in its proper place, whence it is evident that the book began with it, and that this MS. is incomplete.

وليمشك من هذا :
باب عنان القلم والله سبحانه اعلم وهو انا اطلعت من
نجومهم الشواقب الخ.

It is followed by an appendix خاتمة, fol. 272, which treats of the "holy mantle," i.e. the spiritual

pedigrees of the 'Alawis (من خرقهم الشريفة وما فيها). Most of these pedigrees begin with the aforesaid "Great Master," who was the spiritual heir of the Shaikh Abu Madyan Shu'aib b. al-Hasan Maghribi Andalusi. This appendix concludes: انتهى الكلام على الوجه الذي شرطناه والامر الذي التزمناه الخ.

Written in a large inelegant hand, of the twelfth century. Carefully revised and emended. The beginning and some other leaves are supplied by a different hand. Several leaves are misplaced in binding. Foll. 92–94 should be placed after 101, foll. 128 and 129 before 122, fol. 134 before 131, foll. 152 and 153 after 162, fol. 275 before 268, and fol. 281 before 279. A defect after fol. 181.

[College of Fort William (1809), 1825.]

718.

2504. Size 7½ in. by 5 in.; foll. 77. Thirteen lines in a page.

الفضائل الباهرة في محاسن مصر والقاهرة

A succession of paragraphs (فصل) relating to the history and topography of Egypt and Cairo, preceded by an introduction (مقدمة) on patriotism in general. The name of the author is not mentioned. In his preface he alludes to the old rivalry between Cairo and Damaseus, and represents himself as belonging, as it were, to both places, being a native of a country near to both of them. The work seems to be the same as Cod. Goth. 346, Möller. If so, the author would be AHMAD B. ZUHAIRAH, a native of Makkah.

الحمد لله الذي فاوت بين البلاد في فضلها
وصفاتها.

A survey of the Egyptian dynasties ends with Sultan Kānsuh Ghūrī (fol. 28); after this there is a blank, which was also in the original copy. On the margin, however, the list of sovereigns has been continued as far as (Murād) the son of Salim II., as in the Gotha MS. This MS. ends abruptly in the appendix (الخاتمة).

Written in a clear Nasta'liq; modern.

On the last fol. begins a Persian poem.

[Bibl. Leydeniana.]

719.

26A. Size 8½ in. by 6½ in.; foll. 139. Eighteen lines in a page.

Personal narrative of the travels of ILYĀS B. HANNA MAUSILĪ, a Chaldaean priest, in various parts of western Europe, and in Peru (البيرو) and Mexico (يُنكِيدِنِيَا), during A.D. 1668–1683; followed by a historical account of Peru, which was compiled during a prolonged stay in that country.

After the prologue (ديباجة), which begins: **الحمد لله الذي خلق البرايا بحكمةه** كتاب سياحة الخوري ايلياس (ابن قسيس حنا الموصلى من عيلة بيت عمون الكلداني). The author set out from Baghdād, A.D. 1668, on a pilgrimage to Jerusalem, and afterwards went to Europe by Iskenderūn and Venice. In A.D. 1675 he started for South America, whence he returned to Spain in 1683. He appears to have been still resident in Spain when he completed the present work.

The account of Peru (foll. 61 sqq.) refers to the conquest and the early history of that country, and was compiled from Spanish books. It is divided into seventeen sections (فصل). The last of these contains a report presented by Padre Francisco Romero (رومیرو), of the order of St. Augustine, a missionary in the West Indies, to Charles II., King of Spain, A.D. 1693.

Well written. This copy was transcribed in the East, and is dated 20th Kānūn I., 1751. The original copy was finished at Puerto de Santa María in Spain, A.D. 1699. This appears from the colophon, which runs as follows (fol. 138): **قد تکمل هذا الكتاب بعون الله**: **ألهاب في بورط صانت ماريا التي هي مقابل لمدينة كادس على يد الحقير الكوالير اندراؤس ابن مقدسى عبد الله الكلداني في أول يوم شهر ادار المبارك سنة الف وستمائة وتسعة وتسعين مسيحية في أول نسخته.** **ونسخته الثانية في شهر كانون الاول عشرين يوم في سنة ١٧٥١ مسيحية والحمد لله دائمًا.**

The last three pages give a list of the contents.

At the end of the book is a note in the handwriting of شماس مقدسى شماس حنا، كوركيس stating that he paid to copying this volume, twenty-nine, or three and a half per

quire. On the title-page is a note of purchase, dated A.D. 1786. There are also written on it the following words, in the Estrangela character: **بسم الله تيمتنا وبارك بذكره القديم**.

720.

1280. Size 11 in. by 6 in.; foll. 667. Twenty and nineteen lines in a page.

The Historical Books of the Old Testament and the Apocrypha.

In two parts, the first of which comprises the Pentateuch, Joshua, Judges, Ruth, Kings I.–IV., and Chronicles I. and II.; and the second (fol. 538), Tobit, Judith, Esther, and Maccabees I. and II.

Well written, by 'Izzat Allah Kâbuli. Both parts are dated A.H. 1185.

From Lakhnau.

[Johnson.]

721.

2855. Size 12 in. by 8½ in.; foll. 294. Twenty, twenty-four, and eighteen lines in a page.

A historical collection, comprising:—

I. Foll. 1–138. GREGORIUS ABU'L-FARAJ'S (d. A.H. 685) History of Dynasties, مختصر الدول. Edited by Pococke, Oxon., 1663.

Plainly written. At the end is a short notice of the author.

Inscribed: **تاریخ الملوك**.

II. Foll. 139–144. Lives of the Timûrides and various other princes. Mostly written in Nasta'lîk. Imperfect at the end.

III. Foll. 145–222. Part of the Apocrypha, viz. Wisdom of Solomon, Jesus son of Sirach, Baruch, Epistle of Jeremy, Susanna, Song of the Three Holy Children, Bel and the Dragon.

Plainly written, with vowel-points.

On the last page is a list of the Circassian Sultans.

IV. Foll. 223–268. كتاب المقايبين وهو الثاني. The fifth book of Maccabees.

Plainly written in Nasta'lîk.

V. Foll. 269–294. Lives of various Sultans of Turkey, Egypt, Arabia, Gujarat, etc. Written like no. I.

Of the twelfth and thirteenth centuries.

Injured by white-ants.

This collection belonged once to Hidâyat 'Ali.

[Bibl. Leydeniana.]

GEOGRAPHY AND COSMOGRAPHY.

722.

617. Size 10 in. by 8 in.; foll. 118. Twenty-seven lines in a page.

كتاب البلدان

تأليف أبي الحسن على بن جعفر الشزارى قدس الله سره ونور قبره وقبر كاتبه بمنه وكرمه.

An abridgment of an old work on Geography, of which two other copies are mentioned in Cat. Bibl. Sprenger. 2, and Cat. Mus. Brit. 182 (cf. Add. et Corr. 772). As is already stated there, the original work was written near the end of the reign of the Khalif al-Mu'tadid billah (d. A.H. 289); and Sprenger's assertion, that we have here an abstract of the كتاب البلدان of IBN AL-FAKÎH HAMADÂNÎ (Abu Bakr Ahmad b. Muhammad b. Ishâk, who flourished at the end of the third century), is especially confirmed by a comparison of the passages quoted from that author in Yâkût's Dictionary. Cf. Wüstenfeld's edition, i. v, and the index, vi. 300; and also Sprenger's Post- und Reiserrouten des Orients, p. xvii.

Sprenger is, however, wrong, in ascribing this abstract to one *Shazri* or *Sharzi*; he read الشَّرْزَى or الشَّيْرَزَى by mistake, instead of الشَّيْرَزَى² and 'Ali b. Ja'far b. Ahmad Shaizarî (from Shaizar in Syria) was merely the scribe, who, A.H. 431, wrote (كتب) the copy, from which the Cod. Sprenger was taken. This appears from the colophon of the latter, which is given by Chwolson in a letter published in the Zeitschrift der Deutschen morgenl. Gesellschaft, xxii. 241. The present copy, too, must have been derived from the MS. of Shaizarî, whose name, also spelt *Shazri*, is inscribed on it as the author of the book (see above). No mention is made of him in the British

Museum MS. There is no positive proof that this abridgment was made by the author himself, but it is very probable.

It begins with some general aphorisms, as follows: قال قال الفضل بن يحيى الناس اربع طبقات الخ. These are followed by some remarks of the author concerning his present task, which are to be found in Cat. Mus. Brit. 182 (فيفذا كتابي الخ). Sprenger and others have already observed that Ibn al-Fâkih was more of a literary character, than an exact geographer. The plan of his work is, at least as far as the present abridgment goes, neither systematic nor in any way complete. It is, however, rich in details. After a few introductory chapters, on the formation of the earth (fol. 2), and on the seas (fol. 3), and a comparison between the Chinese and Indian nations, there comes a description of the Arabian peninsula (foll. 5v.-12). Next follow two literary digressions, viz. (fol. 12) باب في تصريف الجد إلى البزل والبزل إلى الجد (fol. 14) في مدح الغربة والغراب (fol. 17) Egypt; (fol. 24) al-Maghrib; (fol. 25) the Berber country (fol. 28) Syria and Palestine; (fol. 36, a special chapter on the rivalry between the people of Damascus and al-Baṣrah (fol. 39v.) Mesopotamia; (fol. 42) the Roman empire, with a digression (fol. 47) في ذم البناء (fol. 49) and (fol. 49) في مدح البناء (fol. 50v.) al-Irâk, and especially (fol. 51) al-Kûfah, and (fol. 59) al-Baṣrah; (fol. 52, a special chapter, افتخار الكوفيين على البصريين). Baghdâd is not even mentioned.

On fol. 61v. begins the second part, preceded by a *Basmalah*, a list of contents, and a special introduction, commencing: وقد قدمنا العذر في أول الكتاب الخ: This part comprises the different provinces of Iran, with the adjacent countries, as follows: (fol. 63) Fârs; (fol. 66) Karmân, etc.; (fol. 67) Media, and especially Karmâsin. On foll. 70-85 the author gives a

¹ The MS. has تاليف (sic).

² As others who used the Cod. Sprenger, have already read, e.g. Wetzstein in Zeitschrift für allgem. Erdkunde, 1865, p. 18.

long and poetical account of his native place, Hamadân, and of its environs, with several digressions, one of which is (fol. 77) فِي حَبَّ الْأَوْطَانِ. Then follow (fol. 85) Nahâwand; (fol. 85v.) Işbahân; (fol. 88) al-Raiy and the Dunbâwand; (fol. 92) Kazwîn, Abhar, and Zanjân; (fol. 92v.) Adharbâjân; (fol. 93v.) Armenia and the Caucasus; (fol. 99v.) Tabaristân; (fol. 104) Khurâsân and the Turks.

تم الاختصار والحمد لله رب :
العالمين وصلواته على نبيه محمد وآله اجمعين.

Written in a bold hand, with only occasional vowel-points, and decidedly inferior to the British Museum copy. Dated A.H. 725. The colophon runs as follows : كتبه حسين بن عبد الرحيم بن عبد الغنى في العشرين من شهر جمادى الأولى سنة خمس وعشرين وسبعين مائة.

Corrections by the original hand. Occasional marginal notes, and indications of the contents, by different hands.

To this are added (foll. 109v.-118) extracts from the concluding portion of the نزهة المشتاق في اختراق الأفاق, or the Geography of SHARÍF IDRÍSÍ (Abu 'Abdallah Muḥammad b. Muḥammad b. 'Abdallah b. Idrís, who wrote this work in Sicily, A.H. 548; cf. Cat. Bodl. i. 192; ii. 535; and Reinaud, Aboulféda, Introd. exiii).

The first of these extracts is inscribed حدیث ردم فبو قد نطقت الكتب به, ياجوج وماجوج وتواتت الاخبار عنہ الخ. This is the famous account by Ssllâm الترجمان of his visit to the Caucasus, under al-Wâthîk billah. It is to be found in the ninth section of the sixth climate (=Part II. 416-418 of Jaubert's translation).

Then follows (fol. 111) the whole of the seventh climate, with the exception of the first section, i.e. the account of England, Scandinavia, Poland, Russia, and the regions further east, to the end of the work (=II. 425-440, Jaubert). It begins : ان في هذا الجزو مخمنا : قطعة من البحر المظلم فيها جزيرة لائلة.

¹ It might also be حسن. This and the following words are very indistinct.

It is immediately followed (fol. 115v.) by the eighth section of the sixth climate (II. 410, Jaubert).

The title of the book, which is given above, is followed by four lines in the same hand, written alternately in black and red, as follows: انشا هذا الكتاب المبارك العبد الفقير الى رحمة ربنا الراجحي عفوه وغفرانه مختار المجدى الملكى الناصرى مقدم الممالىك السلطانية كرميم الله تعالى والخازن دار بقلعة الكرك المحروس أثابه الله على انشائه وجعل الملائكة المقربين جندة واعوانه بمحمد واله الطيبين الظاهرين.

This note must have been transcribed, as well as the title, from the MS. from which this copy was made. When the chief Mamlûk and Khâzindâr, Mukhtâr, who appears to have written the latter, lived, and which of the several al-Malik al-Nâsirs he served, I have not been able to ascertain.

Notes of several later owners, one of which is dated A.H. 953.

[Hastings.]

723.

845. Size 14½ in. by 10½ in.; foll. 256. Twenty-two lines in a page.

Zakariyâ b. Muḥammad b. Maḥmûd Kazwînî's عجائب المخلوقات (d. A.H. 682) Natural History, being the first part of his Cosmography, which was edited by Wüstenfeld, Göttingen, 1848-49, and partly translated into German by Dr. Ethé, Leipzig, 1868. Cf. II. Kh. iv. 188; Flügel, Hdss. Wien, ii. 505; Aumer, Hdss. Müneh. 192; etc.

An elegant copy, with numerous illustrations.

Beautifully written, but without vowel-points. Colophon وقد تم هذا الكتاب المسمى بعجائب على يدي اضعف عباد الله الملك الكوني ابن كمال الدين حسين عفى عنهم وغفر ذنبهما في منتصف شهر الله الاصب رجب المرجب سنة تسع وسبعين وتسعمائة الحجرية المخ.²

Two splendid ornaments inclose the text of the first

¹ The MS. gives كرمشم (sic).

² Compare the following no.

two pages; gold and coloured lines are round the others. Worm-eaten.

The leaves of the first portion have been misplaced in binding; they should stand in the following order: 1-40, 47-70, 45-46, 41-44, 71, etc.

Seals of 'Alî Mardân, a "slave" of Shâh 'Âlam, and Muhammâd Kâzîm Hüsainî Mâzandarânî.

[Johnson.]

724.

1377. Size $14\frac{1}{4}$ in. by $10\frac{1}{2}$ in.; foll. 226. Twenty-two lines in a page.

عجائب المخلوقات.

This is a twin copy of the preceding MS., written by the same hand, and with the identical colophon. It is also ornamented in a similar style, and has almost the same illustrations. The latter are, however, not quite finished.

Seals of Ishâk Mu'azzamshâhî (that is a servant of Prince Mu'azzam, afterwards Shâh 'Âlam I.), and Kâbil Khân, a servant of 'Âlamgîr. In the original binding.

[Johnson.]

725.

2683. Size $11\frac{3}{4}$ in. by 8 in.; foll. 288. Twenty-three lines in a page.

هذا كتاب عجائب المخلوقات وغرائب الموجودات
تأليف سيدنا... محمد ابن عبد الله القرواري (sic) نفعنا
الله به الخ.

Another copy of the same work.

Written in a plain but inelegant hand, by Hâjjî 'Ali; the manumitted slave of one 'Abd al-hâiy (الحاچي على من عتقاء المرحوم عبد العزي), who completed it on 17th Šafâr, 1176. With numerous spaces for illustrations, which, however, have not been added.

Foll. 275-282 should be placed between foll. 11 and 12. The *recto* of foll. 283 is occupied by a letter of Sultân b. Saif b. Mâlik b. Abu'l-'Arab Ya'rûbî, Imâm of 'Omân (d. A.H. 1059),¹ addressed to al-Mutawakkil b. Abu'l-Kâsim Kurashî Zâidî Yamâni (Imâm of Šan'â), in a large and inelegant handwriting.

[Bibl. Leydeniana.]

¹ Cf. Badger's Imâms and Seyyids of 'Omân, p. 78.

726.

1734. Size $8\frac{1}{4}$ in. by $5\frac{3}{4}$ in.; foll. 272. Seventeen lines in a page.

Sirâj al-dîn 'Omar IBN AL-WARDI's Cosmography, خريدة العجائب, composed A.H. 822. See Cat. Mus. Brit. 183, 611; Aumer, Hdss. Münch. 461; etc. Part of this work was edited by Tornberg, under the title, Fragmentum libri Margarita mirabilium, etc., Upsala, 1835-39.

This MS. has the same appendix as the Munich and Upsala copies, and of the drawings, the table of the earth and the sketch of the Ka'bâh. A good copy, written in a clear hand. Both the beginning and the end are wanting. A defect after fol. 167. On fol. 1, which is more modern, is a notice in Persian of Khândêsh خاندیش.

Seal of Muhammâd Hâdi Hüsainî, a servant of 'Âlamgîr, who bought the book A.H. 1103.

[Johnson.]

727.

2660. Size 11 in. by $7\frac{1}{2}$ in.; foll. 137. Twenty-five lines in a page.

Another copy of the preceding work.

It also has the appendix, with the exception of the last piecee, the poem on chess; and it gives only the picture of the Ka'bâh.

Written in a large plain hand. Dated Thursday, the last of Jumâda I., 1030. Stained by damp. Two leaves are missing after fol. 1.

"Hen. Geo. Keene, Jan. 1803—the gift of Wm. Oliver."

[Bibl. Leydeniana.]

728.

2440. Size 13 in. by 9 in.; foll. 309. Seventeen lines in a page.

I. Foll. 1-208. The Geography of MUHAMMAD B. Ayâs, نشق الازهار في عجائب الاقطار, and composed A.H. 922.

Cf. H. Kh. vi. 344; Cat. Mus. Brit. 185; Cat. Lugd. ii. 134. A full account of the work, with extracts, has been given by Langlois, in Notices et Extraits, viii. 1 sqq.

الحمد لله رب العالمين والعاقبة للمتقين.

Well written in Nasta'lik. Colophon (fol. 130): چون اصل این کتاب مخطوطش زیاده از حد بود ازین باعث مخطوطشات درین نسخه زیاده از حد خواهد بود اما هرچه از نقل نویسی نوشته آمد بحسب طاقت بشری در مطابقت ان قصوری نرفته واین نسخه نقل کرده شد در سفر جزایر جواسمی و بیطاوی که از کتابت این نسخه فراغ حاصل شد بوقت دو پاس و سه ساعت نجومی بساحل جزیره که نامش رنلم وو است واین نام او نو است ولا نه نام او همچو معلوم نیست وبرین جزیره قریب یکصد جهاز جمع شده بود تحریر فی التاریخ بیست و ششم^۱ ماه جمادی الثانی سنه ۱۲۲۶ هجری قدسی.

Foll. 131-208 should be placed between 88 and 89.

II. Foll. 209-309. IBN AL-WARDI'S خریدة العجائب.

Imperfect at the beginning. The appendix is less complete than in the other MSS. Written in different Nasta'lik hands, about the same time as no. I. At the end is written: جهة کاپی^۲: طبع این کتاب نوشته شد.

A defect after fol. 274. Worm-eaten and mended.

On the title-page is written: "Nushrool Azhar. Copied from an ancient Arabic MS. of Col. McKenzie."

[Bibl. Leydeniana.]

729.

2449. Size 8 $\frac{3}{4}$ in. by 6 in.; foll. 89. Nineteen and more lines in a page.

A popular account of Modern Russia, composed, as it seems, by a Greek priest, A.D. 1758, during the reign of the Empress Elizabeth.^۳

فهرس ما قد احتوى عليه هذا الكتاب من اخبار اقليم المسکوف (مقدمة). The account of Russia consists of fifteen chapters (رأس),

¹ Originally شانزدهم was written.

² "Copy" (?).

³ See fol. 86v.

six of which are geographical, whilst the rest treat briefly of the physique and manners of the people, of the government, civil and military organization, religion, emperors and patriarchs, schools, etc., of Russia.

Plainly written, in several hands. The following note is at the end: بلغ مقابله بتحریر فی الیوم الثالث عشر فی اشباط سنه ۱۷۹۹ مسیحیة.

730.

29A. Size 12 $\frac{1}{2}$ in. by 8 $\frac{1}{4}$ in.; foll. 169. Twenty-five lines in a page.

A Christian work, partly theological and partly descriptive, on the creation, man, and the world. It was translated from the Syriac by 'ABD AL-NUR ÂMIDÎ, a Syrian monk, راهب سریانی.

It seems to be identical with the Karshunie MS. described in Cat. Bodl. i. (Charshun.), p. 17, lxxx.

بسم الله واجب الوجود وبه ثقتي ورجائي
نبتدئ بترجمة كتاب عام لكل الامم الموجودين تحت
السماء من اللغة السريانية الى اللغة العربية يتضمن علم
المعرفة الحقيقة الخ.

مقالة، The work was intended to contain nine books, though only seven are to be found both in this and the Bodl. MS. These books have no special titles. Each consists of a succession of paragraphs (فصل), a complete list of which is given at the beginning of the work.

Written in a large plain hand. The colophon runs as follows: وقد اهتم بكتابه هذه النسخة الاخ المكرم 'والعزيز المفتتح' المؤمن الحقيقي 'والمسىحي القاثوليكي' القويم الباسق 'والقديم الرائق' الخواجا المبجل والقاروى الممثل الخواجا جرجس بن المؤمن المرحوم الخواجا يوسف الحلبي ... وقد صار تحريره بيد الصعيد شناس اليا بن قسيس عبد الاحد الموصلى سنه ۱۸۲۱ في اوائل شهر اذار هجرية سنه ۱۲۲۶.

MATHEMATICS AND ASTRONOMY.

731.

2389. Size $9\frac{1}{2}$ in. by $6\frac{1}{4}$ in.; foll. 119. Eighteen and nineteen lines in a page.

A Description of the Constellations, entitled *صور الكواكب*, by ABU'L-HUSAIN 'Abd al-rahmân b. 'Omar Sûrî (d. A.H. 376), who wrote it for 'Ajud al-daulah, the Büyide. Cf. H. Kh. iv. 113; Codd. Hafn. 67; Cat. Mus. Brit. 188; etc. A full translation of this work has been published by M. Schjellerup (*Description des étoiles fixes*, St. Petersb. 1874).

قال عبد الرحمن بن عمر المعروف بابى :
الحسين الصوفى بعد ان جمد الله الخ.

Clearly written in Nasta'lik, with figures and tables.

A ticket, with a short description of the book, is attached to the outside of the binding.

[Sir Charles Wilkins.]

732.

621. Size $9\frac{1}{4}$ in. by $5\frac{1}{4}$ in.; foll. 179. Seventeen lines in a page.

Another copy of the preceding work, very neatly executed.

الحمد لله الواحد العدل قال عبد الرحمن الخ.

[Johnson.]

733.

2166. Size $9\frac{1}{4}$ in. by $6\frac{3}{4}$ in.; foll. 18. From twenty-three to twenty-five lines in a page.

I. Foll. 1-17. The fifth book of an Introduction to Astrology, entitled *المدخل في الاحكام*, and ascribed to ABU'L-HUSAIN Sûrî. This work is possibly identical with Casiri i., p. 260, no. cmxv., but it is not mentioned elsewhere.

The present fragment seems to be the concluding portion of the work.

المقالة الخامسة من المدخل في الاحكام
الذى صنفه الفاضل العالم ابو الحسن عبد الرحمن بن

محمد (sic) الصوفى وهى سبعة فصول الفصل الاول فى
ممازجات الكواكب وذكر طرق الاحكام.

Well written. Dated Iṣfahān, beginning of Rabī I., 917. Transcribed by 'Alī Dōst b. Kara Yūsuf.

II. Foll. 17v.-18. Another fragment, probably belonging to the same work. It comprises sections 2 and 3 of book iv.

الفصل الثانى من المقالة الرابعة فى مطرح
الفصل الثالث . The third section is inscribed : الشعاع
من المقالة الرابع (sic) فى مطرح شعاع الكواكب على
ذهب بطليموس .

Written like no. I.

Cf. Stewart's Catal. 105, xvii.

[College of Fort William, 1825.]

734.

1270. Size 11 in. by $4\frac{1}{2}$ in.; foll. 123. Thirty-three lines in a page.

كتاب ثابت بن قرة فى سنة الشمس .
بالارصاد . A treatise of THÂBIT B. KURRAH (d. A.H. 288) on the Solar Year. Cf. Casiri i., p. 390, l. 21, and Fihrist, ed. Flügel, rv.

ان الاوائل قد اختلفوا فى سنة الشمس .
The first leaf is mutilated. Several blanks.

استخراج بعد
ما بين المركبين من المحسنی الشاهی لابی نصر
بغ (?) عراق (sic) .

Then follow various treatises of AL-HASAN B. AL-HASAN B. AL-HAITHAM (Baṣrî, d. A.H. 430). Compare, in general, Casiri i. 414 sqq., and Woepcke, l'Algèbre d'Omar Alkhayyâmî, p. 73 sqq., where most of these treatises are mentioned. They are as follows:—

قول الحسن بن الحسن بن الهيثم .
فى اضواء الكواكب . On the Light of the Stars. Cf. Cat. Bodl. i. 190.

قد يظن قوم من المخالفين ان اصوات الكواكب مكتسبة من ضوء الشمس.

IV. Foll. 12v.-17. On Light.

الكلام في ماهية الضوء من العلوم الطبيعية : والكلام في كيفية اشراق الضوء محتاج إلى العلوم التعليمية.

مقالة الحسن ... في المرايا المحرقة. V. Foll. 18-21.

بالقطعون . On some kind of burning-glasses. See Catal. Lugd. iii. 61.

ان من اشرف ما استنبطه المخندسون : Begins:

مقالة للحسن ... في المرايا المحرقة. VI. Foll. 21v.-25. On circular burning-glasses. بالدائرة.

الشعاع الشمسي يخرج من الشمس على خطوط مستقيمة. Begins:

قول الحسن ... في المكان . VII. Foll. 25v.-27. On Place.

قد اختلف اهل النظر المتأثرون بالبحث عن حقائق الامور الموجودة في مائة المكان.

قول الحسن ... في شكل بنى موسى. VIII. Foll. 28-32. On a Proposition from the Prolegomena of the *Banū Mūsa* (Muhammad, al-Hasan and Ahmad) to Apollonius' Book of Conic Sections. See Cat. Mus. Brit. 443 sq., and below, no. 745. Cf. regarding the *Banū Mūsa*, *Fihrist*, ed. Flügel, 191.

مقالة لابي على الحسن ... في ضوء القمر. IX. Foll. 32v.-47. On the Light of the Moon.

ان جرم القمر في تغير احواله الخ. Begins:

Then follows—

مقالة في الجبر للحكيم السيد الواحد. X. Foll. 48-56.

ابي القاسم عمر بن ابرهيم الخيامي حرس الله جماله. The Algebra of 'OMAR KHAYYĀMÎ (who flourished in the fifth century). See the edition of Woepcke, Paris, 1851.

Foll. 48 and 49 should be placed after fol. 50.

Then follow again treatises by AL-HASAN B. AL-HASAN B. AL-HAITHAM, viz.—

¹ Or بالدوائر, as the conclusion has.

مقالة للحسن ... في مساحةXI. Foll. 56v.-69. On the mensuration of parabolic solids.

كل قول وكل تاليف فان لقائه و مؤلفه محرك . The preface begins: he had met with two earlier works on the subject, one by Thābit b. Kurrah, which was rather large and difficult, and the other by Abu Sahl Kūhi, which was limited to the easier of the two species of solids in question.

مقالة مستقصاة للحسن ... في الاشكال الهمالية XII. Foll. 70-78. On the segments of the circle. This is an enlarged and improved edition of a short treatise which he had written for a friend at an earlier date.¹

كان بعض اخوانى سالنى عن الشكل الهمالى : Begins: الذى يعمل على محيط الدائرة فالفت قولًا مختصرا في الاشكال الهمالية.

مقالة للحسن ... في صورة الكسوف XIII. Foll. 79-86. On the Eclipse of the Sun. Cf. Cat. Bodl. i. 190a.

قد يوجد صورة ضوء الشمس في وقت كسوفها : Begins:

Then follows—

XIV. Foll. 87-100. Demonstrations of select Propositions of Euclid, ascribed to ABU SA'ID AHMAD B. MUHAMMAD B. 'ABD AL-JALIL (Sijzi, who flourished in the fourth century).²

ثبت براهين بعض اشكال كتاب اولى نريد ان نصل بنقطة مفروغة الخ. Begins: فى الاصول استخراج الشيخ الفاضل ابى سعيد احمد بن محمد بن عبد الجليل فى الشكل الثانى من المقالة

Incomplete, terminating abruptly.

Then follow more treatises by AL-HASAN B. AL-HASAN B. AL-HAITHAM, viz.—

قول للحسن ... في هيئة العالم XV. Foll. 101-116. On the Configuration of the Universe.

قال لم يزل كثير من اصحاب التعاليم ممن انعم النظر في علم الهيئة فادرك حقائق

¹ Both of these editions are mentioned by Woepcke, l'Algèbre d'Omar Alkhayyāmî, second list, p. 74, nos. 20 and 21.

² See Woepcke, l.c., p. 117.

الصور الموجودة لجملة العالم ولجل اجزاءه بجردون قوله
مرسلاً الخ.

At the end is an additional note by the author,
تعليق وجدهناه بخط الشيخ اطال الله بقائه في
آخر هذه المقالة فنقلناها كما وجدناه.

XVI. Foll. 116v.-118. A treatise on the use and construction of certain compasses wherewith to draw large circles. It is styled in the conclusion الرسالة في بركار الدوائر العظام. Cf. the list in Casiri i. 416, l. 7 infr., and Woepcke, p. 74, pen., no. 22. This treatise is probably identical with Cat. Lugd. iii. p. 94, no. LXIV.

العزة لله ان احد (sic) الجيل الهندسية التي :
نسخ لخادم مولانا الوزير الامير الاجل ادام الله سلطانه
استخراجها آلة صغيرة المقدار تجرى مجرى البركار نرسم
مع صغرها دوائر في غاية العظم الخ.

قول للحسن ... في مسألة . عدديه مجسمة
XVII. Foll. 118v.-119. An algebraic problem.

Begins: نريد ان نقسم عددا معلوما بقسمين حتى :
يكون احدهما مكعب الاخر.

XVIII. Fol. 119v. قول للحسن بن البيش في قسمة الخط الذي استعمله ارشميدس في الكرة والاسطوانة.
This treatise has been translated by Woepcke, l.c., p. 91. Cf. Cat. Lugd. iii. 60.

مسألة في اختلاف منظر القمر. On the Parallax of the Moon.
استخراج الشيخ الجليل ابى على الحسن الخ.

اذا كان ارتفاع القمر اقل من ثلثين درجة :

قول للحسن ... في استخراج مسألة . عدديه Solution of an arithmetical problem.

المسألة نريد ان نجد عددا اذا قسم على الثنين بقى منه واحد وان قسم على ثلاثة بقى منه واحد.

XXI. Foll. 122-123. فصل للحسن ... في مقدمة . On the Side of the Septangle, which is to be drawn in a circle ; referring to the treatise of Archimedes, المسبيع في الدائرة or تسبیح الدائرة. Cf. Fihrist ٢١١, Wenrich, de auctor. Graec. vers., p. 193.

ان ارشميدس بنى ضلع المسبيع على :
الربع الذى قدمه.

Well written in a small hand, with numerous neatly drawn diagrams. Of about the tenth century. Worm-eaten.

[Johnson.]

735.

637. Size 9½ in. by 6¼ in.; foll. 205. Twenty-three lines in a page.

A work on Astrology, in eight books, entitled البارع في احكام النجوم by Abu'l-Hasan 'Alī b. ABU'L-RIJĀL Shaibānī, the secretary (a Maghribī, who flourished in the earlier part of the fifth century). Cf. H. Kh. ii. 4; Cat. Mus. Brit. 623; Stewart, 104. An old Latin translation of this work, with the title "Albohazen Haly filii Abenragel libri de judiciis astrorum," was printed at Basil, 1551. Cf. Zeitschr. der Deutsch. morgenl. Ges. xviii. 155 sq.

يشتمل هذا الجزء على ثمانية :
اجزاء من الكتاب البارع في احكام النجوم تأليف على
ابن ابى الرجال الكاتب والذى في الجزء الاول من
هذا (sic) الاجزاء من جملة عدد الابواب ستون بابا.

After this the work commences as follows (fol. 4v.):
بسم ... قال على بن ابى الرجال الشيباني الكاتب
الحمد لله الواحد القهار العزيز الجبار الخ.

The first chapter (fol. 5) treats of the Signs of the Zodiac, في صفة البروج.

Well written. Date, a Friday, A.H. 1122.

[Tippu.]

736.

1228. Size 6½ in. by 4 in.; foll. 156. Seventeen lines in a page.

The Elements of EUCLID in Arabic, as edited by NAŠIR AL-DĪN TŪSĪ (d. A.H. 672).

This work is commonly called تحریر اقليدس. See Aumer, Hdss. Münch. 374, and Cat. Mus. Brit. 618. Cf. H. Kh. ii. 213; Wenrich, de auctor. Graecor. versionibus, p. 185; etc. This version is different from

that printed at Rome, 1594. According to Aumer, i.e., it was printed at Constantinople, 1801 (A.H. 1216). Part of it, comprising six books (مقالات), was also published by the Calcutta School Book Society, 1824.

Written in a small cursive hand. Dated A.H. 933. At the end is added the date of the editor, 22nd Sha'bân, 646. On the first two fol. are various notes. Worm-eaten.

[Hastings.]

737.

1487. Size 7 in. by $4\frac{1}{4}$ in.; foll. 204. Sixteen lines in a page.

Another copy of the preceding work.

Written in a small Nasta'lik hand. The diagrams well executed. Of the tenth century. Notes in the earlier portion.

[Tippu.]

738.

1327. Size $9\frac{1}{2}$ in. by $5\frac{1}{4}$ in.; foll. 124. From eighteen to twenty-four lines in a page.

Another copy of the same work.

The first portion is written in a small Naskh, and the rest in a bold Nasta'lik, which, however, is almost without diacritical points. Notes.

Seal of Imâm al-dîn Nu'mâni, who bought this MS. at Burhânpûr (A.H. 1076).

739.

B 42. Size $7\frac{3}{4}$ in. by $5\frac{1}{4}$ in.; foll. 208. Fifteen lines in a page.

Another copy of the same work, well written, with copious notes.

قد فرغت عن استكمان هذا الكتاب...¹
سلخ ذى الحج وانا العبد الكاتب بنىء درگاه امجد شيخ
برهان بن ولی احمد.

The book has been much injured by insects, especially in the latter portion.

Seal of Muhammad 'Adil Shâh. Note of the library of 'Alamgîr, A.H. 1069.

Cat. 237 (Hendussuh), I.

¹ Destroyed.

740.

1328. Size $9\frac{1}{2}$ in. by $6\frac{1}{4}$ in.; foll. 269. Eleven lines in a page.

Another copy of the same work.

Plainly written. Dated Monday, 12th Rabî' I., A. 3. of 'Âlamgîr II.¹ The diagrams are omitted in the latter portion. At the beginning are marginal notes.

Appended is a letter of Mr. Vansittart regarding the MS., dated Lakhnau.

[Johnson.]

741.

1148. Size $9\frac{1}{4}$ in. by 6 in.; foll. 135. At first thirty-two and thirty-three, afterwards about sixty, and lastly thirty-three lines in a page.

I. Foll. 1-62. Našîr al-dîn Tûsi's edition of the Arabic version of PTOLEMY's μεγαλη συνταξις, or Almagest. It is entitled تحرير المحيطي. See H. Kh. v. 387; Cat. Mus. Brit. 187, 620, 745; Wenrich, 228.

وبعد فقد كنت برهة : عازما على ان احرر لنفسي ولسائر طلبة من الزمان ، عازما على ان احرر لنفسي ولسائر طلبة العلم من الاخوان ، كتاب المحيطي المنسوب الى بطليموس القلوفى الذى هو الدستور العظيم ، لاصحاب صناعة الهيئة والنجوم ، تحريرا لا يغوفه مقاصد ذلك الكتاب النظرية ، ومناهجه العملية ، حتى ترتيب الفصول وابواب الحساب ورسوم الجداول ووضع الاشكال الخ.

A valuable copy, closely written in a small hand, without diacritical points. It was completed on Tuesday, 6th Muharram, 722, at Sultânîyah, by Ȣamzah b. 'Alî b. Ȣamzah Kazwînî Baihaqî, commonly called Sa'd (al-dîn) Khurâsâni. He transcribed it from a copy which had been taken from the author's own copy. He collated it with another MS., in Muharram of the following year, also at Sultânîyah, in the Madrasah Rashîdiyah.

Worm-eaten. One leaf is wanting after fol. 32.

It is followed (foll. 62v.-63) by two suppléments, written in the same hand. The first of these is

¹ i.e. A.H. 1169.

فِي تَشْكِيلِ الزَّهْرَةِ فِي الْفَصْلِ الثَّانِيِّ مِنْ
incribed, نَزَدَتِ الْمَقَالَةِ الْعَاشرَةِ مِنْ الْمُجَسْطِيِّ.
The other begins: اَنْ ثَبَتَ اِخْتِلَافَاتٍ وَقَوْعَدَ الْخَطُوطُ فِي الاَشْكَالِ الَّتِي
ان شُبِّتَ اِخْتِلَافَاتٍ وَقَوْعَدَ الْخَطُوطُ فِي الاَشْكَالِ الَّتِي
and ends: تَعْرَفُ مِنْهَا اَوْضَاعَ مَرَاكِزِ اَفَالَّتْ عَطَارِدَ الْحَجَّ.
تمَتِ الرِّسَالَةُ وَالْحَمْدُ لِلَّهِ.

II. Foll. 63v.-67. The Spheres of MENELAUS in Arabic, edited by MUHAMMAD b. ABU'L-SHUKR MAGHRIBI.

Begins: الحمد لله رب العالمين ... هذا كتاب
مانالاوس في الاشكال الكرتية تهذيب العبد الفقير إلى
الله محمد بن أبي الشكر المغربي الشكل الاول الخ.

This edition is not mentioned anywhere. The alleged editor appears to be the father of Yaḥyā b. M. b. A. Sh., the well-known astrologer, who flourished in the seventh century (see no. 769). See, for other editions of the work of Menelaus, Cat. Lugd. iii. 49 sq.; H. Kh. i. 390 (v.), ii. 213, iii. 48; Wenrich, 210.

Very closely and almost illegibly written, in a minute character, of about the same date as no. I.

III. Foll. 68-135. The Astronomical Tables of ULUGH BEG, زنجي الغبيك.

Seals of Fâdîl Khân and ‘Inâyat Khân, two servants of Shâh-jahân.

[Johnson.]

742.

681. Size 8½ in. by 4¾ in.; foll. 368. Twenty-nine lines in a page.

A Commentary on *Tūsi's*, تحرير المسطى, by 'Abd al-'Alî b. Muḥammad b. al-Husain,—that is, probably, Niẓām al-dīn 'Abd al-'Alî b. Muḥammad Barjandî, who flourished towards the end of the ninth century. Cf. Cat. St. Petersb. 111, and below, no. 754.

Begins: الحمد لله الذي جعلنا من المتفکرين في :
خلق السموات والارض.

This is a commentary by قوله. It is founded upon glosses on the same work, which the author wrote at an earlier period. He speaks of the commentary of

Niẓām al-dīn al-Ḥasan Niṣābūrī¹ as being too short and insufficient.

Written in a small hand.

Seal of 'Ażīz (?), a servant of Muḥammad Shâh (A.H. 1135).

[Johnson.]

743.

1249. Size 8½ in. by 4¾ in.; foll. 240. Twelve lines in a page.

Versions of various treatises by Greek authors, edited by Naṣîr al-dīn Tūsî. Compare in general, H. Kh. ii. 213, v. تحرير هندسيات, and Cat. Bodl. i. 188 sq., 194, 208, and ii. 260.

I. Foll. 1-35. تحرير كتاب المعطيات لـقليدس
ترجمة اسحق واصحه ثابت خمسة وسبعين شكلاً.

EUCLID's *δεδομένα*, as translated by *Ishdāk* b. Hunain and revised by Thābit b. Kurrah. See H. Kh. v. 154. Cf. Wenrich, de auctor. Graecor. versionibus, 181, and Cat. Lugd. iii. 44.

II. Foll. 36-56. تحرير المناظر لـقليدس وهو اربعة
وثالثون شكلاً. EUCLID's *ὅπτικα στοιχεῖα*. Cf. H. Kh. v. 159; Cat. Lugd. iii. 43; Wenrich, l.c., p. 182.

كتاب ظاهرات الفلك لـقليدس
ثلثة وعشرون شكلاً وفي بعض النسخ خمسة وعشرون شكلاً.

EUCLID's *φαινομένα*. See H. Kh. v. 113, who gives the introductory words of the editor, as found in this MS., where they are preceded by the words يقول محرر هذا الكتاب. Cf. Wenrich, 182. Another version is to be found in Cat. Lugd. iii. 78.

كتاب اوطلوقس في الطلوع والغروب . من اصلاح ثابت وهو مقالتان وستة وثلاثون شكلاً.

AUTOLYCUS *περὶ ἐπιτολῶν καὶ δυσεών*, as revised by Thābit b. Kurrah. See H. Kh. v. 112; Wenrich, 208; and also Cat. Lugd. iii. 79.

تمت المقالة الثانية وتم بتمامها كتاب :
اوطلوقس في الطلوعات والغروبات.

V. Foll. 111-116. كتاب اسقلاؤس (ابسقلاؤس r.) في

¹ He wrote A.H. 704; cf. Catal. Mus. Brit. 187.

المطالع مما اصلحه الكندي وهو من نقل قسطا بن لوقا البعلبكي وهو يشتمل على ثلث مقدمات وصدر وشكليين.

HYPSCLES περὶ τῆς τῶν ζωδίων ἀναφορᾶς, as translated by *Kusṭa* b. Lûka, and revised by *Kindi*. See H. Kh. v. 152; Cat. Lugd. iii. 79; Wenrich, 210.

Conclusion : تم كتاب ايسقلاوس (sie) في المطالع.

VI. Foll. 118-238. ARCHIMEDES περὶ τῆς σφαιρᾶς καὶ κυλινδροῦ, كتاب الكرة والاسطوانة، according to the versions of Thābit b. Kurrah and Ishaq b. Hunain, with a commentary, which is chiefly derived from that of Eutocius of Ascalon ; followed (fol. 231v.) by the Archimedean treatise κυκλου μετρησίς فـ تكسير الدائرة. Cf. H. Kh. v. 150; Wenrich, 190 sq.; Cat. Lugd. iii. 57.

The history of this edition is given in the preface of the editor, which begins: اقول بعد تحميد الله وتحميدة... اني كنت في طلب الوقوف على بعض المسائل المذكورة في كتاب الكرة والاسطوانة لارشميدس زمانا طويلا انـ.

At the end of the second مقالة we also find the appendix of Abu Sahl Waijan Kūhī.¹

وذلك ما اردناه بهذا ما اورده ابو سهل : القوهي تمت المقالة الثانية وتم بتمامها كتاب الكرة والاسطوانة لارشميدس.

Then follows immediately the second treatise, مقالة ارشميدس في تكسير الدائرة وهي ثلاثة اشكال.

An elegant copy, written in Nasta'lik, of the twelfth century. The treatises II.-V. were revised between 9th and 11th Jumâda I.² The first two pages are richly ornamented and gilt. Gold and coloured lines round the other pages.

[Hastings.]

744.

923. Size 8½ in. by 4¾ in.; foll. 101. Twelve lines in a page.

Another collection, apparently of the same origin,

and completing the preceding one. Cf. H. Kh. and Cat. Bodl., as before mentioned.

It contains :—

I. Foll. 1-10. تحرير كتاب الكرة المتحركة لاوطولوقس. اصلحه ثابت وهو مقالة واحدة واثنا عشر شكلـا.

AUTOLYCUS περὶ κινουμενῆς σφαιρᾶς, in the version of Thābit b. Kurrah. See H. Kh. v. 140; Wenrich, 208; Cat. Lugd. iii. 49; Cat. Mus. Brit. 623a.

Revised on 17th Jum. I.

II. Foll. 11-21. تحرير كتاب المساكن لثاودوسيوس. وهو اثنا عشر شكلـا نقل قسطا بن لوقا البعلبكي.

THEODOSIUS περὶ οἰκησεων, translated by *Kusṭa* b. Lûka. Cf. H. Kh. v. 150; Cat. Lugd. iii. 79; Cat. Mus. Brit., i.e.; Wenrich, 207.

Revised on 18th Jum. I.

III. Foll. 23-51. كتاب ثاودوسيوس في الایام والليالي. وفي بعض النسخ في الليل والنellar والكتاب مقالتان وثلثة وثلاثون شكلـا.

THEODOSIUS περὶ ἡμερῶν καὶ νυκτῶν. See H. Kh. under both of the above titles, v. 56 and 143; Wenrich, 207; and Cat. Mus. Brit., i.e., where Ishaq b. Hunain is named as translator.

Revised on 13th Sha'bân.

IV. Foll. 52-69. كتاب ارسطوخس في جرمي النيرين. وبعد فيما سبعة عشر شكلـا.

ARISTARCHUS περὶ μεγεθῶν καὶ ἀποστημάτων ἥλιου καὶ σεληνῆς. See H. Kh. v. 70, whose statement, however, is confused. The Arabic translation was made, according to Cat. Bodl. i. 189, by *Kusṭa* b. Lûka. Cf. Wenrich, 209; Fihrist, rv., 20; and Palmer, Catal. Trin. Coll. 180.

Revised on 13th Jum. I.

مقالة اولى از كتاب اقليدس چهل. وهفت شكل است. The first book of the Elements of EUCLID, in Persian.

كتاب اقليدس في الثقل والخفة. وقياس الاجرام بعضها الى بعض اصلاح ثابت بن قرة الحرانـي.

¹ See Cat. Lugd., i.e.

² Year omitted.

EUCLID's treatise on Heavy and Light (de gravi et levi), in the version of Thābit b. Kurrāh. Cf. Wenrich, 184; Fihrist, ed. Flügel, 211, 16.

الاجرام المتساوية في العظم هي التي تملأ امكانة:
متتساوية الخ.

Written and ornamented like the preceding no.

745.

924. Size 8½ in. by 5½ in.; foll. 204. Eleven lines in a page.

APOLLONIUS' Book of Conic Sections, probably the edition of Naṣr al-dīn Ṭūsī. See Cat. Bodl. i. 205; Cat. Lugd. iii. 44; Wenrich, 200. Other versions, Cat. Mus. Brit. 208 and 444. Cf. H. Kh. v. 147, and Fihrist, ed. Flügel, 211 sq.

المقالة الاولى من كتاب ابلونيوس في المخروطات ستون شكلًا الخط الواصل بين راس المخروط والخ. This first Maqālah concludes (fol. 42) as follows: تمت المقالة الاولى من كتاب ابلونيوس نقلًا عن نسخة المقالة، after which the second begins thus: المقالة ثلثة وستون شكلًا في نسخة بنى موسى.

An elegant copy, executed like the two preceding nos. Dated 21st Ramadān, 1198. Rubries omitted in the concluding portion.

[Hastings.]

746.

1763. Size 8 in. by 5 in.; foll. 110. Twenty-six lines in a page.

A Commentary (ممزوج) on Naṣr al-dīn Ṭūsī's (d. A.H. 672), or Elements of Astronomy, by SAḤIYD SHARĪF JURJĀNĪ (d. A.H. 816). See H. Kh. ii. 268; Cat. Bodl. ii. 293; Bibl. Sprenger. 1844.

According to the conclusion, the author completed this commentary on Tuesday, 15th Dhū'l-hijjah, 811, at Shīrāz.

Written in a small Nasta'liq hand, by Maḥmūd b. Molla Jān, a physician. Headings and diagrams in gold.

[Hastings.]

747.

1715. Size 8½ in. by 4½ in.; foll. 258. Twenty-one lines in a page.

التذكرة (ممزوج) on Ṭūsī's (ممزوج) التكملة، by Shams al-dīn Muḥammad b. Ahmad ḤAFĀRĪ, who completed it in Muḥarram, 932. It includes the commentary of Jurjānī before mentioned. Cf. H. Kh. ii. 269, and Cat. Bodl. i. 221, ii. 606.

تعالیت: يا ذا العرش الاعلى وما اعظم شانك.

Well written; the last portion supplied by a different hand. The colophon runs as follows: قد وقع الفراغ عن تكميل التكملة التي صنفها شمس الدين الحفرى (sic) شرحاً للتذكرة من مصنفات نصير الدين الطوسي على يد الفقير الى الله الغنى غلام محمد في رابع وعشرون شهر ذي الحجه يوم الجمعة وقت بعد نماز الجمعة.

Probably of the eleventh century. The first fol. is slightly injured.

Seal of a servant of 'Ālamgīr.

[Johnson.]

748.

B 49. Size 8¾ in. by 4¾ in.; foll. 83. Fifteen lines in a page.

A treatise on Arithmetic, by AL-HASAN b. MUHAMMAD NISĀBŪRĪ NIẒĀM (al-dīn, who flourished at the beginning of the eighth century; cf. no. 742). No title found. See for a full account of the work, Cat. Bodl. ii. 290 sq.

الحمد لله الفرد بلاده، المزرة عن الزوج والخد.

Written in a large plain hand. Dated Tuesday, 29th Rabī' I., 1136. Defects after foll. 37, 41, and 58.

Inscribed: این رساله هدایت الحساب در علم ریاضی... Cf. Catal. 238, vi.

749.

B 63A. Size 7¾ in. by 4¾ in.; foll. 96. Fifteen lines in a page.

I. Foll. 1-74. Another edition of the preceding treatise. The name of the author is omitted; instead,

¹ H. Kh., l.c., reads سبحانك.

the preface contains a dedication to Shams al-dîn 'Abd al-laṭīf, son of the great Wazîr, Rashîd al-dîn. From this the treatise is called الرسالة الشمسيّة. It is mentioned under this title, in الشمسيّة في الحساب, H. Kh. iv. 76. This is probably the original edition, and the dedication was omitted after the fall and death of Rashîd al-dîn, A.H. 718.

Well written. Dated 23rd Sha'bân, 1086. Scribe, Ghulâm Riḍâ. Red lines round the pages. Some notes.

II. Foll. 80–96. Various tables, the purport of which I am unable to state. They are without any inscription or explanation.

750.

B 63B. Size $10\frac{1}{4}$ in. by $5\frac{3}{4}$ in.; foll. 86. Twenty-five lines in a page.

A fragment of a Commentary (مِنْزُوج) on the Arithmetic of Niẓām Nisābūrī, by an unknown author.

Imperfect both at the beginning and end. The first words of the text are (fol. 1v.): الباب الثاني من الفن . الثاني في مباحث الكسور الخ .

Plainly written. Numerous blanks intended for diagrams.

Fol. 86, a stray leaf, which had been placed at the beginning of the volume, bears the inscription أجزاء شمس المنير در علم حساب . Cf. Catal. 238 (Hendussuh), v.

751.

B 52. Size $7\frac{1}{2}$ in. by $4\frac{1}{2}$ in.; foll. 119. Fifteen lines in a page.

A Commentary (مِنْزُوج) on Jaghmiṇī's Compendium of Astronomy, called المُلْكُص ; by Mûsa b. Maḥmûd¹ Kâpîzâdah Rûmî, who dedicated his work to Ulugh Beg, grandson of Tîmûr, A.H. 815. See H. Kh. vi. 113; Cat. Bodl. ii. 247; Cat. St. Petersb. 110 sqq.; Codd. Hafn. 68; Cat. Mus. Brit. 190.

Clearly written in a small Nasta'lîk hand. Transcribed by قاضيشه بن صدرجهان بن قاضي قلندر الزبيري for his own use. Frequent marginal notes. Of the tenth century. Several passages have been supplied by a more modern hand.

On fol. 114v. follow various extracts, partly in the same, and partly in a different hand; one from *Khuwârazmî's* commentary¹ (خوارزمی شرح جغمینی), concerning the fixed stars; another from Faṣîh al-dîn's glosses on the present commentary,¹ etc.

752.

B 51. Size $8\frac{3}{4}$ in. by $5\frac{3}{4}$ in.; foll. 124. Fifteen lines in a page.

Another copy of the preceding Commentary. Plainly written. Of about A.H. 1000.

Bij. Libr., A.H. 1034, from Mîr Muḥammad Amîn.

Catal. 238 (Hueut), i.

753.

1489. Size $7\frac{1}{2}$ in. by $4\frac{1}{2}$ in.; foll. 91. Fifteen lines in a page.

Another copy of the same work, legibly written in Nasta'lîk.

Seal of Saiyid Mu'īn al-dîn (A.H. 1159).

[Hastings.]

754.

B 53. Size $7\frac{1}{2}$ in. by $4\frac{1}{2}$ in.; foll. 144. Fifteen lines in a page.

Glosses (تعليقات) on Kâdîzâdah's Commentary, ascribed on the title-page to Molla 'Alî Barjandi, who however, is more correctly named 'Abd al-'Alî b. Muḥammad Barjandî. See Cat. St. Petersb. 111, and H. Kh. vi. 114, who only calls him by his surname. He flourished towards the end of the ninth century. Cf. no. 742.

Plainly written by two hands. A defect after fol. 8. Cat. 238 (Hueut), i. 2.

755.

622. Size 9 in. by 6 in.; foll. 16. Twenty-nine lines in a page.

A treatise on the Size and Distance of the Planets and Fixed Stars, by Ghîyâth al-dîn Jamshîd b. Mas'ûd b. Maḥmûd Kâshî, who flourished in the

¹ Alias Muḥammad.

¹ Cf. H. Kh. vi. 114.

earlier part of the ninth century.¹ It is called سُلْطَمُ الرِّسَالَةِ الْكَمَالِيَّةِ، and also السُّمَاءُ، from its dedication to the Wazir Kamâl al-din Maḥmûd. Cf. H. Kh. iii. 610; Cat. Lugd. iii. 133; Stewart, 104.

This treatise consists of eight books (مقالات) and a خاتمة. The conclusion begins: ولیکن هذا آخر ما اوردننا في هذه الرِّسَالَةِ الْكَمَالِيَّةِ.

Legibly written in a small Nasta'lik hand. Dated end of Shawwâl, 850.

Foll. 3 and 5 belong to an astronomical treatise in Persian, and were inserted at a later date.

[Tippu.]

756.

1039. Size 9½ in. by 5½ in.; foll. 122. Eighteen lines in a page.

I. Foll. 2–14. A Persian mathematical treatise.

Dated Rabî‘ I., 1041. Scribe, Muḥammad Amīn b. Mîrzâ Muḥammad Faḍl Allah Kâshânî.

Fol. 1 contains a note in Arabic, on multiplication (ضرب التوسيع).

Then follows, written in the same hand,—

II. Foll. 15–122. A treatise on Arithmetic, entitled مفتاح الحساب, by Ghîyâth al-dîn Jâmišîd b. Maṣ'ûd b. Maḥmûd Kâshânî, who dedicated his work to Ulugh Beg. See H. Kh. vi. 12; Cat. Mus. Brit. 199; Cat. St. Petersb. 118; Cat. Lugd. iii. 75; Bibl. Sprenger. 1824. Cf. the preceding no.

Begins: وبتفيقك نعتض يا كريم، الحمد لله الذي توحد الخ.

Mostly well written, with tables and diagrams. Marginal notes.

In the original binding of Tippu's library. Cf. Stewart's Catal. 100.

[Tippu.]

757.

1210. Size 6¾ in. by 4¼ in.; foll. 10. Twenty lines in a page.

An abridgment of the الحساب، مفتاح.

¹ He was one of the assistants of Ulugh Beg, see H. Kh. iii. 559. The date of his death as given by the latter under the present work, viz. A.H. 919, is incorrect.

² The MS. has تعتض.

author himself, and entitled تلخيص المفتاح. It is mentioned in H. Kh. vi. 12.

Begins: الحمد لله الواحد الفرد القديم الصمد: It consists of thirty sections (فصل).

Written in a small Nasta'lik, with tables and diagrams. Worm-eaten. The last two leaves are injured. Part of the margin has been cut away, whereby several diagrams and notes have been mutilated.

[Gaikwar.]

758.

1748. Size 9 in. by 5 in.; foll. 26. From thirteen to nineteen lines in a page.

، خلاصة الحساب، A Compendium of Arithmetic, called by BAHÂ AL-DÎN MUHAMMAD B. HUSAIN 'ÂMULÎ (d. A.H. 1030¹ or 1031).

Printed, with a Persian translation and commentary, at Calcutta, 1812, and also at Constantinople, A.H. 1268. Edited in German by Prof. Nesselmann, Berlin, 1843; and translated into French by M. Aristide Marre, Rome, 1864 (2nd edit.). Cf. H. Kh. iii. 168; Cat. Mus. Brit. 622; Cat. St. Petersb. 230.

The preface contains here a dedication to a Ṣafawî prince, styled السلطان ابن السلطان ابو الغالب سلطان حسن² بهادر خان, which is in none of the other copies. At the end is given the date of the original copy, Ṣafar, 1004. The present copy is dated Saturday, Rabî‘ II., 1056. The scribe gives his name as غلام محمد عبد القادر لجائي. Legibly written in Nasta'lik, with copious notes. Stained by damp.

On the title-page is a table of the “Indian numerals,” آحاد العدد الهندية، as follows: يکن (meaning 1), عشرات (meaning 10), دهن (meaning 100), etc.

[Tippu.]

¹ So according to a note at the end of this MS.

² Variant حمزه. This appears to be the correct reading, the person in question being Amîr Hamzah, son of Muḥammad Khnâbandah, and grandson of Shâh Tahmâsp.

759.

1582. Size $8\frac{3}{4}$ in. by $5\frac{1}{4}$ in.; foll. 125. Seventeen lines in a page.

A Commentary (ممزوج) on the preceding work, entitled *انوار خلاصة الحساب*, by 'ISMĀT ALLAH b. A'ZAM b. 'ABD AL-RASŪL, of Sahāranpūr, who completed his work on 19th Dhu'l-hijjah, 1086. It was printed at Calcutta, 1829.

Begins: سبحان من عنده علم الحساب بصفات كماله واسمائه.

Written in a hurried Nasta'lik. Date, A.H. 1105. The colophon runs as follows:

حصل تنویر ارقام انوار خلاصة الحساب، شرح خلاصة الحساب، في علم الحساب، في العاشر من شهر محرم الحرام، من سنة خمس وخمسين (sic, r.) وافية، والفقير من المجرة ذات الاحترام، في القرية جَلْجَلَة، من مضائق بييجافور من بلاد دكن ايام اقامة الولايات السلطانية العالمة الكريمة فيها وانا احقر عباد الله... عبد الباقى بن القاضى محمد عاشق، من احقر ساكنى قصبة فيروزفور ... من منقبات (?) دهلى شاهجهان آباد الخ.

The first few leaves have been supplied by a different hand.

[Hastings.]

760.

B 48. Size $10\frac{1}{4}$ in. by 6 in.; foll. 109. Twenty-five lines in a page.

Another copy of the preceding Commentary.

Well written, by Shaikh Farid b. Muhammed. Defects after foll. 55, 80, and 95.

Inscribed: ابن اجزا شرح قشر الباب (sic) در علم ریاضی. Cf. Cat. 238, iii. 4 (?).

761.

1362. Size $7\frac{3}{4}$ in. by $4\frac{3}{4}$ in.; foll. 69. Thirteen lines in a page.

A conciso Commentary (ممزوج) on the *خلاصة الحساب*, by LUTF ALLAH, called the Geometrician,

¹ Marginal note: معرب كلکله بکافین فارسیین.

son of Ustâd Ahmâd, the architect (طف الله المخلص) (بالمهندس ابن الاستاذ احمد المعمار).

The preface begins: الحمد لله الواحد الفرد الصمد.

وسميتها خلاصة الحساب.

Notes by IMÂM AL-DÎN B. LUTF ALLAH are on the margin.

It is preceded by the preface of 'Âmuli (fol. 4), and by a fragment treating of multiplication, which begins: وضرب التوضیح وهو ان تضع المضروب في اليمین والمضروب فيه في اليسار (fol. 1-2).

Beautifully written.

[Gaikwar.]

762.

B 45. Size $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.; foll. 16. Twenty-one lines in a page.

The first portion of a Commentary (ممزوج) on the *خلاصة الحساب*, by Hâjjî HUSAIN YAZDÎ.

محمدث يا من هو منه الابتداء والاختتام. The author refers in it to an earlier commentary of his, entitled *المبيين*. The commentary begins: وقال المص نام ظله العالى مقدمة فى امورسته تعريف علم الحساب الخ.

It breaks off in the middle of Chapter II., the rest of the MS. being lost.

Written in a small hurried Nasta'lik, on red paper. Of about the eleventh century.

Inscribed خلاصة الحساب الخ.

763.

B 44. Size 9 in. by $4\frac{3}{4}$ in.; foll. 77. Twenty-one lines in a page.

شرح خلاصة الحساب من تصانیف مولی المحقق والاستاد المدقق المؤید من عند الله تعالى سید شمس الدین على الخلخالی تغمدہ الله بغفرانہ الخ.

Another Commentary (ممزوج) on the *خلاصة الحساب*, by Shams al-dîn 'Ali Husainî KHALKHALI.

The preface begins: الحمد لله الفرد بلا ند، والواحد مقدمة. The commentary begins with *بغير ضد*.

has a special conclusion, in which the name of the author is given as above.

Legibly written in Shikastah. Additional notes by the author are on the margin. A lacuna extends from the end of fol. 15 over the whole of fol. 16.

Cat. 238 (Hendussuh), iii. 2 (?).

764.

1308. Size $10\frac{1}{4}$ in. by $6\frac{3}{4}$ in.; foll. 427. Thirty-three lines in a page.

CLAVIUS' Eight Books of Gnomonies,¹ translated into Arabic by MU'TAMAD KHÂN Rustam b. Diyânat Khân Kubâd Hârithî Badakhshî, who flourished under Aurangzîb. Entitled كتاب المقاييس. A fragment of it is described in Cat. Mus. Brit. 443.

This is the rough copy of the translator, as is stated in a note which was written on the first leaf by his son, Mîrzâ Muhammâd. This note begins: مسودة كتاب المقاييس الذي صنفه كلاوبيوس الفرنجى بلسان لاتين وترجمته والدى رحه بلسان عربى الخ.

There is no preface to this work. It commences as follows. الشكل الاول نريد ان نرسم دستورا: The above title, and the name of the author of the original work occur, however, at the commencement of each following book (مقالة).

Clearly written in Nasta'lik, with numerous diagrams. Slightly injured by damp.

The following note is written on a fly-leaf, apparently by R. Johnson: "Upon Dialling. A work of Clavius in Latin, translated into Arabic by Maatemed Khan, who went to Portugal in the time of Aurungzebe. This is the original foul copy of the translation in the hand of the translator."

[Johnson.]

765.

1490. Size $7\frac{1}{2}$ in. by 5 in.; foll. 34. Fifteen lines in a page.

A Commentary on Abu Muhammâd 'Abdallah b. Hajjâj Yâsmîn's² (or Ibn al-Yâsmîn's) Algebra in verse, الارجوزة الياسمينية. The name of the commentator is not mentioned.

¹ Gnomices libri octo. Romae, 1581; see Cat. Mus. Brit. 443 n.

² The MS. has الباسميني.

Cf. H. Kh. i. 246; Cat. Bodl. i. 224, 210, 256; and Bibl. Sprenger. 1832.

الحمد لله الذى جبر قلوب اولياته بحسن المقابلة يوم الحساب اما بعد فهذا تعليق مختصر سهل نافع ان شاء الله تعالى وضعته شرحا على الارجوزة الباسمينية (sic) في علم الجبرنظم الشيخ الخ.

The text of Yâsmîn begins as follows:

على ثلاثة يدور الجبر المال والاعداد ثم الجذر

وكان الفراغ من مشقها يوم الخميس احد عشر مخبي من عاشورا سنة ١٠٨١ اوصل الله كاتبها الى مراده الخ.

[Johnson.]

766.

B 78. Size 12 in. by $8\frac{1}{4}$ in.; foll. 44. Thirty lines in a page.

Various fragments of a treatise on Astrology, with an ephemeris for the solar year beginning with 13th Sha'bân, 1006. The author is not mentioned.

يَا مَنْ تَفَرَّدَ بِالْوَهْدَانِيَّةِ وَأَوْجَدَ جَمِيعَ الْمُوْجُودَاتِ.

Well written; headings in various colours. Many tables.

767.

461. Size 9 in. by $5\frac{1}{2}$ in.; foll. 208. Twelve lines in a page.

I. Foll. 1-7. A treatise without title on the use of the Astrolabe. It is ascribed on the title-page to Našîr al-Dîn Tûsî رساله در عمل اسٹرالاب خطی از (خواجه نصیر). H. Kh. iii. 366 mentions a Persian treatise by this author on the subject.

الأول في تسمية أجزائها.

The copy was revised on 14th Shawwâl, 1198.

مقالة للحسن بن الحسين في الهيثم في صورة الكسوف. A treatise on the Eclipse of the Sun, by AL-HASAN b. AL-HASAN b. AL-HAITHAM Bašrî (d. A.H. 430), the same as no. 734, xiii.

III. Foll. 35-180. A revised and abridged edition of a work on Algebra by *Sharaf al-din al-Mu'zaffar b. Muḥammad Tūsi* (who flourished about A.D. 606).¹ The name of the editor is not mentioned. It is entitled *المعادلات*.

اما بعد حمد الله تعالى والشناه عليه والصلوة :
على رسوله محمد وآلہ فانی قصدت في هذا الكتاب
لنجیص صناعة الجبر والمقابلة وتهذیب ما وصل الى
من کلام الفاضل الفیلسوف الاعظم شرف الدين الخ.

رسالة في عمل ضلع المسبع. IV. Foll. 182-189.

المتساوی الاصلاع في الدائرة لابی سهل الكوھی
draw an equilateral septangle in a circle; a treatise
by ABU SAHL KŪHĪ (Waijan b. Rustam, who flourished
towards the end of the fourth century). Cf. Cat. Lugd.
iii. 57; Casiri, i. 444 inf.; Fihrist, ed. Flügel, 286, 2.

اما اصحاب التعالیم فکلهم قائلون بفضل :
ارشمیدس و مقدمة على غیره من قدمائهم الخ.

This treatise is intended to carry out an unfinished
design of Archimedes.² It was written for Abu'l-
fawāris b. 'Aḍud al-daulah, the Buyide.

V. Foll. 189-191. Another short treatise by ABU
SAHL KŪHĪ, inscribed طریق فی استخراج خطین بین
خطین و يتواالی³ على نسبة لابی سهل الكوھی . Cf.
Casiri, i. 444, l. 5 inf.

يجعل الخطین اب ب ج .
Begins :

كتاب ابراهیم بن سنان بن
ثابت فی مساحة قطع المخروط المكافئ
by IBRĀHĪM b. SINĀN b. Thābit b. Kurrah (d. A.D. 335)⁴
on the measurement of parabolas.

قد كنت عملت كتابا في مساحة هذا القطع
قدیما . This is the third edition of the treatise, the
two earlier editions having been lost. The author also

¹ Cf. Cat. Lugd. iii. 71.

² See no. 734, xx.

³ Sic; read فیتوالی الاربعة ، فیتوالی . In the
index the same is expressed by باشند .

⁴ Cf. Cat. Mus. Brit. ii. 444, and Chwolsohn, Die Ssahier, i. 577.

mentions the labours of his grandfather Thābit,¹ and
of Māhānī, on this subject.

كتاب ثابت بن قرة في القرسطون .
A treatise by THĀBIT b. KURRAH (d. A.D. 288), on the
weighing-machine called القرسطون² .

Begins : كل خط نقسم قسمين مختلفين :
هذا آخر ما املأه ابو الحسن ثابت بن قرة في تبيين
امر القرسطون .

An elegant copy in Nasta'lik, executed like no. 744.

768.

1747. Size 8½ in. by 5½ in.; foll. 70. Eleven
lines in a page.

I. Foll. 1-38. The first book (مقالة) of Tūsi's
edition of the Elements of EUCLID.

Dated Wednesday, 9th Sha'bān, 1176
(السنة السادسة) من العشر الثامن من المائة الثانية من الالف الثاني).

II. Foll. 40-45. The second book of the same work,
imperfect, terminating abruptly.

III. Foll. 48-70. KĀDÎZÂDÂH's Commentary on
Jaghmîn's الملحص . See no. 751.

Imperfect, terminating abruptly. Diagrams omitted.

Neatly written in Nasta'lik. Of the twelfth century.

[Johnson.]

769.

707. Size 7¾ in. by 5½ in.; foll. 169. Thirteen
lines in a page.

I. Foll. 1-88. An astrological treatise, by Muhyi
al-dīn Yahya b. Muḥammad IBN ABU'L-SHUKR MAGH-
RIBI (seventh century), the same as that described in
Cat. Mus. Brit. 197, no. ecccxi.; Cat. Bodl. i. 214;
and Aumer, Hdss. München. 383.

قال مولانا العالم العلامة افضل المتأخرین :
محیی الملة والدین یحیی بن محمد بن ابی الشکر
المغربی ادام الله فضائله قد رتبت هذه الرسالة في
کیفیة تحاویل سنی العالم الخ .

¹ Cf. Casiri, i. 390, l. 20.

² Or القرسطون . See Dorn, Drei astron. Instr., p. 95, and
Fihrist, ed. Flügel, ii. 127.

II. Foll. 89-118. كتاب احكام (الحكم r.) على قرارات الكواكب في البروج الاثنى عشر.

A treatise by the same author on the conjunctions of the planets in the different signs of the Zodiac, identical with Cat. Mus. Brit. 197, ccxxiv. ii.

III. Foll. 118v.-127. من نهاية الادرات في دراية الافلات من تصنيف مولى الموالى قطب الدين الشيرازي عليه الرحمة.

An extract from an astronomical work of KUTB AL-DIN SHIRAZI (d. A.H. 710), bearing on chronology and various eras (تاریخ الروم والهجرة والفرس والملکی والیهود) (والترك).

فاعلم انه لما كان اشير الاجرام السماوية النيرين:

Cf. regarding the work in question, H. Kh. vi. 396, and Cat. Mus. Brit. 189.

IV. Foll. 128-130. في الاختيارات من مدخل يحيى ابن على القمي المكنى بابي نصر المنجم عليه الرحمة. An extract from ABU NAZR KUMMI's introduction to Astrology, which was written A.H. 357. Cf. H. Kh. v. 472.

ان العلة في كل حادثة اجتماع النيرين الخ:

Begins: Then follow two Persian pieces—

V. Foll. 130v.-151. باب سيم از فصل سيم در احكام مواليد و تحويلات work.

VI. Foll. 152-169. On the conjunctions of the planets, which took place in various years of the eleventh and twelfth centuries.

Cf. Stewart's Catal. 104, xv.

Well written in Nasta'lik. Dated 29th Sha'bân, 1185.

[Tippu.]

770.

B 47. Size 7 in. by 5½ in.; foll. 80. Twenty-three lines in a page.

I. Foll. 2-11. A treatise on Arithmetic, called تلخيص اعمال الحساب, by Abu'l-'Abbas Ahmad b. Abu Abdallah Muhammad b. 'Othmân Azdî IBN AL-

BANNÂ Marrâkushî (flourished in the seventh century). Cf. H. Kh. ii. 400; Cat. Mus. Brit. 198.

قال الشيخ الامام المغربي ابو العباس... رضه: الغرض في هذا الكتاب تلخيص اعمال الحساب وتعريف ابواه وضبط قواعد ومبانيه وهو يشتمل على جزاین (sic) الاول في اعمال العدد المعلوم والثانی في القوانین التي يمكن بها الوصول الى معرفة قدر المجهول المطلوب من المعلوم المفروض الخ.

This is the first part only. Well written in a small hand. The first few leaves are much injured by damp.

There follows immediately, written in the same hand,—

II. Foll. 11-18. A Commentary on *Ibn Yâsmin*'s Algebra in verse (see no. 765), by 'Ali b. Muhammed Kurashî, commonly called KALSHÂDÎ, Andalusî Baṣî (d. A.H. 891).¹ It is entitled تحفة الناسين على ارجوزة ابن الياسمين.²

Begins: يقول عبيد الله على بن محمد القرishi: الشهير بالقلصادى الاندلسى البسطى غفر الله له ولوالديه وللمسلمين المؤمنين آمين المحدث الكل الى اجل معدود، فله الشكر على ما اولانى من التخل والجود، وصلى... اما بعد فالمراد من هذا الموضوع شرح الفاظ ارجوزة الفقيه الامام العالم ابى الفضل قاسم بن الياسميني رحمة الله.

This piece is dated Thursday, 13th Ramaḍân, 866, and the copyist gives his name as Muhammed b. 'Abdallah Tarrâni الطرانى.

III. Foll. 19-69. A Commentary on the تلخيص الباب (see no. I.), entitled اعمال الحساب, by 'ABD AL-'AZÎZ b. 'ALÎ b. DÂ'UD HAWÂRÎ, who wrote it with the sanction of the author, and dedicated it to Abu Muhammed 'Abdallah b. Abu Madyan,

¹ Cf. Cat. Mus. Brit. 199; Casiri, i. 289.

² The MS. has تحفة الناسين على ارجوزة بن الياسميني.

³ The name given here differs entirely from the common tradition (see no. 765).

Wazir to Abu Ya'kûb (Yûsuf, the Almohade?). Cf. H. Kh. ii. 400; Casiri, i. 380 sq.;¹ Catal. Bodl. i. 76.

قال العبد الخاضع... المصراتى عفا الله عنه: الحمد لله ولِ النعم، وبارئ النسم... وصلة الدعاء لمولانا أمير المسلمين ابن أمير المسلمين أبي يعقوب بالنصر العزيز من عنده وبعد اطال الله بقاً سيدنا الوزير المعظم... سراج الدولة اليمونة أبو (sic) محمد عبد الله بن عمادنا الشیخ الفقیہ الصالح... الأطهرا بآبی مدین الخ.

The text is marked with ص, and the commentary with ش.

Written like nos. I. and II. Dated end of Jum. I., 856.

IV. Foll. 70v.-76. An extract from SHIHKÂB AL-DÎN IBN AL-HÂ'IM's (Ahmad b. Muhammed, died probably A.H. 815) Commentary on his own treatise on Inheritance. It bears on vested inheritances (المناسخات).

Begins: ... قال الشیخ العلامة: الحمد لله رب العالمين... قال الشیخ العلامة: شباب الدين بن البائم قدس الله روحه في اثناء شرحه على ألقیته في علم المواريث في الكلام على المناسخات فصل اعلم ان علم المناسخات بالجدول هو من الصناعة البدیعة العجیبة تلقیتها من استادی ای (آبی) الحسن الجلاوی رحه الخ.

The work in question is perhaps identical with the كفاية القرآن, or, كفاية الائمة, ascribed to the author in H. Kh. v. 218 and 219 sq.

This piece is written by the same hand as the preceding, but in a somewhat different style. It is dated A.H. 860. The colophon runs as follows:

علقها العبد القیری الى الله تعالیٰ محمد الطرانی الاذھری الشافعی المقيم برواق بن..: بتاریخ شهر محرم المبارک من شہور سنۃ ۸۶۰.

Many tables.

¹ The statements of Casiri, p. 381, however, seem to be incorrect.

² This word is indistinct, it might be معاشر, as well as عمر.

V. Fell. 76v.-79. A short treatise on planes, without title.

بنتدی بعد حمد الله... بالسطوح الذى يحيط به خط واحد ثم بالذى يحيط به خطان وكذا على توالی الاعداد.

Inelegantly written in a small character, with rough diagrams. Transcribed by Abu Yazid Sharwâni, A.H. 860.²

The vacant spaces at the beginning and the end of the treatises are usually filled with various extracts, anecdotes, etc.

Seal of Ibrâhîm Nauras ('Âdil Shâh II.).

Cat. 237 (Hendussuh), ii.

771.

B 43. Size 10½ in. by 6 in.; foll. 50. Seventeen lines in a page.

I. Foll. 1-14. IBN SîNâ's (d. A.H. 428) Book of Definitions, كتاب الحدود. Cf. Cat. Bodl. ii. 291 b; Cat. Lugd. iii. 324.

صلى الله... قال الرئيس ابو على الحسين: ابن عبد الله ابن سينا عفا الله ورضي عنه الحمد لله رب العالمين... اما بعد فان اصدقائي سالونی ان املي عليهم اشياء يطالبوني بتحديدها الخ.

II. Foll. 15-50. Books II.-V. of a work on Mathematics, entitled القوائد البیائية في القواعد الحسابیة by 'IMÂD AL-DÎN 'ÂBDALLAH B. AL-KHADDÂM (Baghdâd). Cf. H. Kh. iv. 471. They are inscribed as follows:—

a. Foll. 15-20. المقالة الثانية في المعاملات وقوانين. On contracts and sales.

b. Foll. 20v.-33. المقالة الثالثة في المساحات. On the mensuration of planes and solids.

c. Foll. 33v.-39. المقالة الرابعة في علم الجبر والمقابلة. On Algebra.

d. Foll. 40-50. المقالة الخامسة في استخراج المسائل بالجبر والمقابلة. On practical Algebra.

آخر القول

The latter part concludes as follows:

من الفوائد البهائية في القواعد الحسابية تاليف افضل
المتأخرین والمتقدّمین مولانا عمار الحق والمملة والدين
عبد الله بن الخدام نور الله قبره الخ.
Plainly written.

772.

1048. Size 8 in. by $5\frac{3}{4}$ in.; foll. 38. Twenty-five,
twenty-three, and twenty-one lines in a page.

I. Foll. 1-20. Calculations of various astronomical
problems, by an unknown author. Entitled
كفاية
المحاج من الطلاب الى معرفة المسائل الفلكية
بالحساب. The work was completed on 23rd Dhu'l-
ka'dah, 883.

الحمد لله الذي خلقنا واجدنا من العدم
.. وبعد فهذه رسالة حسابية مشتملة على قواعد كلية في
استخراج المسائل الفلكية الماخوذة من المقادير الهندسية.
In nineteen chapters.

A good copy, transcribed from a MS. which was
written during the author's lifetime. Collated with
another copy, by a different hand.

II. Foll. 21-30. A sciatheric treatise, entitled
الدرة
البهية في وضع خطوط فصل الدائير بالطرق الهندسية^۱, by

MUHAMMAD b. 'ALI b. MUHAMMAD b. 'ALI
Mâlikî Azharî.

الحمد لله الذي زين السماء الدنيا بزينة :
الكتاب. The treatise is divided into three parts
في الاصول الهندسية المحتاج اليها I. (قسم)
III ; في وضع خطوط فصل الدائير II ; في هذه الرسالة
F. في تعمات وتنبيهات تتعلق بالقسم الثاني
Each part consists of two chapters.

III. Foll. 31-38. Two introductory treatises on
Geometry and Astronomy, by an unknown author.

الحمد لله ذكر مقدمتين من الهندسة :
والبيئة يستعان بما على حدود الابواب وبراهينها وبعض
حدود وذلك في ۱۴ بابا وختامة والله اعلم الباب الاول
في تعريف النقطة والخط الخ.

The first treatise consists of three, and the second
(fol. 32) of eleven chapters. They contain chiefly
definitions.

The two latter pieces are plainly written, by Nûr
al-dîn b. Muhammâd b. Abu'l-su'ûd Yazîdî Shâfi'i.
The first is dated 27th Shawwâl, and the second, 15th
Dhu'l-hijjah, 1049.

[Gaikwar.]

M E D I C I N E.

773.

1296. Size $11\frac{1}{4}$ in. by $6\frac{1}{2}$ in.; foll. 659. Twenty-
three lines in a page.

Abu'l-Hasan Ahmad b. Muhammad TABARî's (flour.
about A.H. 360) System of Medicine (كتاب) in ten
books, or the *المعالجة البقرطية* (مقالة), called the Hippo-
cratean Cure. Cf. Cat. Bodl. i. 135; Aumer, Hdss.
Münch. 357; Wüstenfeld, Geschichte der arab. Aerzte,
p. 56.

الحمد لله المترد بالوحدانية والقدرة والرجمة :
والافاعية والجود.

Well written. The single مقالات are generally
separate. The sixth has the following colophon :
تمت المقالة السادسة من الكتاب المعروف بمعالجات
البقرطية والحمد... كتبه فقير الحقير محمد كاظم شميري
در خانه سادات ونجابت دستگاه سید زین العابدین
سلمه آد در دار الخلافه شاهجهان آباد يوم چهار شنبه
سیوم شعبان المطعم با تمام رسید سنه ۱۱۱۷ هجری.

The copy was completed in Rajab, A. 2 Julûs,^۱ by
the same Kâzim.

Prefixed is a list of the contents, by a different hand.

[Johnson.]

^۱ See on the subject, Cat. Bodl. ii. 284.

^۱ Of Shâh 'Alam I., i.e. A.H. 1119.

774.

1802. Size $10\frac{3}{4}$ in. by $6\frac{1}{2}$ in.; foll. 179. Sixteen lines in a page.

Some portions of the first or theoretic part of 'Alâ al-dîn 'Alî b. al-'Abbâs MAJUTSÎ's (d. A.H. 384) System of Medicine, entitled كامِل الصناعة (McGallie). It is also often called the "royal" book, from its dedication to 'Aqdûd al-daulah, the Büyide. See H. Kh. v. 25; Cat. Lugd. iii. 236; Cat. Mus. Brit. 631; Aumer, Hdss. Münch. 357; etc. Cf. Wüstenfeld, Geseh. d. arab. Aerzte, p. 59. Latin translations of the work were printed at Veniee, 1492, and at Leyden, 1523.

This MS. comprises the fifth, sixth, seventh, and tenth books (McGallie), all separate, and bound in the following order: (fol. 1) المقالة السابعة من الجزء الاول في الاستدلال (fol. 1); (fol.) النبض (بالنفخ r.) والبول والبراز والنفث والعرق¹; (fol.) المقالة العاشرة من الجزء الاول في صفة علامات (48); (fol. 94) المقالة الخامسة من الجزء الاول في (fol. 94); المُنذرة¹; (fol. 136) المقالة السادسة (fol. 136); الامور التي ليست بطبعية من الجزء الاول في صفة الامور الخارج عن الامر الطبيعي.

Plainly written. Of the twelfth century. The end is injured by damp. Foll. 168 and 175 should be transposed.

[Johnson.]

775.

1310. Size $10\frac{1}{4}$ in. by $6\frac{1}{4}$ in.; foll. 45. Sixteen lines in a page.

The fourth of the second or practical part of the preceding work.

المقالة الرابع (sic) من الجزء الثاني من كتاب كامل الصناعة الطبية (الطبية r.) المعروف بالملكي تاليف على ابن عباس المطتب (المطتب r.) للملك عضد الدولة في مداواة العلل العارضة في ظاهر البدن وهي اربعة وخمسون باباً.

Written like the preceding no.

[Johnson.]

776.

1936. Size $9\frac{3}{4}$ in. by $5\frac{1}{4}$ in.; foll. 220. Twenty-one lines in a page.

The fifth, sixth, seventh, eighth, and ninth books (McGallie) of the second part of the same work.

المقالة الخامسة من الجزء الثاني من كتاب كامل الصناعة المعروف بالملكي تاليف على بن العباس المتطب المجوسي للملك الجليل عضد الدولة وهو ثمانون باباً.

Well written.

777.

2176. Size $9\frac{1}{2}$ in. by $5\frac{3}{4}$ in.; foll. 507. From twelve to sixteen lines in a page.

The third part of (Abu 'Alî Husain b. 'Abdallah) IBN SINÂ's (d. A.H. 428) القانون, on Anatomy and on local complaints. Cf. H. Kh. iv. 496; Cat. Mus. Brit. 221, 744; Cat. Lugd. iii. 239; Flügel, Hdss. Wien, ii. 521. The work was printed at Rome, 1593.

الكتاب الثالث من القانون في الامراض Begins: الجزئية الواقعية باعضاً انسان الخ.

Legibly written in Nasta'lik, approaching to Shikastah. Some portions are in a different hand.

تمام شد بتاريخ بيست دوم شهر جمادى الاول روز شنبه چهار کهرب رو ز مانده.

[College of Fort William, 1825.]

778.

2020. Size $12\frac{1}{4}$ in. by $6\frac{1}{4}$ in.; foll. 197. Twenty-seven lines in a page.

The fourth part of the *Kâdnân*, on general complaints. الكتاب الرابع من القانون وهو سبعة فنون.

Well written. Of the eleventh century.

[College of Fort William, 1825].

¹ This inscription varies from that given in Cat. Lugd., l.c.

779.

854. Size $10\frac{1}{2}$ in. by $6\frac{1}{2}$ in.; foll. 775. Twenty-three and twenty-five lines in a page.

Part of a large Commentary (مُمزوج) on the first book of the *Kānūn*, by *Kuṭb al-dīn Maḥmūd b. Mas'ūd b. Muṣlih Shīrāzī* (d. A.H. 710). Cf. H. Kh. iv. 498; Casiri, i. 291; Cat. Bodl. ii. 160. This commentary is called التحفة السعدية, from its dedication to Sa'd al-dīn, Wazir to Sultan Khudābandah.

ان اولى ما افتتح به خطاب المخ.

Written in various hands, often without distinction of text and commentary. Ends abruptly in the second فن. After fol. 387 is a lacuna. Foll. 262-269 should be placed in the following order: 262, 266, 263, 264, 267, 268, 265, 269.

[Johnson.]

780.

1959. Size $10\frac{1}{2}$ in. by $6\frac{1}{2}$ in.; foll. 167. Twenty-five lines in a page.

A Commentary on the first book of the *Kānūn*, by *Maḥmūd Āmulī* (d. A.H. 753). Cf. H. Kh. iv. 500.

The preface begins: الحمد لله الذي وفت حكمته ف خلقة الانسان. The author, after mentioning the commentaries of Rāzī, Afḍal Khūnajī, and Kurashī, lauds that of his master, Kuṭb al-dīn Shīrāzī,¹ to which the present work is intended as a supplement, especially as regards anatomical matters. He dedicates it to a prince, whose name is not mentioned. 'Alī Gilānī, in the introduction to his commentary (see the following no.), says that Āmulī—he calls him Muḥammad—wrote his work for the use of some princes (أولاد أهل الدول), who had come from remote countries, in order to read with him the *Kānūn*, and that it was written in haste, without much care and preparation.

The text of the *Kānūn* is introduced by قال, and the commentary by اقول.

This MS. is imperfect at the end. It terminates in the commencement of the second فن.

Legibly written in *Nasta'liq*.

[Johnson.]

¹ See the preceding no.

781.

1519. Size $12\frac{1}{2}$ in. by $6\frac{3}{4}$ in.; foll. 598. Twenty-nine lines in a page.

The first part of a vast Commentary (مُمزوج) on the *Kānūn*, by 'Alī Gilānī. Cf. Cat. Mus. Brit. 744.

This commentary is preceded by a long preface, in which the author criticizes the works of his predecessors, Kuṭb al-dīn Shīrāzī (قطب المحققين), Āmulī, and Ibn Nafis Kurashī, and recommends his own work, on which he spent thirty years of his life. It begins: انت المستعان في كل خير يا حتى احيينا بحياتك¹. The name of the author is indicated by the following passage: اما بعد فيقول المباهي بنباذه اسمه العلي المتسبّث باذیال الطاف سمية الولي المخ. The surname Gilānī is given to him here in an inscription of recent date. As he mentions (fol. 4)², الشرح الجديد للتجزید (4), he must have lived at least as late as the ninth century. The preface is followed by a detailed list of the contents of the *Kānūn*.

This volume comprises only the first book (الكتیات). It concludes as follows: تم شرح الكتاب الاول من كتب القانون بحمد الله .. ويتلوه انشاء الله تعالى شرح الكتاب الثاني الذي في الادوية المفردة.

Well written. On the margin are additions by the author, and extracts from different commentaries.

[Johnson.]

782.

1515. Size 13 in. by 7 in.; foll. 352. Thirty-three lines in a page.

A Commentary (مُمزوج) on the second book of the *Kānūn*, on simple medicines. It is ascribed to حکیم على, that is, 'Alī Gilānī, the author of the preceding no.

قال الشيخ الرئيس وبعد حمد الله والثنا عليه: Begins
والصلة على رسوله محمد آلله فان هذا الكتاب
فريغنا عنه وانما عبر عماني الكتاب الاول بالاحكام المخ.

¹ From this it would appear that this commentary is *not* identical with that of 'Alī Astarābādī (H. Kh. iv. 498), as is asserted in Cat. Mus. Brit., i.e.

² See no. 409.

تم شرح الكتاب الثاني من كتب القانون
Hamada لله ويقوله انشاء الله تعالى الكريم شرح
الكتاب الثالث.

Neatly written in Nasta'lik. Of the eleventh century.

[Johnson.]

783.

1380. Size 16 in. by $10\frac{3}{4}$ in.; foll. 130. Forty-nine lines in a page.

The third part of the same Commentary, comprising Book III., on Anatomy and on local complaints.

Well written in a small hand, with corrections and notes. Imperfect at the end. It terminates in the tenth فن. Slightly injured and mended. On the fly-leaf is a list of the contents.

[Johnson.]

784.

1428. Size $10\frac{1}{4}$ in. by $6\frac{1}{4}$ in.; foll. 211. Twenty-nine lines in a page.

The concluding portion of the same work, or explanation of Book V. of the *Kānūn*, on compound medicines (الترابانيين), with additions by the author.

Written in various Nasta'lik hands. Of the eleventh century. The end is wanting.

Foll. 210–211. A fragment of a treatise on the law of inheritance.

[Johnson.]

785.

1418. Size $10\frac{3}{4}$ in. by $6\frac{1}{2}$ in.; foll. 420. Twenty-two lines in a page.

A Commentary (ممزوج) on 'Alâ al-dîn 'Ali b. Abu'l-Hazm Kurashi's (commonly called *Ibn al-Nafis*, d. A.H. 687), or abridgment of the *Kānūn* of Ibn Sînâ. The author, whose name is not mentioned, appears to be Burhân al-dîn NAFIS b. 'IWAD KARMÂNÎ, who completed his work A.H. 841, at Samarkand. Cf. H. Kh. vi. 252; Stewart's Catal. 114 sq.; Cat. Bodl. ii. 686; and regarding the original work, Cat. Lugd. iii. 239, and the edition of Calcutta, 1828.

Begins without a preface: قال الشیخ الامام البحر

الكامل علاء الدين على بن أبي الحزم القرشى المطبب
صيغة تفعل ه هنا للمبالغة مثل تقىس وتمجد.

Well written in Nasta'lik. In the latter portion the text and the commentary are not distinguished. Notes in the earlier portion.

نفيسى شرح موجز.

[Tippu.]

786.

1044. Size 9 in. by $5\frac{1}{4}$ in.; foll. 269. Seventeen lines in a page.

Yahya b. 'Isa IBN JAZLAH's (d. A.H. 493) *Materia Medica*, entitled *منهاج البيان*. See H. Kh. vi. 200; Cat. Lugd. iii. 245; Aumer, Hdss. Münch. 361; Cat. Mus. Brit. 222; Wüstenfeld, *Gesch. d. arab. Aerzte*, p. 84.

Well written. Revised and collated. The end is wanting. Injured by insects.

[Gaikwar.]

787.

1181. Size $8\frac{3}{4}$ in. by $5\frac{1}{2}$ in.; foll. 508. Seventeen lines in a page.

A Commentary (ممزوج) on *Najib al-dîn Abu Hâmid Muhammad b. 'Ali Samarkandi's* (d. A.H. 619) *الاسباب والعلامات*, on the causes, symptoms, and treatment of diseases, by NAFIS b. 'IWAD KARMÂNÎ, who completed his work A.H. 827. Cf. H. Kh. i. 269; Flügel, Hdss. Wien, ii. 529; Cat. Lugd. iii. 254. Printed at Calcutta, 1836.

Well written in Nasta'lik. The colophon runs as follows:

تم تمام شد هذا الكتاب مسمى شرح
أسباب العلامات در مقام پشاور بتاریخ نوزدهم شهر
رجب المرجب سنه ۲۲ جلوس عالمگیر روز چهار
شنبه بعون الله وحسن توفیقہ کاتب العبد خواجه
اطلف الله ولد (?) خواجه محمد صادق غفر الله
ذنبه الخ.

An ornament at the beginning. Coloured lines round the pages.

[Johnson.]

788.

766. Size $10\frac{3}{4}$ in. by 6 in.; foll. 354. Eighteen and nineteen lines in a page.

شرح الاسباب والعلامات.

Clearly written in Nasta'lik. Dated A.H. 1154 (فی سنة اربع و خمسين واحد عشر مائة).

[Johnson.]

789.

2018. Size $10\frac{3}{4}$ in. by $6\frac{1}{2}$ in.; foll. 568. Twenty lines in a page.

Another copy of the same work.

Plainly written. Red lines round the pages.

[College of Fort William.]

790.

1142. Size 10 in. by 6 in.; foll. 550. Twenty-one lines in a page.

IBN BAITĀR'S ('Abdallah b. Ahmad Mālikī, d. A.H. 646) *Materia Medica*, called الجامع مفردات or الجامع الادوية والاغذية. Cf. H. Kh. vi. 34; Casiri, i. 275 sqq.; Catal. St. Petersb. 107; and Wüstenfeld, Gesch. d. arab. Aerzte, p. 130. This work has been translated into German by Dr. Joseph von Sontheimer (two vols., Stuttgart, 1840-42). Cf. Dozy in Zeitschr. d. Deutsch. morgenl. Ges. xxiii. 183.

الحمد لله الذي اقام بلطيف حكمته بنية
الانسان.

An elegant copy, written in a small hand, by 'Alī b. Husain b. Maḥmūd Kamāl. Dated Friday, 22nd Sha'bān, 925. An ornament at the beginning. Gold and blue lines round the pages. Injured in several places.

[Johnson.]

791.

1217. Size 8 in. by $4\frac{3}{4}$ in.; foll. 140. Seven lines in a page.

A Compendium of Medicine, called قانونچه, by Sharaf al-din Maḥmūd b. 'Omar¹ JAGHMĪNĪ. See H. Kh. iv. 495, and Cat. Mus. Brit. 226, where the name of the author and the title are not given. Cf. Catal. Lugd. iii. 241. Printed at Calcutta, 1827.²

أحمد لله رب العالمين ... وبعد فهذا مختصر :
مشتمل على زيادة ما يجب استحضاره من صناعة الطب
انتخبته من كتب الاقدامين ورتبته على عشر مقالات.

Boldly written, with copious notes, many of which are derived from the author (منه). Of the tenth century.

The beginning and the end have been supplied by a more modern hand. A defect after fol. 3.

[Gaikwar.]

792.

2111. Size 8 in. by $4\frac{1}{2}$ in.; foll. 42. Seventeen lines in a page.

Another copy of the preceding work.

و بعد فهذا مختصر :
مشتمل على زيادة ما يجب استحضاره للطبيب من
صناعة الطب نظرية وعملية المنتخبة من كتب المقدمين
والآخرين ورتبته الخ.

Well written in two Nasta'lik hands. Red lines round the pages.

Seals of Nûr al-dîn Khân, a servant of Muhammed Shâh (?),¹ and Nuṣrat Jang (A.H. 1174).

793.

1920. Size $10\frac{1}{4}$ in. by $6\frac{1}{2}$ in.; foll. 277. Twenty-one lines in a page.

The first part of Dâ'ûd b. 'Omar Sûrî ANTÂKÎ'S (d. A.H. 1005) System of Medicine, entitled تذكرة اولى الالباب والجامع للعجب العجاب. See H. Kh. ii. 260; Casiri, i. 274; Cat. Bodl. ii. 157; Cat. Lugd. iii. 270; Cat. Mus. Brit. 459; etc.

This MS. contains the first three chapters of the work. Plainly written by two hands, but incorrect. Many emendations by a different hand in the earlier portion.

Seals of a servant of 'Alamgîr and others.

[Johnson.]

794.

1132. Size 10 in. by 7 in.; foll. 171. Twenty-one lines in a page.

The first portion of a large work on diseases and their remedies, entitled ترويج الارواح من علل

¹ Alias b. Muhammed.

² Bibl. Sprenger. 1892.

¹ Not quite legible.

الاشباح . The author calls himself IBN SA'D AL-DIN, and dedicates his work to a Wazir, whose name he does not mention. At the beginning of his preface he speaks of the المكنون من مباحث القانون ; but as this passage is mutilated, it cannot be ascertained if he speaks of it as a work of his own. According to H. Kh. (ii. 451), the work in question is by Fakhr al-din Khujandi. H. Kh. ii. 285, also mentions a ترويح الرواح في الطب , which he ascribes to Hakim al-din Mahmud Tabrizi.

الله احمد على ان جيلنى بقدرته طالباً لمعرفة ما هي مواليد الاركان .
Begins :

The work consists of an introduction, in fifteen مسلك (قول), and of twenty chapters, in which the author treats first of the single parts of the body, from the head downwards, and afterwards of general diseases. A detailed list of the contents is inserted in the preface.

This MS. contains the introduction and the first eight chapters, which are inscribed as follows:—1. في احوال 2. القول الاول في احوال الدماغ وترويجه 5. في احوال الانف 4. في احوال الاذن 3. في العين 6. في احوال اللسان والقلم والشفتين والاسنان واللهمة 7. في احوال الحلق والممرى وقصبة 8. في احوال القلب والدديرين 8. الرئة والصدر.

Legibly written in Nasta'lik. Ends abruptly.

Worm-eaten. The first leaf is mutilated.

[Johnson.]

795.

B 442. Size 9½ in. by 5½ in.; foll. 47. Twenty-one lines in a page.

كتاب التحفة الجامعية لمفردات الطب النافعة تاليف الشیخ الامام العالم العلامہ یحییٰ ابن بکر (العامری)^۱ العلوی تغمده الله برحمته آمین .

A medical guide, ascribed to YAHYA B. BAKR 'ALAWI. It consists of two parts, which treat of special قسم في العلل الخاصة) and of general complaints (والآخر في العامة), and are preceded by an introduction.

¹ Added on the margin.

Neither the above title nor the name of the author occurs in the work. The latter calls himself a pupil of Jamāl al-dīn الكمرانی .

الحمد لله خالق الاجسام وما يعرض لها من الالم والضرر وبعد فان علم الطب ضروري يشهد لصحته وشرفه النقل .
Begins :

Plainly written by two hands. Dated 21st Shawwāl, 1058.

On the last few pages (from fol. 44v.) are various extracts, remedies, prayers, etc.

796.

2348. Size 7¼ in. by 5½ in.; foll. 19. Nineteen and twenty lines in a page.

The beginning of a Manual (تذكرة) of Medicine, written by an unknown author for his own use. It consists of seven and twenty-three فصل باب .

الحمد لله الذي خصنا بفضيلة النطق والبيان :
.... وبعد فقد كان النبي صلی الله عليه وآلہ محمد بن عبد الله ينبعو الحکمة قسم العلم الى علمین وهما علم الابدان وعلم الادیان الخ .
Begins :

Plainly written. Of the twelfth century. Ends in the third chapter.

رسالة احمد بن محمد صالح (sic) حنفى^۱.

[College of Fort William, 1825.]

797.

2274. Size 7½ in. by 5½ in.; foll. 32. Seventeen lines in a page.

A fragment of a treatise on medicines, imperfect at the beginning, and ending abruptly. Plainly written. Of the twelfth century.

The first heading which occurs here is (fol. 2v.):
الفصل في كيفية الاحراق الخ .

On fol. 31 begins المقالة الثالثة في المركبات .

Inscribed : رسالہ احمد بن محمد بن صالح حنفى .

[College of Fort William, 1825.]

¹ Compare the following no.

POETRY AND ELEGANT PROSE.

798.

1151. Size 10 in. by $6\frac{3}{4}$ in.; foll. 75. Eight lines (hemistichs) in a page.

The Seven *Mu'allakât*.

Boldly written, with all the vowel-points, but very incorrect. Some of the grossest errors have been corrected on the margin. The first two pages are splendidly ornamented. Dated Sha'bân, 1196. A defect after fol. 6.

[Johnson.]

799.

2956. Size $10\frac{3}{4}$ in. by $7\frac{1}{2}$ in.; foll. 102. Eight, fifteen, and twelve lines in a page.

I. Foll. 1-75. Another copy of the *Mu'allakât*, evidently taken from the same MS. as the preceding.

Well written in a large hand. The beginning is tastefully ornamented. Gold lines round the pages.

II. Foll. 76v.-97. The *Burdah* of Bûşîrî (d. A.H. 694), with an interlinear translation and glosses in Persian. See below, no. 817.

Plainly written. Foll. 76-86 are in a different hand. The glosses are written in a very good Nasta'lik.

III. Foll. 97v.-99. A devout poem in ten verses. Begins:

جُدْ بِلَطْكَ يَا الَّبِي مِنْ لِهِ زَادْ قَلِيلٌ

IV. Foll. 100v.-102. Some fragments of the *Mu'allakât*, viz. the concluding verses of LABÍD, and verses 1, 2, 47-53 of 'ANTARAH, with short explanations in Persian.

Injured by insects.

In a very elegant binding of red leather; gilt. Signature of Chas. Boddam, Calcutta, 1787.

800.

B 122. Size 10 in. by $5\frac{3}{4}$ in.; foll. 61. From twenty-eight to thirty lines in a page.

شرح المعلقات السبع الخ

A concise Commentary on the *Mu'allakât*, ascribed

to Abu'l-Hasan Muḥammad b. Aḥmad, commonly called IBN KAISÂN, the grammarian (d. probably A.H. 320).¹ It is mentioned neither in the *Fihrist* (ed. Flügel, 82), nor in H. Kh.

This commentary is intended for the use of beginners. It gives rather short explanations of obscure words, and a paraphrase of each verse. The former are introduced by التفسير, and the latter by المعنى. Special grammatical questions are occasionally discussed in an appendix, which the superficial reader is advised to skip.

الحمد لله والصلوة على النبي
محمد وآله وصحبه أجمعين قال أبو الحسن محمد بن
أحمد كيسان النحو رحمة اختصرنا غرائب هذه
القصائد السبع المشبورة الخ.

The first scholium is introduced by the words: قال العالبي (sic) قال لنا أبو الحسن Tha'ālibi is accordingly supposed to have handed down the work from the author; he was born, however, thirty years after the death of the latter (A.H. 350).

Plainly written. Completed and collated on Thursday, 14th Rabi' II., 1098, by Zain b. 'Abdallah Muqâibil.

801.

692. Size $6\frac{3}{4}$ in. by $3\frac{3}{4}$ in.; foll. 284. Fifteen lines in a page.

I. Foll. 1-161. The greater portion of al-Husain b. Aḥmad ZAUZANI's (d. A.H. 486) Commentary on the *Mu'allakât*.

It breaks off in the *Mu'allakah* of 'Amr b. Kulthûm. The last verses of this poem are, however, added at the end, with a conclusion تمت القحائد.

II. Foll. 162-203. The remaining *Mu'allakahs* of 'ANTARAH and AL-HÂRITH, with another commentary. One leaf is missing after fol. 180, with the end of the

¹ Cf. Flügel, die grammatischen Schulen der Araber, 210n.

former, and part of the introduction to the latter, poem. The commentary appears to be an abridgment of *Tabrizi's* commentary.¹ As in the latter, there follow here three other poems, which are not unfrequently added to the "Seven," viz.:—

a. Foll. 204-212. The *Kaṣidah* in ب of 'Abī b. AL-ABRĀS, which, as is also stated here, stands occasionally in the place of the *Mu'allakah* of al-Hārith. It is preceded by a historical introduction on the authority of Muḥammad b. 'Amr Shaibānī, which is also found in *Tabrizi*.²

b. Foll. 213-222. The *Kaṣidah* in د of AL-NĀ-BIGHĀH, or no. 1 of the *Diwān*, as edited by H. Derenbourg (Paris, 1869). It was published by De Saey in his Chrestomathie Arabe, vol. ii.

c. Foll. 224-237. The *Kaṣidah* in ل of AL-A'SHĀ. It was published by De Saey, i.e.

III. Foll. 238-270. A Commentary on the *Kaṣidah* لامية العجم, of al-Husain b. 'Ali *Tughrā'i* (d. about A.H. 514). This is an abridgment (نَخْصِسٌ) of the commentary of Jamāl al-dīn Muḥammad b. Mūsa *Damīri* (d. A.H. 808). The author gives his name at the end as MUHAMMAD b. AL-KHALIL Kāzarūnī, of al-Aḥsā.

IV. Foll. 270-284. The celebrated *Kaṣidah* لامية العرب, attributed to AL-SHANFARA. It was published by De Saey, i.e.

Many glosses. Verses 51-54, which are omitted in their proper place, are added at the end.

Neatly written in *Nasta'lik*, the text of the poems in *Naskh* and in red. The copy was made by Muḥammad Ma'sūm Husainī Shirāzī Manṣūrī, son of Niẓām al-dīn Aḥmad Dashtakī, for his own use. Date A.H. 1072. Injured by insects.

[Johnson.]

802.

2280. Size 7½ in. by 5½ in.; foll. 85. Twenty-one lines in a page.

I. Foll. 1-77. ZAUZĀNĪ's Commentary on the *Mu'alakāt*.

II. Foll. 78-84. A Commentary on *Ka'b b. Zuhair's* *Kaṣidah* in praise of Muḥammad. بانت سعاد.

This commentary is different from that published by Lette and Freytag. *Tabrizi* (d. A.H. 502) is quoted at the beginning of the introduction, on the authority of his pupil Jawāliki (d. A.H. 539): أخبرنا الشيخ: الإمام الأجل الواحد أبو منصور موهوب بن أحمد بن محمد بن الخضر وفقه الله تعالى لمراضاته الخ

relation of *Tabrizi* is founded on the following *Iṣnād*:

Abu Muḥammad Ibn al-Ḥasan Jauharī (d. A.H. 454),
Abu 'Omar Muḥammad b. al-'Abbās b. Zakariyā b. Ḥaiyawāh (dato, 1st Safar, 327),
al-'Abbās b. Zakariyā b. Ḥaiyawāh,
'Abdallah b. 'Amr,
Ibrāhīm b. al-Mundhir,
al-Hajjāj Muzānī,² son of al-Rakībah b. 'Abd al-rahmān b. Ka'b, and great-grandson of the poet.

This commentary, therefore, may be the work of *Tabrizi*, or rather an abridgment of it. Cf. Cat. Mus. Brit. 316, DCLV., no. lii.

Closely written in *Nasta'lik*; the first ten foll. by a different hand.

On the last fol. are two facetious poems, describing woman in various ages, from ten to a hundred years. The first of these poems begins:

متى تلقى بنت العشرين قد بان ثديها.

Written in a clumsy *Naskh* hand.

[College of Fort William, 1832.]

803.

918. Size 9 in. by 5¼ in.; foll. 137. Eight, seventeen, and nineteen lines in a page.

I. Foll. 1-5. Mu'in al-dīn Aḥmad b. 'Abd al-razzāk TANTARĀNĪ's *Kaṣidah* in praise of Niẓām al-mulk (d. A.H. 485). It was published by De Saey in his Chrestomathie, vol. ii.

Plainly written, by Muḥammad 'Ārif Mangalkūtī, A.H. 1134, at Dehli (فِي بَلْدَةِ دَارِ الْخِلَافَةِ). Marginal notes. The MS. is much injured by damp, and has partly become illegible.

¹ See Catal. Mus. Brit. 259.

² See *ibid.* 260.

بن هوب.

المرى.

II. Foll. 7-12. A short Commentary on an erotic Kaṣīdah, called *البيتية*, or the Orphan; by 'ABD AL-ḤAKK b. 'ABD AL-LATĪF ZUBAIRĪ.

The Kaṣīdah begins :

ارأك طرباً والهَا كالمتشَّمِّ تطوف باكتاف السجاف المخيم

It is stated at the beginning of the commentary, that the poem was called the Orphan, because the author of it was not known. It is also mentioned there that two verses of it are quoted in Ḥarīrī's preface to his *Makāmāt*. Now in the commentary on that work,¹ these verses are attributed to 'Adī b. AL-RIKĀ', 'Amīlī, a contemporary of Jarīr,² and to the same the whole Kaṣīdah is ascribed in a note at the end of this MS. But the two verses given in the said commentary as those immediately preceding the quotation do not agree with the present text. It is probable, therefore, that the Kaṣīdah is supposititious, and only framed on the metre and rhyme of the old verses found in Ḥarīrī, which have been put at the end of the composition.

III. Foll. 16-136. ZAUZANĪ's Commentary on the *Mu'allakah*, with glosses.

The *Mu'allakah* of 'Amr stands here after that of 'Antarah. Some of the verses have been omitted; hence arose some confusion in the text (fol. 125).

On the few leaves which precede this piece are added a list of contents and various notes.

Written in Nasta'lik, partly on red paper; the text of the poems in a large Naskh. This is the copy of one Muḥammad Yūsuf. It was transcribed A.H. 1133, during the reign of Muḥammad Shāh, at Dehli (در دار الخلافة).

The seal of Muḥammad Yūsuf is impressed on nos. II. and III.

[Johnson.]

804.

2700. Size 10 $\frac{3}{4}$ in. by 6 in.; foll. 40. Nineteen lines in a page.

The Poems of MAJNŪN 'AMIRĪ (Kais b. al-Mu'lawaḥ), accompanied by the history of the loves of Majnūn and Laila.

¹ p. 1. of De Sacy's edition.

² See Hammer-Purgstall, Literaturgesch. ii. 334.

This collection is probably identical with the *ديوان قيس بن عامر المجنون*, mentioned in H. Kh. iii. 302.¹ It is chiefly founded on the authority of Abu Bakr Wālibī, who is mentioned at the beginning as follows : قال ابو بكر الوالبي كان من حديث مجذون العامری وليلی العامرية الخ get his information from the famous Ishāk b. Ibrāhīm Mausili (d. A.H. 235).

هذا ما تناهى اليينا من اخبار المجنون واشعاره وما كان خارجاً عما لم نكتبه فاتها منحولة عليه من قصيدة او حبر.

Quite a modern copy, clearly written, but very incorrect. It was apparently taken from a mutilated MS. On foll. 15v., 19v., and 20 are lacunas.

[Bibl. Leydeniana.]

805.

37A. Size 11 $\frac{1}{2}$ in. by 7 $\frac{1}{2}$ in.; foll. 46. Six lines in a page.

Some extracts from the *Hamāsah*. The first of them are from the beginning of the work.

Well written in a large hand, without vowel-points. Tastefully ornamented. Injured by insects.

In an elegant gilt binding. Seal and signature of Charles Boddam, Calcutta, 1787.

806.

2959. Size 10 in. by 6 in.; foll. 212. Twenty-three lines in a page.

ديوان أبي تمام الطائي

The *Dīwān* of ABU TAMMĀM Ḥabib b. Aus Ṭā'i (d. A.H. 231), as arranged by Abu Bakr Śūlī (d. A.H. 335 or 336). Cf. Cat. Bodl. i. 259; Cat. Mus. Brit. 276 sq.; Cat. Lugd. ii. 45 sq.

It is divided into eight chapters, as follows : I. (foll. 1-133) *المدح*, the first poem in praise of Ibn Yūsuf Ta'izzī; II. (foll. 133-151) *المرانى*; III. (foll. 151-171) *المعاتبات*; IV. (foll. 171-180) *الغزل*.

¹ It is, however, entirely different from the article on Majnūn in the *كتاب الأغانى* (Būlāk edition, i. 167v.).

(fol. 180–185v.) ; **اللَّفْخُر** (VI. (fol. 185v.–190v.) ; VII. (fol. 191) **الزَّرْهَد**, only two poems; VIII. (fol. 191–211v.) **الْجَمَاعَ**. Conclusion : **تَمَّ الْجَمَاعَ مِنْ شِعْرَابِي**. The poems in each chapter are arranged alphabetically.

Explanatory and critical notes by Şüli are added, especially in the latter portion.

Well written, but almost without diacritical points. The copy was made for Saiyid Muhammed b. Mansûr, of the house of 'Akîl (b. Abu Tâlib) **آل عَقِيل**, by Şakîr b. Faḍl Allah Ḥimyari. Date, Friday, 19th Rabi' I., 1088. Injured by insects, especially at the beginning and at the end.

Seal and signature of Chas. Boddam, Calcutta, 1787.

807.

2330. Size $7\frac{1}{4}$ in. by $4\frac{3}{4}$ in.; foll. 155. Twenty-one lines in a page.

ديوان المستنبي

The *Diwân* of Abu'l-Taiyib Aḥmad b. al-Husain **MUTANABBI** (d. A.H. 354), alphabetically arranged, with short notes on the subject, metre, and rhyme of each poem.

(قال) أبو الطيب أَحْمَدُ بْنُ الْحَسِينِ الْمُسْتَنْبِي :
رَحِمَهُ اللَّهُ وَمُوْلَدَهُ بِالْكُوفَةِ فِي كُنْدَةِ سَنَةِ ثَلَاثَ وَثِلَاثَمَائَةِ
يُمَدِّحُ سَيفَ الدُّولَةِ وَكَانَ امْرَأَ بِاجْزَاءِ آيَاتِ عَلَى هَذَا
الْوَزْنِ وَهَذَا الرُّوْيِّ

عَذْلُ الْعَوَادِلِ حَوْلَ قَلْبِي التَّائِهِ
وَهُوَ الْاحْتَبَةُ مِنْهُ فِي سُودَائِهِ

with which compare the beginning of the commentary of 'Ukbarî (printed at Calcutta, A.H. 1261), Cat. Mus. Brit. 280, and Cat. Upsal. 76.

Well written. Dated A.H. 1017. Diacritical points occasionally omitted. Vowel-points irregularly and not always carefully added. Fol. 112 mutilated.

A circumstantial account of the text of this MS. is given at the end (foll. 152–154). It was derived from two copies, one of which had been written by Rajâ b. al-Ḥasan b. al-Marzubân, and collated—among other اصول with a copy which had been read to Mutanabbi',

and again to Ibn Jinnî. The other copy had been verified by Mutanabbi' himself. This text was subsequently collated with three copies, which were apparently arranged on the chronological principle.

"Ex libris A. Lockett, Bagdad, 1811."

[College of Fort William, 1825.]

808.

2378. Size $7\frac{3}{4}$ in. by $5\frac{3}{4}$ in.; foll. 272. Thirteen lines in a page.

The *Makdmât* of Abu Muhammed al-Kâsim b. 'Alî Ḥarîrî (d. A.H. 516).

Well written in a large hand, with vowel-points. Dated end of Rajab, 991. The copy was made by Rabi' b. Sulaimân b. 'Alî Barâshî, for Majd al-dîn Kabâni Yamanî.

This MS. came, A.H. 1112, into the possession of Muhammed Chelebi . . . , commonly called *Tiryâkî*, of Bûlâk, who collated it with three other copies. One of these had been collated with the archetype, A.H. 654. This latter collation is noticed at the end of each *Makdmah*. Some explanations were transcribed from the same copy. *Tiryâkî* finished his collation at the end of Safar, 1118. He also added the epilogue of Ḥarîrî,¹ and his ²رسالة السينية.

A notice of the author is written on the fly-leaf.

[Bibl. Leydeniana.]

809.

B 123. Size $9\frac{3}{4}$ in. by $6\frac{1}{2}$ in.; foll. 114. Fifteen lines in a page.

A fine old copy of the *Makdmât*, written in a bold hand, with all the vowel-points. Of the sixth or seventh century.

Incomplete. Twenty-two leaves are wanting at the beginning. The first words are **لَكَ قَوْسُ الْخَطُوبِ** from the eighth *Makdmah*.³ One leaf is missing after

¹ As in De Sacy's edition.

² The same has been added to the *Makdmât* in the Munich MS. 553, Aumer.

³ p. ^ in De Sacy's edition.

fol. 19, and one after 28; ten leaves are missing after 88, five after 97, ten after 107, and several at the end. Marginal notes of later date.

Cat. 226, xxxii.

810.

1307. Size 9 $\frac{3}{4}$ in. by 6 in.; foll. 287. Eleven lines in a page.

Another copy of the *Makāmāt*.

Well written, with vowel-points and various glosses in *Persian* and Arabic. It was transcribed, collated, and furnished with the original (Persian) glosses, in Rajab, 1069 = first year of 'Ālamgīr, by order of Nizām al-dīn Ṣiddīqī. Ornamented and gilt.

To this has been added (fol. 284) a mystic treatise, which begins: *نَّ وَالْقَمْ وَمَا يَسْطُرُونَ*, اَنْ هَذِهِ تَذْكِرَةٌ لِتَوْمٍ يَعْقُلُونَ. Plainly written, by one Sirāj al-dīn.

[Johnson.]

811.

2044. Size 10 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.; foll. 350. Nine lines in a page.

Another copy of the same work.

Well written in a large hand, with vowel-points. Many interlinear and marginal notes.

The first and the last seven leaves have been supplied by a later hand, but the MS. is still incomplete at the end. Seal and signature of Muḥammad Khidr Khān (A.H. 1191).

[College of Fort William, 1825.]

812.

2043. Size 11 in. by 7 $\frac{1}{2}$ in.; foll. 132. Nineteen lines in a page.

مقامات السروجي

Another copy of the same work.

Plainly written; titles very large. Dated Thursday, 17th Ṣafar, 1051. Vowels, and both interlinear and marginal notes, have been added as far as fol. 122. Red lines round the pages.

All the vacant leaves before and after the text—the title-page included—are filled with various poems, stories, etc., in different hands. Some of them are dated A.H. 1119.

[College of Fort William, 1825.]

813.

1155. Size 10 in. by 5 $\frac{3}{4}$ in.; foll. 135. Twenty-five lines in a page.

كتاب كمامه الزهر وصفة الدرر في شرح القصيدة البسامه (sic) الملقبة بطبق الحمامه وشارحها الفقيه الكاتب الاريب الاديب ابي (ابو. r.) مروان عبد الملك ابن عبد الله بن بدرور الحضرمي السلمي (sic) شكر الله سعيه الخ.

'Abd al-malik b. 'Abdallah IBN BADRŪN's Historical Commentary on the Kaṣīdah of 'Abd al-majīd b. 'Abdallah *Ibn 'Abdūn* (d. A.H. 529). Cf. Professor Dozy's edition (Leyden, 1846).

Well written, by Hādi b. Sa'īd b. 'Abdallah الصياعي الصدوي (sic). Dated Monday, 24th Rabī' I., 996.

Although this MS. is revised throughout, it appears to be not more accurate than other copies of this work.¹ Moreover, in the passages referring to 'Ali, Ḥusain, etc., there are many interpolations, which are apparently due to a Shī'ite copyist. The exordium is also different from the common one. It begins as follows: *الحمد لله الملك القديم المعبد، الصمد القدير المقصود*.

The beginning is ornamented, and the other pages are within coloured lines. On the title-page is a round ornament in gold, with an inscription, which latter is, however, nearly effaced.

814.

B 133. Size 8 $\frac{1}{2}$ in. by 6 in.; foll. 386. Twenty-one lines in a page.

A large Commentary on 'Omar Ibn al-Fāriḍ's (d. A.H. 632) renowned mystic Kaṣīdah التائبة. This commentary is chiefly grammatical. It is ascribed to FARŪHĀNĪ (Muḥammad b. Aḥmad, d. about A.H. 700), the earliest interpreter of the *Tā'iyah*. Cf. H. Kh. ii. 86.

Plainly written, of the tenth century. Red lines round the pages.

This MS. is imperfect both at the beginning and the

¹ Cf. Dozy's edition, Introduction, pp. 9-23.

end, and has other defects besides. The leaves are misplaced in binding; they should stand in the following order: 1–38 (beginning at verse 2 of the Kaṣidah), 286, 164–285 (here some leaves missing), 49–55 (here a slight defect), 377–386 (here a larger defect, extending over 19 verses), 56–163, 316–376, 287–296, 39–48, 297–315, ending at verse 758. The rest is wanting. Much injured by insects.

The book has been wrongly inscribed as a commentary on a Kaṣidah of Sa‘dī (see fol. 1); cf. Catal. 224, xix.

815.

B 127. Size 8½ in. by 5 in.; foll. 100. Twenty-one lines in a page.

Theosophic poems in erotic form, styled ترجمان الاشواق, by Muhyi al-din Muhammad b. ‘Ali, commonly called IBN ‘ARABĪ (d. A.H. 638), with a commentary by the same.

See, for particulars, H. Kh. iii. 276; Cat. Lugd. ii. 75; and Aumer, Hdss. Münch. 218.

Plainly written. Imperfect at the end.

Cat. 232, xxii.

816.

B 125. Size 7 in. by 5½ in.; foll. 102. Twelve lines in a page.

Amplifications (تحمیس) of MUHAMMAD b. ABU BAKR b. RASHID Baghdādī's (d. A.H. 662) Kaṣidahs in praise of the Prophet, styled وثیرۃ. See regarding these Kaṣidahs, H. Kh. vi. 422. Whether one of the two تحمیس mentioned there is identical with this MS., cannot be ascertained.

There is no introduction. The first تحمیس begins:

بدات بذكر الله مدحه مقدمًا
وأثنى بحمد الله شكرًا معظماً
واختتم قولي بالصلوة واتماً

اصلی صلواة تملا الأرض والسماء على من له أعلى العلي متبوّعٌ

Well written, with vowel-points. Red lines round the pages. Many marginal notes. The end is missing.

817.

2110. Size 7½ in. by 5¾ in.; foll. 7. Thirteen lines in a page.

Muhammad b. Sa‘id Būširī's (d. A.H. 694¹) celebrated Kaṣidah in praise of the Prophet, called الپیغمبر. Cf. the editions of Von Rosenzweig (Wien, 1824), and Ralfs (Wien, 1860); Catal. Mus. Brit. 76; etc.

Well written, with vowel-points. The signature of the copyist on the title-page is effaced.

Injured by damp.

[College of Fort William.]

818.

2113. Size 8 in. by 4¾ in.; foll. 19. Nine lines in a page.

An elegant copy of the *Burdah*.

Well written, with all the vowel-points. The first, middle, and last lines written in Thulth. An ornament at the beginning. Gold and coloured lines round the pages.

[College of Fort William, 1832.]

819.

2114. Size 7½ in. by 4½ in.; foll. 20. Eight lines in a page.

Another copy of the *Burdah*.

Well written, on tinted paper, ornamented and gilt, but incorrect. Ends: تمام شد روز جمعه.

[College of Fort William, 1825.]

820.

2314. Size 8 in. by 4½ in.; foll. 14. Ten and twenty lines in a page.

The *Burdah*, with Persian interlineation, preceded by an introduction, also in Persian, which enumerates the properties of each verse as far as v. 56.²

The text is legibly written in Naskh, with all the vowel-points added. The Persian portion is written in a small Nastalīk.

Seal of Nuṣrat Jang, dated A.H. 1174.

[College of Fort William, 1825.]

¹ So according to ‘Askalānī, bnt Makrizī says that he died A.H. 696 or 697. Both these statements are mentioned in Ibn Ḥajar Haitham's Commentary on the *Hamziyah*, see below, no. 824.

² Cf. Ralfs, die *Burda*, p. 23.

821.

686. Size 8 in. by $4\frac{3}{4}$ in.; foll. 24. Seven lines in a page.

Another copy of the *Burdah*.

Boldly written, on a tinted ground. Spaces are left for a *Persian* interlineation, which, however, has been added to the first verse only.

Seal and signature of Mir Muhammad Asad Khân, dated Bijâpûr, A.H. 1185.

[Tippu.]

822.

2289. Size $7\frac{1}{2}$ in. by $5\frac{1}{2}$ in.; foll. 56. Twenty-one lines in a page.

كتاب شرح بردۃ المدیح للامام العلامۃ الشیخ خالد الازھری التھوی الخ

A Commentary on the *Burdah*, by (Zain al-dîn) KHÂLID (b. 'Abdallah) AZHARÎ (d. A.H. 905), who wrote it A.H. 903. Cf. H. Kh. iv. 526. The worthlessness of this compilation is pointed out by Ralfs, die Burda, p. 25.

The preface begins: اما بعد حمد الله المستحق الحمد (sic) الخ. The author gives in it an account of the origin of the poem. The text is given in portions, according to the connexion of the verses. The commentary is very circumstantial at the beginning. It consists usually of three sections: explanation of words, grammatical analysis (الاعراب), and general interpretation (معنى البيت).

This copy is rather carelessly executed, and only the earlier portion of it has been emended. A *Persian* translation of the verses is added on the margin, by a different hand. The writing is much injured by damp.

[College of Fort William.]

823.

B 126. Size $7\frac{1}{2}$ in. by 4 in.; foll. 31. Fifteen lines in a page.

Another *Kâṣidah* by Bûṣîrî, on the excellency and the miracles of Muhammad. It is entitled ام القرى,

الْمَزِيْدَةُ. See H. Kh. iv. 557.¹ Cf. Cat. Bodl. i. 254, ii. 339.

Plainly written, with vowel-points, by one Sâdik.

824.

B 70. Size $10\frac{1}{2}$ in. by 7 in.; foll. 241. Twenty-one lines in a page.

A copious Commentary on the *Hamzîyah*, by Shihâb al-dîn AHMAD b. HAJAR HAITHAMÎ Makkî (d. A.H. 973). افضل القرى لقراء ام المنج المكية، and also افضل القرى. It was composed A.H. 966. Cf. H. Kh. iv. 557.

Prefixed to it is a long preface (foll. 1-6), which begins: الحمد لله الذى اختص نبينا محمد صلعم بكتاب اخرس النصحاء واعجز البلغا.

The date of the author runs as follows (fol. 239): وقع الفراغ منه قرب نصف ليلة الجمعة ثانى جمادى الاولى سنة ست وستين وتسعمائة.

Well written. Dated Monday, the last of Jumâda I., 991. Various marginal notes in the earlier portion. On foll. 340 and 341 are added an extract from the تفصیل فی بیان الشائطین (of Râghib Isfahânî),² inscribed الشجرة النبوية وفصلها على سائر جوهرة البرية notes (فائدۃ).

Slightly injured.

825.

B 121. Size $10\frac{1}{2}$ in. by 6 in.; foll. 291. Twenty-two lines in a page.

Another copy of the preceding Commentary.

Plainly written. Dated Monday, 27th Sha'bân, 1080. Cf. Cat. 223, vi., vii.

826.

2291. Size 9 in. by $5\frac{1}{4}$ in.; foll. 205. Twenty-five lines in a page.

Foll. 1-186. Another copy of the same Commentary. The complete text of the *Kâṣidah* is added on the margin. Emendations and various glosses.

¹ The statement of H. Kh. regarding the name ام القرى, is taken from Ibn Hajar's commentary. See the following no.

² See H. Kh. ii. 383.

Foll. 187-194. A long poem in praise of Muḥammad, beginning :

أَنْفُرْ مِنْهَا الصَّبَاحُ أَنْتَ.

Foll. 195 and 196. ^{نَحْمِيسٌ} of a Kaṣīdah of *Saiyid Husain* . . . السِّيدُ الشَّرِيفُ حُسَيْنُ بْنُ الصَّدِيقِ الْأَهْدَلِ by the author of the preceding poem.

The Kaṣīdah begins : يَا رَسُولُ اللَّهِ غُوثًا وَمَددًا.

Foll. 197^v. and 198. A short Kaṣīdah, beginning :

بَسِيفُ الْحَمَاءِ (sic) عَنْدَ اشْتِدَادِ التَّوَائِبِ.

It is followed by various notes.

Well written in a small hand. An ornament at the beginning. Coloured lines round the pages.

Foll. 198-204. A short account of the sects of Islām, transcribed from Ḥāfiẓ's *Kitāb al-mawāqif*. Begins : تَذَبِيلُ الْكِتَابِ فِي ذِكْرِ الْفَرَقِ الْمُخْتَلِفَةِ. Written in a minute character.

Fol. 205. Explanation of the beginning of Sūrah 95, from the *Kashshāf*.

[College of Fort William, 1825.]

827.

B 124. Size 8 in. by 5 $\frac{3}{4}$ in.; foll. 186. Eleven and twelve lines in a page.

كتاب ديوان سيدنا الشيخ الأجل . . . وجيه الدين وبركة المسلمين عبد الرحيم بن احمد البرعي المهاجري

A Collection of Kaṣīdahs of 'ABD AL-RĀHĪM B. AHMAD BUR'Ā.

Begins : هَذِهِ الْقَصَائِدُ مِنْ جَمْلَةِ مَا وَجَدَ مِنْ شِعْرٍ الشِّيخِ الْأَجْلِ.

This collection contains—

1. (foll. 8-27) poems addressed to God (اللهيات), the first of which commences :

تجلت لوحـانـيـةـ الـحقـ انـوارـ

2. (foll. 27-127) poems in praise of Muḥammad (النبيات);

3. (foll. 127-186) poems on several Sūfis (الصوفيات).

Well written in a large hand. The collation with the original copy was finished on Saturday, the last of Rajab, 1038.

¹ A poem of this kind is to be found in Cat. Bodl. i. 254, no. MCCXXVI. 2; cf. *ibid.* ii. 614.

Prefixed are (foll. 1-7) two anonymous poems of a very ingenious design. The first of them begins :

لَا تَيَاسِنَ فَالْرَّجَاحَ كَمْ فَرَجاً

The other, which is inscribed ^{مُخْلَعَةً}, commences :

مَلَكَ سَمَا نَوْ إِكْمَالَ زَانَهُ كَرَمٌ

It consists of twenty verses. All of these, as well as single sections of them, which are written in red, may be transposed, and the poem may thereby be varied in 360, or, as is added in a postscript, rather in millions of ways.

Cat. 223, xi.

828.

2249. Size 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.; foll. 16. Nine lines in a page.

I. Foll. 1-8. KA'B B. ZUHAIR'S Kaṣīdah. Cf. no. 802.

II. Foll. 9-16. SIRĀJ AL-DĪN ŪSHĪ's Kaṣīdah on the Muhammadan faith, called يَدِ الْأَمَالِ or يَقُولُ الْعَبْدُ. It was composed A.H. 569. Cf. H. Kh. iv. 158; Flügel, Hdss. Wien, i. 459; and P. von Behlen's edition (Amāli, etc., Regiom. 1825).

Well written, in a large hand, with vowel-points, but incorrect. Much ornamented and gilt.

[College of Fort William, 1825.]

829.

2505. Size 8 in. by 6 in.; foll. 154. About twenty lines in a page.

I. Fell. 1-68. The Dīwān of 'AFĪF AL-DĪN Sulaimān b. 'Alī TILIMSĀNī, the Sūfi (d. A.H. 690). Cf. Catal. Mus. Brit. 292 sq., and H. Kh. iii. 297.

It is arranged alphabetically. Begins :

مَنْعِتَهَا الصَّفَاتُ وَالْأَسْمَاءُ

Not very clearly written. The diacritical points are often omitted, but the “unpointed” letters are frequently marked. The titles are written in yellow. The copy was made for Wajih al-din . . .¹

II. Foll. 69-100. Religious and Mystic Poems by various authors, such as IBN AL-FĀRĪD (d. A.H. 632),

¹ The rest of the name is erased.

JA'BARÎ (Burhân al-dîn Ibrâhîm b. 'Omar, d. A.H. 732), 'ÂBD AL-LATÎF BAKRÎ, etc. Many of the poems are anonymous.

III. Foll. 101–142. The Poems of HÂJIRÎ (Husâm al-dîn 'Isâ b. Sanjar b. Bahrâm Irbili, d. A.H. 632), collected and arranged in seven books, by 'Omar b. Muhammad Dimishkî. See Cat. Lugd. ii. 68, and H. Kh. iii. 271. The collection is here entitled مسارات الغزلان الحاجرية.

Written in a small hand, resembling that of the preceding piece. Headings in yellow and red.

IV. Foll. 143–150. A fragment of a Poetical Collection. Many of the poems contained in it are of the kind called تختيميس.

Written like the preceding piece.

The remaining leaves of the volume are filled with various poems, which were added from time to time, by different hands.

Fol. 116 is a stray leaf, which does not belong to any of the above collections.

[Bibl. Leydeniana.]

830.

782. Size 9 in. by 6½ in.; foll. 307. Seventeen lines in a page.

هذا كتاب المستطرف من (sic) كل فن مستطرف
تأليف الفقير إلى عفويه الراجي لمغفرة ذنبه محمد
الخطيب الشبيه (sic).

The first part of the Anthology of Shihâb al-dîn Muhammed b. Ahmâd Khâṭîb Abshîhî (who flourished about A.H. 800). Cf. H. Kh. v. 524. A full account of this work has been given in Catal. Bodl. ii. 97 sqq. See also Cat. Mus. Brit. 335, 654; Flügel, Hdss. Wien, i. 374; etc. It was printed at Bûlâk, A.H. 1268.

This volume goes as far as Chapter 50.

Legibly written in a cursive hand.

831.

2170. Size 9 in. by 6 in.; foll. 268. Seventeen lines in a page.

The second part of the same work, from Chapter 51 to the end. Written like the preceding MS. Completed at the end of Shawwâl, 1138, by Sa'id b. Sâlim

b. Muhammed Bâ Râshid Hâdramî Hîmyârî. At the end are the following verses:

كتبت وقد ايقنت يوم كتابتي
بان يدى تفني ويبقى كتابها
واعلم بان (sie) الله سائلها غداً
فيا ليت شعري ما يكون جوابها
and .

ان تجد عيما فسد الخلا جل من لا عيوب فيه ولا.

Both parts bear the seals of 'Abd al-wahhâb Khân (A.H. 1168), and İktidâr Khân (A.H. 1179).

[College of Fort William, 1825.]

832.

B 89. Size 10 in. by 6 in.; foll. 439. Twenty-one lines in a page.

An imperfect copy of the same work, in two parts, the first of which concludes with Chapter 42 (fol. 166).

Plainly written. Of the twelfth century. The beginning is wanting, and there is a considerable defect after fol. 6.

وعنه صلعم ما من مسلم الخ : The first words are: from Chapter 1. At the end is the same tetrastich as in the preceding MS., introduced by the words وما احسن وما قيل.

Cat. 230 (Vaz), x.

833.

2873. Size 12½ in. by 7½ in.; foll. 119. Twenty-one lines in a page.

The first part of MUHAMMAD b. KÂNISAUH b. SÂDIK's (flourished about the beginning of the tenth century, in Egypt), that is, a السحر الحال من ابداع الجلال (selection from his Diwân (which is entitled ابداع الجلال), preceded by five dissertations (مقدمة), which are inscribed as follows:

I. في فصل العقل وما ورد في شرفه من النقل.
II. في علوم الادب وما ورد فيها من القول المختار.
III. فيما روت فيه الصحابة من الحديث ومزجت.
IV. في نبذة مما انتخبته من القديم بالحديث بعض القصائد والمقاطع الحسان التي هي في جيد

فِي بَعْضِ قَصَائِدِ V.; الزَّمَانُ كَفَرَانِ الدَّرِّ وَقَلَائِدِ الْعَقِيَانِ
مُبَدِّعَةً وَمَعْرِفَتِي لِيَا بِقَصَائِدِ بَدِيعَةٍ مُخْتَرَعَةٍ.

Only these dissertations are contained in the present volume. The last two, as is indicated by their titles, consist merely of poetical extracts. IV. contains, among others, long selections from the *Diwâns* of Kamâl al-dîn Ibn Nabîh, Ibn Nubâtah, Mutanâbî, and Şâfi al-dîn Hillî. V. gives, besides *Kâşidâhs* of the authors just mentioned, some of (Sultân) Kânişauh Ghaurî, Mâhîmud b. Âghâ, Shihâh Mansûrî, Shihâb al-dîn Ahmad b. Mas'ûd Nâbulusî, and the author himself.

The *Diwân* of the author was divided into five chapters: I. فِي التَّصَائِدِ (باب) as follows: II. فِي الْأَغَازِ وَالْمَطَارِحَاتِ; III. الْمَوْشَحَاتِ وَالْمَخْمَسَاتِ IV. فِي الْمَقَاطِعِ; V. فِي الْمَرَاثِ.

قال الفقير إلى رحمة رب المحب: The preface begins: الصادق محمد بن قائقه بن صادق غفر الله ذنبه ... الحمد لله المان على البلغا بسحاج بيان معانى بديع تخيل اختراع المقال،

Cf. on the author and another work of his, Cat. Mus. Brit. 347.

Well written, with vowel-points. Quite modern.

[Bibl. Leydeniana.]

834.

894. Size 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$ in.; foll. 93. Twenty-one lines in a page.

The first part of an elegant copy of BAHÂ AL-DÎN MUHAMMAD 'AMULî's (d. A.H. 1031) *Collectanea*, called *الكشكوك*, or the Beggar's Bowl. See, regarding this work, Flügel, Hdss. Wien, i. 409.¹ It was printed at Teheran, A.H. 1266,² and recently at Bûlâk (s. a.). It contains both Arabic and Persian extracts.

Neatly written in *Nasta'lik*. A splendid ornament on the first page, and gold and blue lines round the others. Explanations of words and various notes are added on the margin.

هذا آخر ما وجد من المجلد الأول من الكشكوك: Ends: ويتلويه المجلد الثاني والحمد لله ... في سنة ست واربعين ألف من الهجرة.

This, however, appears to be the colophon of the copy from which this MS. was taken.¹

The title-page has been covered by another leaf, but the seal and signature of Muhammâd 'Askarî, a servant of Shâh 'Âlam (I.), may still be seen through the latter.

[Johnson.]

835.

632. Uniform with the preceding no.; foll. 59.

The second part of the same copy, beginning as in Flügel, i.e.

وافق الفراغ من هذه المجلد الثاني من الكشكوك في سنة اربع واربعين ألف من الهجرة النبوية الخ.

[Johnson.]

836.

633. Uniform with the preceding no.; foll. 81.

The third part of the same copy.

قال النبي البشر الشفيع المشفع في المحسن: Begins: صلوات الله عليه وآله وسلم الدنيا دار بلا الخ.

هذا آخر ما وجد من المجلد الثالث من الكشكوك ويتلويه المجلد الرابع ان شاء الله تعالى بهمه وكرمته قد تم في عام ثمان واربعين ألف من الهجرة النبوية المصطفوية.

[Johnson.]

837.

634. Uniform with the preceding no.; foll. 74.

The fourth part of the same copy.

قال سيد المرسلين وشرف الولىين والآخرين: Beginning: صلوات الله عليه وآله اجمعين في خطبة خطيبها وهو على ناقته العضباء الخ.

هذا آخر المجلد الرابع من الكشكوك قد تم في عام سبع واربعين ألف من الهجرة النبوية.

[Johnson.]

¹ Cat. Bodl. ii. 304, no. ccciv. is a different work.

² See Cat. Bibl. Sprenger. 1201.

¹ See below, no. 838.

838.

635. Uniform with the preceding no.; foll. 75.

The fifth and last part of the same copy.

قال سيد المرسلين واسرف الاولين والآخرين :
صلوات الله عليه آلها اجمعين اذا اقشعر قلب المؤمن
من خشية الله الخ.

Conclusion: تم المجلد الخامس من الكشكول بعون الله تعالى ويتلوه المجلد السادس (sic) انشاء الله بحسن توفيقه قد وقع الفراق (sic) من هذه النسخة المباركة في شهر ذى القعدة سنة ١١٠٦.

This is the date of transcription of the copy. No sixth volume of the work is known to exist.¹

[Johnson.]

839.

B 79. Size 9½ in. by 5¼ in.; foll. 552. Twenty-one lines in a page.

Another copy of the *Kashkūl*, complete in one volume. Well written. The fourth part is dated Tuesday, beginning of Muḥarram, 1085 (see fol. 447).

Conclusion: تم المجلد الخامس من نفائس الكشكول

Cf. Cat. 231, v.

840.

2227. Size 11½ in. by 6¾ in.; foll. 315. Twenty-five lines in a page.

Another copy of the *Kashkūl* in one volume, resembling, as it seems, the MS. described by Flügel, i.e. Written in *Nasta'liq*, the lines running in various directions. Coloured lines round the pages. Of the twelfth century.

It concludes with the colophon of the original copy, which begins: تم المجلد الخامس من الكشكول بعون الله تعالى ويتلوه المجلد السادس (!) بحسن توفيقه نسخته من خط جامعه جمع الله بيننا وبينه في الدارين الخ, but has no date.

The single parts of the work form separate volumes (مجلد), only the first and second are not separated (see fol. 68v.); the conclusion of the former is different

from the common one, and something is omitted at the beginning of the latter, which commences: تولى ابن السراج القضا الخ.

Foll. 310 and 311 should be placed between 306 and 307.

On the title-page are added: a tract proving the existence of God; a note regarding the anthropomorphism of various sects, which is derived from the author's own copy (قدس سره); and the names of the Seven Sleepers, اصحاب الكهف, the latter by a different hand.

In a strong binding of blue leather, with gold ornaments, and with frequent impressions of the mark Ⓛ on the back.

[College of Fort William, 1825.]

841.

1169. Size 8½ in. by 6 in.; foll. 98. Seventeen lines in a page.

كتاب الدرة المكملة في فتوح مكة المبجلة زادها الله تعالى شرفا وكرما ومهابة وتعظيمها تاليف الشیخ الامام العالم المحدث ابی الحسن البکری رضی الله عنہ ورحم سلنه آمین.

A legendary and poetical account of the conquest of Makkah by the Prophet, ascribed to ABU'L-HASAN BAKRĪ (probably Shams al-dīn Muḥammad b. 'Abd al-rahmān Miṣrī, who died about A.D. 950; see H. Kh. *passim*). It was printed at Cairo, A.D. 1282.

الحمد لله رب العالمين، والعاقبة للمتقين^۱:
ولا عدوان الا على الفاسدين، احمده على نعمه....
بعد فهذا ما تيسر اليانا من كتاب الدرة المكملة في فتوح
مكة المبجلة روی عن الامام على بن ابی طالب الخ.

The progress of the recital is frequently marked by the words قال الراوى. A special authority is not introduced.

Plainly written, by 'Omar Ibn Hijāzī. Dated Thursday, 23rd Jum. I., 1062. The copy was made for Hasan, Shaikh of the Hawārah Arabs, in al-Ṣā'id,^۲—
مما عمل برسم المجلس العالى الوحدى الاملى الدخرى

^۱ See, however, no. 840.

^۲ Cf. Quatremère, Mémoires sur l'Egypte, ii. 209.

المعتمدى شيخ مشائخ عربان هوارة بالصعيد الاعلى من اسمه وفعله حسن احسن الله تعالى اليه الخ.

A formula of exorcism, which is also ascribed to BAKRÎ, is added on the last page.

[Gaikwar.]

842.

2699. Size 10 $\frac{1}{4}$ in. by 7 in.; foll. 398. Fifteen lines in a page.

The first part of the Thousand and One Nights, ending with the 281st night (the Story of Prince Kamar al-zamân).

الحمد لله الملك الجواد، خالق الخلق :
والعباد.

Well written in Nasta'lik. Ruhries often omitted. Quite modern.

[Bibl. Leydeniana.]

843.

444. Size 9 in. by 6 $\frac{1}{4}$ in.; foll. 128. Eleven lines in a page.

هذا كتاب حكاية ألف ليلة وليلة من كتب المتقدمين
هذا كتاب حكاية ألف ليلة وليلة.

The first portion of the Thousand and One Nights. Imperfect at the end, terminating in the fortieth night.

Beginning : ذُكُرُوا أَهْلُ الْأَوْلِيَّنِ، عَبْرَةً لِلآخِرِيَّنِ.

Written in a large plain hand.

[Johnson.]

844.

1137. Size 10 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$ in.; foll. 109. From twenty to twenty-five lines in a page.

A Collection of Tales and Romances, partly from the Thousand and One Nights.

Imperfect at the beginning. The first fragment relates the adventures of Amîr Mûsa, governor of Africa under 'Abd al-malik, in search of the demons of Solomon. The remaining tales are inscribed as follows :—

حكاية السنديان البحرى وما جرى له من الاحوال والعجبات الغريبة.

قصة مارية والعباس ابن سلطان اليمن وبنت ملك بغداد وما جرا بينهما.

حكاية سليمان عم يوم نزع الله منه الملك
وما جرا عليه من المصائب والمحن.

حكاية دقيانوس والفتية اصحاب الكهف
والرقيم وما جرى لهم.

حكاية بهلول رحمة من كتاب الآمال عن ابن بابويه القمي.

من كتاب المرحوم حسين باشا الحكاية الثالثة
والاربعون فيها عفى ونجاه الله من البلاء.

الحكاية الرابعة والعشرون في بر الوالدين من كتاب المرحوم ايضا.

ايضا هذه الحكاية من كتاب المرحوم حسين
باشا ابن على باشا.

قصة هلال المدنى وما جرى له مع النبي صلعم.

موعدة بهلول لپارون الرشيد وما كان متنهما
قصة بشروند وما جرى بينهما من المرسلات
(المرسلات ٢) والعجبات.

قصة اليتيم وما جرا له مع النبي صلعم
قصة فتوحات مكة زادها الله شرفا وتعظيمها
وتكريما.

حكاية العابدة وأبنتها مظلومين رضى الله عنهمما
اجمعين.

حكاية القلندرية (sic) اولاد السلاطين ثلاثة
عوران من عين اليمين.

Plainly written. Of the eleventh century. Conclusion (fol. 92) : وهذا ما انبئنا اليها من قصة القرنديه :
على التمام والكمال ونعرف بالله الخ.

Fol. 93. A poem in strophes of five lines, ascribed to IBN ABU'L-SHIMÂL (قال الشاعر ابن أبي الشمال).

Beginning : قم نشرب الراح فويق النبرى.

On fol. 2 is a story of Solemen; the following fourteen leaves are left blank.

According to the conclusion on fol. 92, the book is inscribed :
قصة قرنديه.

PROSODY.

845.

1077. Size 7 in. by 4½ in.; foll. 75. Seventeen lines in a page.

هذا الكتاب المسمى بالكاف في علم العروض والقوافي
في شرح القصيدة الساوية التي نظمها الإمام صدر الدين
محمد الساوي رحمة الله تعالى أمين.

A Commentary on Sadr al-din Muhammed *Sāwī's* Kaṣidah on Metre and Rhyme. This is a commentary by اقول قال. The author, who is not mentioned,

عروض الساوي (v. 204), 'UBAIDALLAH b. 'Abd al-KĀFI b. 'Abd al-majid 'Ubaidi, and this is his second and shorter commentary. Cf. H. Kh. v. 21, 296; and Catal. Mus. Brit. 202, b.

Plainly written by two hands. Completed by 'Abd al-'azīz b. Husain Nahrwālī. Collated with the original copy, which belonged to 'Abd al-malik b. Abu'l-barakāt البنباوي, by Ismā'il b. Ahmad Ja'far Husainī, in Rabi' I., 1017.

A table of the metres and their varieties is on the title-page.

[Gaikwar.]

RHETORIC.

846.

B 266. Size 11½ in. by 7 in.; foll. 295. Eleven lines in a page.

A fragment of the third part of Sirāj al-din Abu Ya'kūb Yūsuf b. Muhammed SAKKĀKI's (d. A.H. 626) encyclopedical work called مفتاح العلوم. This part treats of Rhetoric (علم المعانى والبيان). It has become the basis of all the later works on that science. See H. Kh. vi. 15; Cat. Lugd. i. 124 sqq.; Cat. Mus. Brit. 253; Aumer, Hdss. Münch. 309; etc.

Boldly written, with numerous notes. Of the tenth century. Section II. begins on fol. 201. It is inscribed الفصل الثاني في علم البيان من القسم الثالث من الكتاب. Ten foll. are wanting at the beginning. The first words are: للمخاطب او اذا قال الخ. Two foll. are missing after fol. 266. The latter portion is much injured by damp. Imperfect at the end.

Erroneously inscribed شرح معنى لبيب; cf. Catal. 234 (Nuhow), i. 2.

847.

2156. Size 10 in. by 6 in.; foll. 260. Twenty-nine lines in a page.

A Commentary (by قوله) on the third part of the work, مفتاح العلوم, by Sa'd al-din Mas'ūd b. 'Omar TAFTĀZĀNĪ (d. A.H. 792). See H. Kh. vi. 16.

This commentary is very rare. It is one of the latest works of Taftāzānī, which he wrote at the request of his friends, having been previously engaged in writing glosses on the *Kashshāf*.¹ He completed it in Shawwāl, 787.²

Carefully, but inelegantly written in a Persian hand, somewhat difficult to read. Has the following colophon: وقد اتفق الفراغ من كتابة هذه النسخة وتصحیحه بحمد الله وحسن تيسیره على يد العبد الصعیف المحتاج الى مغفرة الله تعالى بدر بن محمد

¹ These glosses remained unfinished.

² So according to a note at the end of this MS., and to the list in no. 849.

الاتفاقى¹ عغا الله عنه وعن والديه فى اليوم الخامس عشر من جمادى الآخر سنة ثلاثة وثمانمائة.

Many marginal notes in the first portion. At the end are added some moral tracts (foll. 252v.-253). Injured by damp and by insects.

Bound with this is—

Foll. 254-257. A short treatise on the Metres, ascribed to Abu'l-Kâsim Muhammad (sic) b. 'Alî Hârîrî. Begins :

فَعُولَنْ مَفَاعِيلُنْ فَعُولَنْ مَفَاعِيلُنْ لَوْزَنْ طَوِيلُ الشَّعْرِ فَاحْفَظْهُ وَذَكُّرْ

تم الرسالة الحريري في علم العروض :

Written in Nasta'lik, of the tenth century. Some notes. It is followed by a list of Arabic names of stars, explained in *Persian*, and two astronomical tables.

[College of Fort William, 1825.]

848.

B267. Size 10 $\frac{3}{4}$ in. by 7 $\frac{1}{4}$ in.; foll. 228. Mostly thirty-one lines in a page.

Another copy of TAFTÂZÂNÎ's Commentary, slightly imperfect at the beginning.

Clearly written in a cursive hand. Completed on Thursday, 29th Sha'bân, 832, by 'Ubaid b. Hamid al-dîn (المساوى (?)). Emended. Some notes. The beginning is written in a different, large hand.

قوله واعنى بالفهم : قوله واعنى بالفهم (=fol. 5 of the preceding no.).

Injured by insects.

Erroneously inscribed كتاب فتح المبين ; cf. Catal. 237, x.

849.

1596. Size 9 in. by 4 $\frac{3}{4}$ in.; foll. 142. Seven lines in a page.

An abridged and improved edition of the third part of the *Miftâh*, on Rhetoric, entitled تلخيص المفتاح ; by Jalâl al-dîn Muhammad b. 'Abd al-rahmân Kazwînî, commonly called خطيب دمشق (d. A.H. 739). Cf. H. Kh. ii. 402 sq.; Fleischer, Cat. Lips. 347; Von Krafft, Hdss. Orient. Akad. Wien, p. 22; Cat. St.

Petersb. 216; etc. This work was printed at Calcutta, 1815, and at Constantinople, A.H. 1260. Part of it has also been published in Mehren's Rhetorik der Araber.

Well written in Nasta'lik. The colophon runs as follows : قد تمت النسخة الموسومة بتلخيص المفتاح في يوم الرابع من شهر ذى الحجه سنة ١٢٦٠ هجريه مقدسه مقام كتب فتح كده. A ticket, which is attached to the end of the colophon, contains the erroneous statement that this is a work of Taftâzânî, written by him, A.H. 787, at Samarqand. It is followed, on the next page, by a list of Taftâzânî's works, with their respective dates, derived from Taftâzânî himself. The error arose from confounding the present work with that described under the preceding nos.

A list of the contents is added at the beginning of the volume.

850.

B248. Size 9 in. by 6 $\frac{1}{2}$ in.; foll. 196. Sixteen lines in a page.

I. Foll. 4-36. KAZWÎNÎ's تلخيص المفتاح. See the preceding no.

II. Foll. 39-196. A larger work on Rhetoric, by the same author, arranged like the preceding one, to which it serves as a commentary. It is entitled الإيضاح.

This work is of rare occurrence. See H. Kh. ii. 403, i. 509; cf. Mehren, Rhetorik, p. 8. As the author states in the preface, it contains also the materials of تلخيص المفتاح which are omitted in his, as well as those of the دلائل الاعجاز, by 'Abd al-kâhir Jurjânî (d. A.H. 474),¹ which had not been incorporated with المفتاح.

Carefully written in the hand of a scholar, often with distinction of the "unpointed" (معملة) letters. Of the eighth century. The second treatise has been revised, and collated with another MS. On the margin of it are notes and extracts from earlier commentaries on المفتاح, and from other works.

All the available vacant spaces of this volume are filled with various notes and extracts, in Arabic and Persian. Injured by damp and by insects.

¹ The MS. has الاتفاقى (sic).

¹ See H. Kh. iii. 235, and Mehren, l.c., p. 8.

851.

B 446. Size 6 in. by $4\frac{3}{4}$ in.; foll. 115. Thirteen lines in a page.

A Commentary on the *Idâh*, intended to confute the unjust criticisms made in this work on Sakkâkî. The author is ('Imâd al-dîn) ياحيى بـ احمد كـسنـانـي (who, according to H. Kh. i. 208, flourished in the tenth century). This commentary is mentioned occasionally in H. Kh. vi. 18. It is dedicated, in the preface, to Wazîr Ghîyâth al-dîn.

The passages of the *Idâh* referred to are introduced by قال صاحب الإيضاح, and they are followed by the author's refutations, marked by أقول.

Neatly written. The first folio is wanting. Begins: اللـه ظـالـ جـلالـه. Imperfect at the end.

852.

B 251. Size $10\frac{1}{2}$ in. by 7 in.; foll. 197. Twenty-one lines in a page.

A Commentary on the *المفتاح* (مِنْزُوج), by سـعـدـ الـدـنـ تـافتـازـانـي (d. A.H. 792). This is the earlier and larger of his two commentaries, commonly called المطـوـلـ. It was completed A.H. 748, and dedicated to Mu'izz al-dîn Abu'l-Husain Muhammâd Kart, Sultan of Harât. See H. Kh. ii. 404; Flügel, Hdss. Wien, i. 218; Aumer, Hdss. Münch. 310; Mehren, Rhetorik, p. 8; etc. This work was printed at Constantinople, A.H. 1260. The first portion of it was also printed at Lakhnau, A.H. 1265.

Carefully written. The colophon runs as follows: تم الكتاب المبارك بعون الله تعالى وحسن توفيقه على يد عبد الفقير همزة (sic) بن حاجي خليل وحرفي اوایل خمانی (sic): to this has subsequently been added: الاولى من شهور سنة ثلاثين¹ وثمانين وثمانة مائة.

The earlier portion (foll. 4v.-52) of this volume is in a different hand, but of about the same date. The author's preface, which had been omitted, has been subsequently added from an old MS. (foll. 1-3). Notes.

¹ So according to the diaeritical points; it should be ثـلـثـ.

A slight defect after fol. 24; a larger one after fol. 52.

Bij. Libr., present of Shaikh 'Abd al-sallâm. Signature of Nauras (Ibrâhîm 'Âdil Shâh II.) on the title-page.

Cat. 237, i.

853.

2144. Size $10\frac{1}{2}$ in. by $6\frac{3}{4}$ in.; foll. 158. Thirty-one lines in a page.

Another copy of the preceding work.

Well written in a small hand. Has the following colophon: وافق الفراغ من تعلیق هذا الكتاب المبارك يوم الخميس بعد العصر ثالث شهر رجب الفرد من شعبور سنة ٩٨١ على يد افتقر العباد واحوجهم الى رحمة ربهم الغنی على بن محمد بن عیسی بن طه البھیری الشافعی غفر الله ذنبه الخ.

Revised and collated. Some notes.

[College of Fort William, 1825.]

854.

B 253. Size $9\frac{3}{4}$ in. by $6\frac{1}{4}$ in.; foll. 251. Twenty-one lines in a page.

Another copy of the same work.

At the end is the author's date, as given elsewhere. He began his work on Monday, 2nd Ramadân, 742, at جرجانية خوارزم, and completed it on Wednesday, 11th Safar, 748, at Harât.

Well written, by 'Abd al-karîm b. Dâ'ûd Şiddîki Kanaujî, for Hâfiż Muhammâd b. Muhammâd Sharîf. The latter states in a note at the end that he revised the copy and added the copious glosses which are to be found on the margin, during five months of the year A.H. 1003, at Kanauj.

A list of the contents is on the fly-leaf.

855.

B 249. Size $11\frac{1}{4}$ in. by $7\frac{3}{4}$ in.; foll. 195. Thirty-one lines in a page.

Another copy of the same work.

Plainly written. Revised. The last foll. are mutilated.

856.

2703. Size $10\frac{1}{4}$ in. by $5\frac{3}{4}$ in.; foll. 429. Seventeen lines in a page.

Another copy of the same work.

Plainly written. Frequent marginal notes. Worm-eaten.

[Bibl. Leydeniana.]

857.

148. Size $12\frac{3}{4}$ in. by $7\frac{1}{2}$ in.; foll. 503. Seventeen lines in a page.

An elegant copy of the same work.

Boldly written in Nasta'lik. Has the following colophon: تمت كتاب مخطوط أكتبه بامر خواجه بابا : داروغه داغ تصحیحه شهر معظم احمد آباد طول الله عمره وزاد دولة راقمه فتیر حقیر خانزاد فدوی نصر الله تاریخ ۱۷ شهر جماد الاول سنہ ۱۱۱۹.

The beginning is ornamented. The other pages are within gold and red lines, and have a double space for glosses, which have been added in several places, invariably from the *Hâshiyah* of JURJÂNÎ.

Foll. 293-296 should be placed after fol. 288.

858.

47A. Size $9\frac{3}{4}$ in. by 7 in.; foll. 254. Generally twenty-one lines in a page.

Another copy of the same work. Written in various hands. Copious marginal notes. Slightly injured by damp.

[Johnson.]

859.

364. Size $10\frac{1}{4}$ in. by $5\frac{3}{4}$ in.; foll. 326. Fifteen lines in a page.

Another copy of the same work.

Plainly written; the end in different hands. Numerous notes. Defects after foll. 20, 39, and 297. The beginning soiled.

Seals of İktidâr Khân, Nuşrat Jang, etc., on the title-page.

Cf. Stewart's Catal. 118.

[Tippu.]

860.

B 252. Size $10\frac{3}{4}$ in. by 6 in.; foll. 345. Twenty-one lines in a page.

Another copy of the same work, imperfect and much injured at the beginning. Eight leaves are missing.

Carelessly written in Nasta'lik, by Muḥammad b. Ibrâhîm Muk̄ri'. Many marginal notes.

861.

1087. Size 7 in. by $4\frac{1}{4}$ in.; foll. 141. Seventeen lines in a page.

Glosses on المطّول, by SAİYİD SHARÍF JURJÂNÎ (d. A.H. 816). See H. Kh. ii. 404. Printed at Constantinople, A.H. 1241.

قوله وبهذا يظير الحن :

Very neatly written in Nasta'lik. The colophon runs as follows: وقد وقع الفراغ من تنمية الحاشية الشريفة الشريفة قدس سر مؤلفها في شهر ذى حجة الحرام المنتظم في سلسلة شبور ستة ثمان وتسعين وتسعمائة كتبها انتفع عباد الله عبید الله بن لطف الله بن غفر ذ نوبما.

Additional notes by the author, and numerous other glosses, on the margin. An ornament at the beginning. Gold and blue lines round the pages. Slightly injured by damp.

[Hastings.]

862.

B 258. Size $8\frac{3}{4}$ in. by 6 in.; foll. 140. Nineteen lines in a page.

The same Glosses.

Closely written. Revised. Marginal notes. Slight defects after foll. 31 and 33.

Cat. 237, vi. 2 (?).

863.

1941. Size $10\frac{1}{2}$ in. by 6 in.; foll. 155. Nineteen and twenty-one lines in a page.

Another copy of the same Glosses.

Plainly written. Colophon : تمت هذه الرسالة . تصنيف خلاصة اولاد محمد مخطقی صلم میر سید

شريف على المطول في تاريخ شهر جماد الاول سنة
١٨١ هجرية.

A few notes.

Seal and note of Najâbat 'Alî Khân (A.H. 1150) on the title-page.

[Tippu.]

864.

B234. Size 9½ in. by 5½ in.; foll. 191. Seventeen lines in a page.

Another copy of the same Glosses, plainly written.

The title of the work is added at the end by another hand.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

865.

B254. Size 7 in. by 5¼ in.; foll. 568. Seventeen lines in a page.

A Commentary (by قوله on المطول) by YAHYA b. YÙSUF¹ SIRÂMÎ² (Miṣrî, d. A.H. 833). See H. Kh. ii. 407, for an abstract of the preface.

قوله الحمد لله الخ اقول : الالهام القاً معنى في القلب بطريق الفيض الخ تعالى بالفراغ من كتابته من نسخة منقولة من نسخة مكتوبة بخط سيدنا ومولانا اقضى قضاة الاسلام بدر الدين محمد السعدي الحنبلي الناظر في الاحكام الشرعية بالديار المصرية اسبغ الله تعالى ظلله تم الكتاب المبارك في السادس من شهر ذى التعددة الحرام احد شهور ست وثمانين وتسعمائة ببلدة احمدانكر (؟ احمد انكر, sic, r.) من الدكن والحمد لله اولاً وآخر وباطناً وظاهراً وكتبه الاقل يحيى بن شمس الدين بن احمد رسماً له من الحراني (sic) الشريف عفى الله عنه وعنهم اجمعين.

¹ The MS. has سيف.

² So in this MS., though originally السيرافي was written. Cf. H. Kh. vii. 681, and the following no.

Neatly written. Revised. Both the beginning and end of the book are injured by insects.

The signature of the owner, who is mentioned in the colophon, is on the title-page (dated A.H. 986), together with an impression of his seal. Both are, however, nearly effaced.

Cat. 237, vi. 1 (?).

866.

B232. Size 8 in. by 4¾ in.; foll. 243. Twenty-seven and twenty-eight lines in a page.

Another copy of the same Commentary, without the preface. The name of the author is given at the end as يحيى السيف السيراني.

Closely written in Nasta'lik; the last fol. by a different hand. The colophon gives the name of 'Abd al-kâdir b. Shaikh Sultân Ilâhdâd . . .¹ Emended. The first leaf is injured.

[Johnson.]

867.

B260. Size 10 in. by 5⅔ in.; foll. 269. Twenty-three lines in a page.

Glosses on المطول, by HASAN CHALABÎ (b. Muham-mad Shâh Fanârî, d. A.H. 886). Cf. H. Kh. ii. 405. Printed at Constantinople, 1854.

المنها حقائق المعانى
ودقائق البيان الاقرب الى الفهم ان المراد بالالهام في
هذا المقام معناه اللغوى الخ.

Well written in Nasta'lik. Has the following colophon: تمة (sic) الكتاب بعون الملك الوهاب : شهر ربيع الاولى مورخاً ٩٨٣ مقام سيكري سنة ١٩ كاتب محمد جلال سرکره.

Revised. Some notes by a later hand. On the last two pages is written a charm. The latter portion is injured by damp and by insects.

Bij. Libr. A.H. 1023; bought out of the left property of Shaikh 'Alam Allah (b. 'Abd al-razzâk Makkî Hanaffî 'Aidarûsî, whose signature is to be found on the title-page). Fol. 121 is wrongly inscribed هذا كتاب حاشيه ابن حاجب در علم معانى وبيان. Cf. Catal. 237, ix.

¹ The pedigree of this person is given at some length, but it is rather confused by blotting and alterations.

868.

B 256. Size 9 in. by 6 in.; foll. 418. Twenty-one lines in a page.

Another copy of the same Glosses, imperfect at the beginning.

Plainly written. Has the following colophon: **تم الكتاب المسمى بحاشية حسن جلبي المملوک للغافق اقرانه بالعلم والادبِ، السابق عليهم بتحصیل الكمالات وشرف النسبی، هو الوحید بين طائفته المسمى باسمه جلبي، غفر الله له ولوالديه ولقاربه واحفظه عن خانة الاعین بحرمة سید العرب والعمجمی، شعر فی خلقك للعنبر والمسك مقيل فی لطفك للشہد واللّری مسیل قد مال اليک کل حلو شغفا الجنس الى الجنس كما قيل يعیل ثم وقع الفراغ عن انتساخ هذا الكتاب بعون ملک الوهاب على يد افتر عباد الله الغنی سید محمد بن سید نعمۃ الله البدخشی فی مکة المشرفة يوم الاربعاء الثامن عشر من الشعبان ستة احدی وتسعین مائة (sic) من المھجرة النبویة، الخ.**

A few corrections and readings of another MS. are on the margin. Only one leaf seems to be wanting at the beginning. The first complete gloss is: **قوله وخصينا بيدانع الايدي الخ**. Slightly injured by insects.

869.

1759. Size 8 in. by $4\frac{3}{4}$ in.; foll. 192. Twenty-five lines in a page.

Another copy of the same Glosses.

Well written. The colophon runs as follows: **تمت حاشية المطول من تصنیف حسن جلبي عليه الرحمه والغفران على يدي مالکها وصاحبها افتر عباد الله عبد الله بن احمد غفر الله لهم ولوالديهما بحق النبي وآلهم واصحابه فی عصر يوم الجمعة الثامن عشر من شهر شوال المکرم ستة ١٠٠٦ والسلام على من اتبع البدی.**

[Hastings.]

870.

B 257. Size 10 in. by $5\frac{3}{4}$ in.; foll. 300. Twenty-four and twenty-six lines in a page.

Another copy of the same Glosses.

Plainly written by several hands. The colophon gives the name of **Hasan Muhammed b. 'Omar b. Kamāl al-dīn...^۱ سوھی** Date, Monday, 23rd Ramaḍān, 1010. Slightly injured by insects.

Bij. Libr., A.H. 1026, from Shāh Nawāz Khān.

Cat. 237, iv. (?).

871.

2036. Size $9\frac{3}{4}$ in. by $5\frac{1}{2}$ in.; foll. 309. At first twenty-three, afterwards twenty-nine lines in a page.

Another copy of the same Glosses.

Plainly written. Dated Monday, 5th Jum. II., 1025. Slightly injured by insects.

[College of Fort William, 1825.]

872.

B 255. Size $9\frac{1}{2}$ in. by $6\frac{1}{4}$ in.; foll. 220. Twenty-five lines in a page.

Another copy of the same Glosses.

Well written. Dated 4th Ṣafar. An ornament on the first page, gold and coloured lines round the others.

Bij. Libr., A.H. 1026, from Shāh Nawāz Khān.

873.

2335. Size $6\frac{3}{4}$ in. by 3 in.; foll. 392. Twenty-one lines in a page.

Glosses on **المطول**, by ABU'L-KĀSIM b. ABU BAKR LAITHI SAMARQANDI (who flourished about the end of the ninth century). See H. Kh. ii. 405, and Cat. St. Petersb. 190.

The author, in his preface, refers to the glosses of Jurjānī, which he had read with his grandfather, in his early youth.

Plainly written. Carefully revised in A.H. 1115. Red lines round the pages.

[College of Fort William, 1825.]

^۱ The following words are doubtful.

874.

1459. Size 9 in. by 5 $\frac{1}{4}$ in.; foll. 279. Twenty-one lines in a page.

Another copy of the preceding Glosses. Well written.
[Hastings.]

875.

B 259. Size 7 $\frac{1}{2}$ in. by 5 in.; foll. 243. At first sixteen, afterwards from twenty-one to twenty-three lines in a page.

Another copy of the same Glosses, imperfect at the beginning.

The greater part of it is written in a plain Naskh, but the beginning and the concluding portion are in a minute Nasta'lik character.

Frequent additions by the author are written on the margin. Colophon: تمت بعون الله و توفيقه بيد اضعف العباد خوشحال¹ في بلدة احمدabad كجرات حين كان مشتغلًا بالتحصيل كتاب المطول مع حاشية السيد السندي قدس سره والحواشي منها هذه وذلك في سنة ١٠٠٩ في مدرسة السوق الخ.

Sixty-three foll. are wanting at the beginning. The last leaves are slightly injured by insects.

876.

1282. Size 10 $\frac{1}{4}$ in. by 6 in.; foll. 344. Twenty-one lines in a page.

Glosses on *الكتاب المطول*, by 'Abd al-Hakim Siyâlkûti (d. soon after A.H. 1060). Cf. H. Kh. vii. 798. These glosses have been printed at Constantinople, A.H. 1227 and 1241.²

Beginning: قوله افتتح كتابه الخ اي كتابه المقدير في الذهن الخ.

Plainly written in Nasta'lik, by Hâfiż Muḥammad 'Alî. Revised. Some notes. Foll. 8-9 and foll. 10-11 should be transposed.

[Hastings.]

¹ The following words are written in red, and in a somewhat different handwriting.

² Cf. Cat. Bibl. Sprenger. 1087, and Zenker, Biblioth. Orientalis, i. no. 330.

877.

B 262. Size 6 $\frac{3}{4}$ in. by 5 in.; foll. 203. Nineteen lines in a page.

The shorter Commentary of TAFTÂZÂNÎ on the *المختصر المفتاح*, commonly called *المختصر*. It was completed A.H. 756, and dedicated to Sultân Jalâl al-dîn Abu'l-muẓaffar Maḥmûd Jâni Beg Khân.¹ Cf. H. Kh. ii. 404; Cat. St. Petersb. 189; Von Krafft, Hdss. orient. Akad. 22; etc. This commentary has been frequently published in India, first at Caleutta, 1813. It was also printed at Constantinople, A.H. 1259. Extracts from it are given in Mehren's Rhetorik der Araber.

Well written in a small hand. Of about the ninth century. Covered with notes of various origin. The beginning of the work is here in two copies, the first of which breaks off on fol. 3. The vacant pages at the beginning and at the end of the book are filled with various extracts in Arabic and Persian.

Bij. Libr., A.H. 1028.

Cat. 237, vii.

878.

B 263. Size 10 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$ in.; foll. 157. Twenty-one lines in a page.

Another copy of the preceding Commentary.

Well written in Nasta'lik. Dated 1st Jum. II., 877. Frequent extracts from "the Glosses" (of Khuttâ'i, see no. 886) are on the margin. Both the beginning and end are injured by insects.

Cat. 235, viii. (?).

879.

2107. Size 8 $\frac{1}{4}$ in. by 5 $\frac{1}{2}$ in.; foll. 174. From fifteen to twenty-one lines in a page.

Another copy of the same work.

Written in Nasta'lik. Completed on Sunday, 30th Rabî' II., 1070, by Shaikh Farid b. Shaikh Ibrâhîm Chishtî, at Bijâpûr. Some notes. A list of the contents is on the title-page. Foll. 39-42 should be placed between 19 and 20.

On the fly-leaf we find the spiritual pedigree of the

¹ Cf. Hammer-Purgstall, Geschichte der Goldenen Horde, p. 305.

aforesaid Shaikh Farid (Kâdirî order—شجرة طبقات—پیران قادریہ), written by Ḥusain b. Muhammad, A.H. 1083, at فی مقام البهنو.

[College of Fort William, 1825.]

880.

B 250. Size 7½ in. by 5¼ in.; foll. 175. Nineteen lines in a page.

Another copy of the same work.

Written in Nasta'lik, with numerous notes. Dated Ramadân, 1015. The first fol. is wanting. Begins: والانتهاب ومَدُ الاعناق.

On foll. 171–5 are various extracts.

Cat. 237, i. 5.

881.

2024. Size 11½ in. by 6½ in.; foll. 208. Fifteen lines in a page.

Another copy of the same work.

ابراهیم بن ملا العبدنہ عرف لاکہ موطن موضع کدیجی. Well written, by ابراهیم بن ملا العبدنہ عرف لاکہ. Dated Ramadân, 1119.

Copious notes in the earlier portion.

Seal of 'Abd al-wahhab Khân, dated A.H. 1168.

[College of Fort William, 1825.]

882.

434. Size 10 in. by 5½ in.; foll. 207. Seventeen lines in a page.

Another copy of the same work.

Written by the same hand as no. 856. Fol. 180 has been left blank, something being wanting. The first fol. is supplied by a more modern hand. A few notes.

[Johnson.]

883.

2997. Size 7 in. by 5½ in.; foll. 139. Seventeen lines in a page.

Another copy of the same work, imperfect at the beginning. The first words are: بالبعد والفرق.

Written in a small cursive hand. Of the ninth century. Red lines round the pages. Frequent interlinear and marginal notes. Injured by damp in several places. Slight defects after foll. 3 and 31.

884.

1040. Size 9¾ in. by 5½ in.; foll. 88. Twenty-three lines in a page.

Another copy of the same work, incomplete at the end.

Legibly written in Nasta'lik, with notes. Injured by damp.

[Tippu.]

885.

B 264. Size 7½ in. by 4¼ in.; foll. 169. Seventeen lines in a page.

Another copy of the same work, neatly written, with numerous notes, but very defective.

Foll. 1 and 50 are injured.

886.

2206. Size 8 in. by 4½ in.; foll. 91. Fifteen lines in a page.

Glosses on المختصر, by MAULÂNÂZÂDAH (Khuttâ'i, who flourished in the ninth century). These glosses are also to be found in Catal. St. Petersb. p. 191, no. cex. They were printed at Calcutta, A.H. 1256 (149 pp.).

The surname of the author is given here according to the Calcutta edition.¹ It is elsewhere spelled الخطائی. He is probably identical with the Niżâm al-din 'Othmân Khaṭâ'i (d. A.H. 901, *sic*), or Maulânâzâda 'Othmân Khaṭâ'i, mentioned in H. Kh. ii. 407 sq., 447. The glosses mentioned *ib.* p. 408 seem to be different from these.

بِحَمْدِكَ اللَّهُمَّ عَلَى مَا أَعْطَيْتَنَا مِنْ سَوَابِخِ النَّعْمَ.

Legibly written in Nasta'lik and Shikastah, occasionally across the pages. Marginal notes. The text of the *Mukhtaṣar* is partly added on the upper margin. This copy was made by 'Abd al-razzâk Ḥusainî..., at المجالس. Date, A.H. 1092.

The earlier portion of this MS. has been misplaced in binding. The leaves should stand thus: foll. 1–6

¹ We read in the editor's conclusion, p. ٤٩: المنسوب الى الحفاظ. See regarding this place, Yâkût, ii. ٤٠٢.

(here a slight defect), 7–8 (another defect), 9–20, 22, 23, 21, 25, 26, 24, 30, 27–29, 38, 32–37, 31, 39–41, 43, 42, 44 to the end.

[College of Fort William, 1825.]

887.

B 261. Size $9\frac{1}{2}$ in. by 6 in.; foll. 448. Twenty-three lines in a page.

Another Commentary (مُمزوج) on the تلخيص المفتاح, by Ibrâhim b. Muhammâd b. 'Arabshâh

ISFARÂ'INÎ ('Ishâm al-dîn, d. A.H. 943). It is commonly called الاطول, on account of its being even larger than Taftâzânî's. Cf. H. Kh. ii. 410.

Plainly written by several hands. A lacuna after fol. 271 is indicated by two blank leaves. Some portions are much injured by insects, and the end is in a ruinous condition.

Bij. Libr., A.H. 1014, from Amîn Khân.

Cat. 237, ii. (?).

G R A M M A R.

888.

420. Size $9\frac{1}{2}$ in. by $6\frac{1}{3}$ in.; foll. 211. Twenty-five lines in a page.

A remarkable work on Syntax, the author of which is not named. He is later than Zamakhsharî, but is wont to quote and compare the oldest authorities, such as Khalîl, Sibawaih, Aḥfash, Mâzînî, and the schools of al-Bâṣrah and al-Kûfah in general. Classical poetry is also frequently cited and explained in his work. The title of it is not to be found, nor can anything be learnt from the preface, the beginning of which is, moreover, mutilated. The first words are: ... فالمكان، وخلق الانس والجان، فضل علم النحو ان هو آلة، اما بعد لهم معنى كلام الله الخ.

The treatise begins with explanations of grammatical terms, such as الكلام, القول, اللفظ, etc. The first chapter commences as follows (fol. 5): باب ويقسم: الكلم الى معرف ومبني الخ باب باب المعرفات; the second (fol. 12) is inscribed باب، the third (fol. 17), باب المعرفات، the fourth (fol. 22), المبتدأ والخبر, etc.

Carefully written in a good hand. Of the seventh or the eighth century. Imperfect at the end. The first and last leaves are mutilated; several others are injured by insects and unskilfully mended. Foll. 11 and 14 should be transposed.

The book is wrongly inscribed در علم نحو, مغني by a later hand.

[Johnson.]

889.

198. Size $9\frac{1}{2}$ in. by $5\frac{1}{4}$ in.; foll. 32. Ten lines in a page.

A short treatise on Syntax and Etymology, ascribed to Muhammâd b. Aḥmad b. Taifûr SAJÂWANDÎ, who is apparently identical with Burhân al-dîn Abu'l-Fadl Muhammâd¹ b. Taifûr Sajâwandî, who died about A.H. 560. See regarding him, Cat. Mus. Brit., Add. et Corr., p. 764, ad p. 86; Flügel, Hdss. Wien, iii. 60; and above, no. 46. The work has no special title. In the colophon it is styled الكتاب المسمى بالسجاوندي. Cf. Stewart's Catal., p. 128, xxxix.

الحمد لله رب العالمين... قال الشيخ الإمام: الزاهد محمد بن احمد بن طيفور السجاوندي نور الله قبره الكلام كله على ثلاثة اضراب اسم و فعل و حرف جاء معنى فласمه خبر و يخبار عنه نحو (fol. 2) زيد قائم الخ.

It is divided into chapters, the last of which is inscribed باب النسبة.

Plainly written. Dated Sunday, 17th Jum. I., 1189.

Seal of Nuṣrat Jang.

[Tippu.]

890.

B 9. Size $7\frac{1}{2}$ in. by 5 in.; foll. 49. Seven lines in a page.

Nâṣir b. 'Abd al-saiyid MUṬARRIZÎ's (d. A.H. 610) Grammar, entitled المصباح. See H. Kh. v. 582; Cat.

¹ Alias Muhammâd b. Aḥmad, see H. Kh. vii. 858.

St. Petersb. 156; Flügel, Hdss. Wien, i. 156; etc. This treatise forms the first volume of Baillie's Five Books on Arabic Grammar, Calcutta, 1802. The first chapter of it is also to be found in De Sacy's Anthologio Grammaticale. Printed at Lakhnau, A.H. 1262.

Well written in a large hand, with numerous notes. The colophon runs as follows: تمت يوم الاحد وقت الظهر بتاريخ عشر من شهر صفر سنة ١٢٣٣ مالكة ميرالجي. A defect after fol. 44.

Cat. 235, xiii.

891.

294. Size 8 $\frac{3}{4}$ in. by 5 in.; foll. 126. Thirteen lines in a page.

A Commentary (by قوله) on the preceding work, entitled *الخواص*; by Tâj al-dîn (*alias* Sirâj al-dîn) Muhammed b. Muhammed b. Aḥmad b. al-Saif ISFARÂ'INÎ (flourished about the end of the seventh century). Cf. H. Kh. v. 583; Flügel, Hdss. Wien, i. 158; Cat. Bodl. ii. 436; Aumer, Hdss. Münch. 317; etc. It was printed at Lakhnau, about A.D. 1850, with glosses and a preface, which is wanting in all the MSS.

Clearly written in Nasta'lik. The colophon runs as follows: انا المُسْتَقِي بِمِير سید محمد منعم كتبت هذه النسخة المسمّاة بصوٰف شرح النسخة المصباح بقراءة شيخ محمد جان ولد شيخ خير الله ابن شيخ عبد الوالى القنوجى الفاروقى مالكه هو الذى كتب هذه النسخة الخ.

Some notes. Coloured lines round the pages. Injured by insects.

Seal of Nuṣrat Jang.

[Tippu.]

892.

293. Size 8 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$ in.; foll. 280. Eleven lines in a page.

Another copy of the same Commentary, plainly written, by Muhammed Ja'far, A.H. 1189.

Seal of Khân Jahân.

[Tippu.]

893.

295. Size 8 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$ in.; foll. 183. Eleven lines in a page.

Another Commentary (معزوج) on the same work, inscribed انوار. It is identical with the commentary described in Flügel, Hdss. Wien, i., p. 161, no. 169, under the supposed title *الاصلاح*.¹ The author is not ascertained. Extracts from a commentary with the title انوار are to be found in Fleischer, Cat. Lips., p. 340, no. xiv. 2. Cf. Stewart's Catal., p. 127, xxxii.

Boldly written, of the twelfth century.

Seal of 'Abd al-ṣamad Khân Dilîr Jang, A.H. 1185.

[Tippu.]

894.

B32. Size 7 in. by 5 in.; foll. 38. Eleven lines in a page.

A fragment, containing the concluding portion² of the grammatical treatise *اللباب*, by Tâj al-dîn Muhammed b. Muhammed b. Aḥmad b. al-Saif ISFARÂ'INÎ FÂPIL, the author of the preceding work. See H. Kh. v. 302;³ Flügel, Hdss. Wien, i. 173.

The text is accompanied by copious glosses, which were compiled by an unknown author, A.H. 736, at Nisâbûr.

Carefully written, finished at the beginning of Rabi' I., 799, by Muhammed b. Muhammed b. Aḥmad b. 'Abdallâh مولدا النيسابوري اصلا.

نحو رایت القوم.

On the last two pages is added a short treatise on the meaning of the grammatical term *اللنظ*. It begins: هذه فائدة تشتمل على مقدمة وتقسيم وخاتمة المقدمة اللنظ قد يوضع لشخص بعينه الخ تنبیهات.

Well written, by a different hand, with marginal notes. Worm-eaten.

¹ It would appear, from the beginning of this commentary, that it is not identical with *الاصلاح* in Cat. Lugd. i. 35 sq.

² From fol. 93 of the original pagination.

³ H. Kh., however, confounds this work with the *لب الباب*, see no. 899.

⁴ See regarding him, H. Kh. iii. 362, iv. 445.

895.

B13. Size 10 in. by 6 in.; foll. 217. Seventeen, nineteen, and twenty-five lines in a page.

A Commentary (مُمزوج) on the preceding work, by (Kuṭb al-dīn) Muḥammad b. Maṣ'ūd b. Maḥmūd b. Abu'l-faṭḥ Sirāfi Fālī, who completed it A.H. 712. Cf. H. Kh. v. 303; Cat. Lugd. i. 42; Casiri, i. 61, cclxv.

Beginning as in H. Kh. The conclusion is omitted.

Carefully written, by 'Abd al-rahīm b. Dāniyāl b. Sa'd b. Ahmad الامين جي, who completed it on Sunday, 7th Sha'bān, 822. Collated. Copious notes. The beginning is slightly injured by damp.

Bij. Libr., A.H. 1024, from Ḥasan b. Kāsim, the physician, whose seal and note (dated A.H. 970) are on the title-page.

Cat. 235, ii. 1.

896.

B12. Size 9 $\frac{3}{4}$ in. by 6 in.; foll. 207. Twenty-seven lines in a page.

Another copy of the preceding Commentary.

It gives Fālī's conclusion, but not the date.

Written in various styles; finished on 18th Dhu'l-ka'bah, 832, by Abu Yūsuf b. Bahā al-dīn Sighnākī (صعاف?). Marginal notes.

Bij. Libr., A.H. 880, from Shaikh Ahmad Khunjī.

Cat. 235, ii. 2.

897.

B25. Size 6 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.; foll. 103. Twenty-three lines in a page.

A fragment of the same Commentary, imperfect both at the beginning and end.

It corresponds to foll. 10v.-115 of no. 895. The first words are: كرجل ورجال.

Written in a small hand, difficult to read. Frequent marginal notes. Injured by white-ants.

أجزا حاشية ملا عاصم; cf. Catal. 235, iii. 12 (?).

898.

B11. Size 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.; foll. 352. Twenty-one lines in a page.

Another Commentary (مُمزوج) on the Lubāb. The author is not mentioned.

قال الاستاذ المحقق
والامام المدقق تاج الملة والدين .. الاسفائي احمد
الحمد هو الوصف بالجميل على جهة التعظيم قال الامام
فخر الدين الرازي قد يمدح المؤلّف لحسن شكله الخ.

Well written. Frequent notes in the earlier portion. Imperfect at the end. The last few leaves are much worm-eaten. The beginning is also injured.

On the title-page is a fine square ornament, containing the inscription, according to which the MS. was captured at Muḥammadābād-Bidār, and became part of the library of Ibrāhīm 'Ādil Shāh (II.), A.H. 1027. The seal of the latter, bearing the inscription، عنایة الازلیة کفاية الابدیة، is impressed on the first page.

Cat. 235, xviii.

899.

B10. Size 11 in. by 7 in.; foll. 209. Five lines in a page.

لَبَ الْلِّبَابِ (fol. 5v.) فِي عِلْمِ الْأَعْرَابِ. The author of it is not mentioned, but, according to the beginning, it appears to be identical with the work mentioned in H. Kh. v. 306, no. 11.v*. H. Kh. ascribes it first to Tāj al-dīn Isfarā'inī, but quotes subsequently the contradictory statement of a commentary, in which the author is named SHAMS AL-DĪN 'ABD AL-MUN'IM b. MUHAMMAD BAR-KUMINĪ. The latter statement is more probable, as H. Kh. evidently confounds the present treatise with Isfarā'inī's الْلِّبَابِ, before mentioned (no. 894). This would appear from his general description of the latter work (وهو كتاب وجيز الخ, p. 303), which in fact is taken from the preface of the present treatise.¹ The author of it cannot be later than the eighth century. He dedicates his work to a Wazīr (ديوان), named Shams al-dīn. No other copy known.

الحمد لله الموجد من العدم، The preface begins: المستأثر بالقدم، والصلوة.... وبعد فلما رأيت بمصادق اتحاف الملوك احدى الدولتين أن أتحف حضرة هـ خيره الجنان الخ، and the treatise commences (fol. 6):

¹ Hence arose the incongruities noticed by Flügel, Hdss. Wien, i. 173, note 4.

اللفظ الموضع لمعنى مفرد هو الكلمة او مركب فيه الاسناد وهو الحكم المفيد باحد جزئيه على الآخر الكلام الخ.

Boldly written, with vowel-points added. Copious marginal notes. Dated A.H. 784.

Bij. Libr., A.H. 1034.

Cat. 235, iv.

900.

575. Size $11\frac{1}{2}$ in. by $6\frac{3}{4}$ in.; foll. 303. Mostly twenty-seven lines in a page.

A large Commentary on the preceding work, entitled خلاصة الاعراب في شرح لب الباب. It was compiled by YÙSUF b. JAMÁL 'ALAWI.

The preface begins: اولى لفظ ينحو نحوه الانام الخ. The author says subsequently: وبعد فيقول الاستاذ العلامة افضل المتأخرین قدوة العلماء المتاخرين يوسف ابن جمال العلوی جعل الله تعالى سعيه مشكورة وذنبه مغفورة جمعت في هذه (sie) الكتاب خلاصة ما في شروح الكافية والمفصل والباب وما سمح به خاطری وظنته الصواب جمعاً متوسطاً بين الإيجاز والاطناب الخ.

The commentary begins: بسم الله الرحمن الرحيم الحمد لله الموجد من العدم المستاثر بالقدم اعلم ان نعمه الله تعالى اکثر من ان يحيط بها الاحصاء الخ.

The text is given in portions, which are explained successively (by قوله).

This copy is in two volumes, the first of which concludes on fol. 171, as follows: قد تم تمامه وختم اختتامه من كتاب سيد السادات يوسف جمال علوی المسقى بخلاصة الاعراب من الجملة الاولى في العاشر من شهر المحرم في الثبت وهو يوم عاشوراً بوقت الصبح سنة خمس وخمسين وثمانمائة حق وملك میان..! با جميل بخط عبد الصعیف هارون بن نظام ابن شمس بن محمود ایرجی اللیم اغفار الخ.

The second vol. begins (fol. 174v.): التوابع ما يتلو :

قد تم جملة الثاني من السابق الخ and it concludes: خلاصة الاعراب شرح اللب المشهور بموسفي الخ. It is dated 15th Muharram, 853. The copyist has here the surnamo سیستانی.

Plainly written; foll. 56-130 by a different hand. Marginal notes.

Seal and signature of قاضی خاکی احمد ترمذی (A.H. 998).

[Gaikwar.]

901.

B 14. Size $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.; foll. 227. Three lines in a page.

IBN HÀJIB's (Jamál al-dín Abu 'Amr 'Othmân b. 'Omar, d. A.H. 646) الكافیة في النحو. See H. Kh. v. 6; Cat. St. Petersb. 154; Flügel, Hdss. Wien, i. 162; etc. Published at Rome, 1592. Edited by Baillie (Five Books on Arabie Grammar, vol. iii.), Calcutta, 1803. Printed at Bûlâk, A.H. 1255, etc. Cf. Weijers in Orientalia, i. 349 sqq.

Well written, with vowel-points. Copious marginal notes.

The seal of Muhammad 'Adil Shâh is on the title-page, and that of 'Akâ Ridwân 'Adilshâhî is at the end of the book. Library of 'Alamgîr, A.H. 1069.

Cat. 235, iii.

902.

B 15. Size $8\frac{1}{2}$ in. by $5\frac{1}{2}$ in.; foll. 173. Five lines in a page.

Another copy of the preceding work.

Well written. Some notes.

On fol. 1 are various Persian poems.

Bij. Libr., A.H. 1027.

903.

B 30c. Size 9 in. by $5\frac{1}{4}$ in.; foll. 258. Three lines in a page.

A defective copy of the same work.

Boldly written. Copious notes.

A few leaves are wanting at the beginning. The first words are: المعثورة عليه. There are slight defects after foll. 8, 75, and 80, and the last fol. is wanting.

904.

33. Size $10\frac{3}{4}$ in. by $6\frac{1}{4}$ in.; foll. 134. Five lines in a page.

Another copy of the *Kâfiyah*.

Well written in a large hand. Completed on 8th Rabi' I., 1158, by Muḥammad Fâqîl. Marginal notes. Coloured lines round the pages.

[Johnson.]

905.

1331. Size 10 in. by $5\frac{3}{4}$ in.; foll. 89. Five lines in a page.

Another copy of the same work.

Well written in Nasta'lîk. Copious notes. The scribe gives his name as سید امیر قطب الدین.

[Tippu.]

906.

1977. Size 9 in. by $5\frac{3}{4}$ in.; foll. 71. Seven lines in a page.

Another copy of the same work.

Well written. Some notes at the beginning.

907.

2614. Size $8\frac{1}{4}$ in. by $5\frac{1}{4}$ in.; foll. 127. At first three, afterwards five lines in a page.

Another copy of the same work.

Well written. Completed on Sunday, 19th Dhu'l-hijjah, 1191, by سید حسین عرب جفری ولد سید محمد عرب جفری.

[Bibl. Leydeniana.]

908.

2569. Size 8 in. by $5\frac{1}{4}$ in.; foll. 69. Nine lines in a page.

Another copy of the same work.

Well written, with vowel-points. Completed on 16th Jum. I., 1194, by Muḥammad Ismâ'il.

Slightly injured by damp, and mended.

[Bibl. Leydeniana.]

909.

1451. Size $9\frac{1}{2}$ in. by $5\frac{3}{4}$ in.; foll. 67. Nine lines in a page.

Another copy of the same work.

Plainly written in Nasta'lîk. Dated A.H. 1209.

Notes in Arabic and Persian. Prefixed is a list of contents.

[Johnson.]

910.

2595. Size 10 in. by $6\frac{1}{4}$ in.; foll. 132. Five lines in a page.

Another copy of the same work.

Boldly written. Date, A.H. 1217. This copy was made by a student, named Muḥammad الجوای, under the superintendence of his teacher, 'Alî Ḥasanî. Notes in the earlier portion.

On fol. 1 are various extracts, by the same hand, amongst them a poem ascribed to 'Alî, which begins:

لَيْكَ لَيْكَ انتِ مُولَاه

[Bibl. Leydeniana.]

911.

2534. Size 11 in. by $7\frac{1}{2}$ in.; foll. 63. Nine lines in a page.

Another copy of the same work.

Plainly written in a large hand.

[Sir Charles Wilkins.]

912.

381. Size $10\frac{3}{4}$ in. by 7 in.; foll. 217. Thirty-five lines in a page.

A large Commentary (by قوله) on the *Kâfiyah*, by Râdî al-dîn (*alias* Najm al-dîn) Muḥammad b. al-Ḥasan Astarâbâdî, a Shi'ite, who completed it in Shawwâl, 686. Cf. H. Kh. v. 7. Other copies, Casiri, i. 22, no. xci., and (probably) Aumer, Hdss. Münch., no. 715. The second part is to be found in Cat. St. Petersb. 160. Printed at Lakhnau, A.H. 1280. Cf. Stewart's Catal., p. 126.¹

الحمد لله الذي جئت آلة عن ان تحيط
Begins: وبعد فقد طلب بعده. The author says subsequently:
الى بعض من اعتنى بصلاح حاله... تعليق ما يجري

¹ It is not contained in Cod. Lugd. lxvii., as is stated in Catal. Lugd. i., p. 37, following Weijers, Orientalia, i. 355 sqq. The work in question is a commentary by the author himself. Compare Aumer, no. 714.

مجرى الشرح على مقدمة ابن الحاجب (في النحو)
فإن : and further on : عند قرأتها على فانتدبت له
جاء مرضيًّا فبركت الجناب المقدس الغروري² صلوات
الله على مشرفه لاتفاقه فيه الخ.

قوله الكلمة لفظ وضع لمعنى The first gloss begins : مفرد اعلم ان الكلم جنس الكلمة كتمر وتمرة الخ
هذا آخر شرح المقدمة والحمد : work concludes (fol. 217) الله ... وقد تم تمامه واختتم اختتامه في الحضرة الغروريه
على مشرفها صلوات رب الغرفة وسلامه في شوال سنة ست وثمانين وستمائة It is followed by an appendix,
ولذكر احكام هـ السكت وان كان which begins : المصتف ذكر بعضها في التصريف الخ.

A good copy. Written in a small but clear hand.
The last fol. is wanting. Slightly injured by damp.

The title-page contains the note of the owner, Hājjī Muhammād b. Maḥmūd Farāḥī, of Harāt, dated A.H. 821, and beginning :
حَمْدًا لِلَّهِ تَعَالَى عَلَى مَا رَضِيَ عَنْهُ عَزَّ اسْمُهُ بِعَمْلِكَ
هذا الكتاب الرضي المرضى الخ.
[Tippu.]

913.

B 17. Size 7½ in. by 5½ in.; foll. 398. Twenty-five and twenty-three lines in a page.

Another copy of the same Commentary, clearly written in a current hand.

In two volumes, the first of which concludes as follows (fol. 191):
تم الجزء الاول من شرح الكافية من : املأ المولى الامام المعظم ملك العلماء وصدر الفضلاء
مفتي الطوائف الفقيه نجم الملة والدين غياث الاسلام
والمسلمين محمد بن الحسن الاسترابادي كسامه الله
بجلاليب غفارنه بالحضره الشريفة الغروريه على الحال بما
افضل السلام في ربیع الآخر سنة ثمان وثمانين وستمائة
تم تحریره ليلة الخامس والعشرين من ذی الحجه
حجۃ ست وثمانين وسبعمائة.

¹ From the margin.

² A gloss on the margin says : منسوب الى غرا وهي المشهد الرضوي. Then the place would be Mashhad in Khurâsân.

Vol. 2 (fol. 191v.) begins as the St. Petersburg MS. Various defects in the earlier portion, including the first quire, have been supplied by later hands. The latter portion (from fol. 220) is written in a small clear hand of about A.H. 1000.

A small ornament at the beginning. Blue lines round the pages. Worm-eaten.

Bij. Libre, A.H. 1026, from Shâh Nawâz Khân.

Cat. 235, iii. 3.

914.

1953. Size 10½ in. by 5½ in.; foll. 583. Twenty-five lines in a page.

Another copy of the same work, in two volumes.

قوله الكلمة ... اعلم ان الكلمة مفرد للكلم مثل تمرة وتمرة الخ
هذا آخر قسم المعربات : The first vol. concludes (fol. 253) as follows : من الاسمااء والحمد لله رب العالمين.

Colophon : تمت هذا الكتاب الرابع عشر (sic) من شهر جمادى الآخر احدى ثمانين وتسعمائة بخط عبد اللطيف بن عبد الحافظ غفر الله به الخ.

The second vol. begins as in the preceding MS. The appendix is omitted. Instead of the date of the author, we find that of the transcription, viz. في يوم الاثنين من شهر صفر في وقت عصر كتبه الضعيف عبد اللطيف الخ.

Well written. Coloured lines round the pages.
Fol. 579 should be placed after 582.

Seals of a Ṣafawî Khân and of Nuṣrat Jang.

[Tippu.]

915.

B 18. Size 10½ in. by 6¾ in.; foll. 111. Thirty lines in a page.

The first part of the same work, extending, however, beyond the ordinary first volume.² The last gloss is : قوله اسماء الاشارة.

The first gloss begins as in the preceding no.

Written in a small but clear Nasta'liq character.

¹ This word is scored out, and the figure " written over it.

² E.g., as far as fol. 216v. in no. 913.

تم الجزء الاول
من شرح الكافية للشيخ الامام صدر الفاضلين بنجم الملة
والدين رضي الاسلام والمسلمين محمد بن الحسين (sic)
الاسترابادي قدس الله روحه العزيز الخ.

Slightly injured by damp and by insects. Fol. 100
mutilated.

Bij. Libr., A.H. 992.

Cat. 235, iii. 9 (?).

916.

2798. Size $8\frac{3}{4}$ in. by $5\frac{1}{4}$ in.; foll. 96. Twenty-five lines in a page.

A fragment of the same work.

Well written. Imperfect both at the beginning and end. Much injured by insects.

This volume contains also some fragments of a Persian commentary on the Koran.

[Bibl. Leydeniana.]

917.

1797. Size 11 in. by 6 in.; foll. 223. Seventeen lines in a page.

Another Commentary (by قوله) on the *Kâfiyah*, by RUKN AL-DÎN Hasan b. Muḥammad Astarâbâdî Ḥasanî (d. A.H. 717 or 715). It is called الوافية or المتوسط being the middle-sized of the author's three commentaries. Cf. H. Kh. v. 7; Cat. Lugd. I. 38 sqq.; Fleischer, Cat. Lips. 341; Aumer, Hdss. Münch. 321; and above, no. 289.

قوله الكلمة لفظ وضع لمعنى: مفرد اعلم ان معرفة هذا الحد الخ.

Well written. Numerous glosses, chiefly by the two Saiyid Sharif,¹ are added in the earlier portion. Colophon (fol. 218): تمت الكتاب المتوسط بعون الله: سبحانه وتعالى بيد عبد الصعيف التحيف محمد عاقل ابن استاذى عبد الغفور بن مغفوري مرحومى عبد اللطيف الخ.

Fol. 2 should be placed after 4.

دربيان 219-223. A Persian treatise inscribed
چهار کافی نماز بعد از جمعه.

Fol. 223v. The beginning of a collection of traditions,
در بيان سرخى موى شريف.

Seal of Nuṣrat Jang.—“College of Fort William, 1801.”

[Tippu.]

918.

2128. Size $8\frac{3}{4}$ in. by $5\frac{1}{4}$ in.; foll. 195. Thirteen and fifteen lines in a page.

Another copy of the preceding Commentary.

Closely written. Dated A.H. 1011. The scribe names himself: اضعف العباد محمد نا مراد (sic) بن خضرابن محمد بن سید محمد سیستانی علیشاری.

Frequent glosses, by Saiyid and others, in the earlier portion. The first fol. is wanting. Begins: تونیقی لا بالله. The last fol. is injured. Foll. 10 and 13, foll. 44 and 75, and foll. 46 and 47 should be transposed.

[College of Fort William, 1825.]

919.

B 19. Size $7\frac{3}{4}$ in. by $4\frac{3}{4}$ in.; foll. 261. Seventeen lines in a page.

Another copy of the same work.

Plainly written by two hands. There is a lacuna on fol. 205, which is followed by six blank leaves. The end is injured by insects.

Bij. Libr., A.H. 1054, from Kâdi Khushhâl, who had purchased the MS. in A.H. 1039. Seal of Muḥammad ‘Ādil Shâh.

Cat. 235, iii. 7.

920.

1478. Size 7 in. by $4\frac{3}{4}$ in.; foll. 135. Seventeen lines in a page.

A concise Commentary (ممزوج) on the *Kâfiyah*, identical with that described in Aumer, Hdss. Münch., p. 323, no. 717, i.e. المؤشّح of KHABÎS (Shams al-din Muḥammad b. Abu Bakr, who flourished in the seventh or eighth century). Cf. H. Kh. v. 8; Cat. Mus. Brit. 232; Bibl. Sprenger. 1022.

Written in a small clear hand. Dated 23rd Ramadân, 883. Several leaves are wanting after fol. 1.

شرح كافة النحو لملأ جلال دواني.

¹ See H. Kh., l.c.

921.

199. Size $9\frac{1}{4}$ in. by 5 in.; foll. 205. Seventeen lines in a page.

A Commentary (ممزوج) on the *Kâfiyah*, by the celebrated 'ABD AL-RAHMAN JÂMI (d. A.H. 898), who wrote it A.H. 897, for the use of his son Dîyâ al-din. Hence it is entitled *الفوائد الصيائمة*. It is also frequently styled شرح ملأ. Cf. H. Kh. v. 10; Cat. St. Petersb. 158; Fleischer, Cat. Lips. 342. Copies are frequent. Printed at Calcutta, A.H. 1233; at Constantinople, A.H. 1235; at Lakhnau, A.H. 1265; etc.

Clearly written in Nasta'lik. Has the following colophon: قد حصل الفراغ من تسويد هذا الكتاب بعون الملك الوهاب على يد العبد... محمد خان امچوزئی (?) في دار الخلافة اکبراباد بتاريخ نهم من شهر شوال بوقت الظهر يوم الثالث ومالك الملك عنايتخان ابن ایوبخان خویشکی.

Coloured lines round the pages. A few notes (فائدۃ) on grammatical and other subjects are added on the last page.

[Johnson.]

922.

2259. Size $7\frac{3}{4}$ in. by $5\frac{3}{4}$ in.; foll. 187. Twenty-one lines in a page.

الفوائد الصيائمة لملا عبد الرحمن الجامى تولاه الله فى علم النحو على الكافية لابن الحاجب تولا الله مكافاته آمين.

Another copy of the preceding Commentary.

وكان الفراغ من: Plainly written. Dated A.H. 1060: رقم هذا الكتاب يوم الرابع (sic) لعله سابع وعشرين شهر ربيع الاول من سنة ستين واثناء. Collated with another MS., in Shawwâl of the same year: بلغ قصاصه (?) بحسب الطاقة والامكان على نسخة صحیحۃ محرورة عن الغلط وكان ذلك بتاريخ (يوم الرابع تاسع^۱) شهر شوال من شهور سنة ستين والف سنة من المھجرة الخ.

There is added the chronogram of Jâmi's death: (ومن دخله كان آمناً = 898).

Red lines round the pages.

[College of Fort William, 1825.]

^۱ Added over the line.

923.

679. Size about 9 in. by about 6 in.; foll. 159. At first seventeen, afterwards fifteen lines in a page.

Another copy of the same work. Plainly written. Dated 26th Rajab, 1088. Scribe, Muhammad Sa'id b. Saiyid Ahmad^۱

At the end is the same chronogram as in the preceding no.

The last page contains a mystic poem, beginning:

انا موجود فاطلبنى تجدنى
فان تطلبها (sic) سوائي لم تجدنى.

924.

1546. Size $10\frac{1}{4}$ in. by 6 in.; foll. 326. Fifteen lines in a page.

Another copy of the same work.

Plainly written. Copious notes by عصام, عبد الغفور, عبد الحكيم, قطب عالم, على the beginning and in the concluding portion. Red lines round the pages. The first fol. has been supplied by a different hand.

The fly-leaves contain various notes. On fol. 3v. we find a notice of the death of two daughters of Nuṣrat Jang.—“College of Fort William, 1801.”

Cf. Stewart's Catal. 126.

[Tippu.]

925.

1678. Size $11\frac{1}{4}$ in. by $6\frac{3}{4}$ in.; foll. 131. Nineteen lines in a page.

Another copy of the same work.

وقد وقع الفراغ من تحریر هذا الكتاب باعانت الملك العزيز خمس عشر من شهر ربيع الثاني في وقت العشاء من يوم ادينه ذرہ بيمقدار محمد عابد ابن محمد افضل.

Some notes. The first two leaves have been supplied at a later date.

[Johnson.]

^۱ The following names are doubtful.

926.

1557. Size $8\frac{3}{4}$ in. by $5\frac{1}{2}$ in.; foll. 241. Nine lines in a page.

The first part of the same work.

Plainly written in Nasta'liq.

The last fol. gives a list of the contents.

[Warehouse.]

927.

1558. Uniform with the preceding no.; foll. 223.

The second part of the same work, continuing the preceding MS., with which it formed originally one volume.

Dated 4th Sha'bân, 1211, فتح كده (Camp Fathgarh?).

Prefixed is a list of contents.

[Warehouse.]

928.

B 27. Size $6\frac{3}{4}$ in. by 5 in.; foll. 151. Seventeen lines in a page.

Glosses on Jâmi's Commentary, by his pupil, 'Abd al-Ḥafūr Lârî (d. A.H. 912). Cf. H. Kh. v. 11, and Cat. St. Petersb. 232. This work was printed at Constantinople, A.H. 1253. Another edition, which includes a continuation of the work (تكملة) by 'Abd al-ḥakîm (Siyâlkûtî?), was printed A.H. 1254 (place not named—Calcutta?), in small quarto, pp. 728.

Begins: قوله الحمد مصدر المعلوم واللام للجنس. The glosses extend to the paragraph اسماء الفعال (=fol. 120v. in no. 921).

To this is added:—

Foll. 149v.-151. A Shi'ah Legend, illustrating the miraculous powers of 'Ali. Begins: خبر من خزانة امير المؤمنين عم حدثنا ابو عبد الله بن زكريا، عن ابي جوهر بن اسود عن محمد بن عبد الله السابغ (?). يرفعه الى سلمان الفارسي رضه انه قال كنا جلوسا عند مولانا امير المؤمنين الخ.

The last portion of it is written on the margin, from the end backwards.

Clearly written. Of the tenth century.

Bij. Libr., A.H. 992, from Khalil Allah b. Fadl Allah Ja'farî. Seals of the latter (A.H. 977), and of his father.

Cat. 235, iii. 1.

929.

B 28. Size $7\frac{1}{4}$ in. by $4\frac{1}{2}$ in.; foll. 354. Seventeen lines in a page.

Another copy of the same Glosses.

Plainly written. Coloured lines round the pages. Imperfect both at the beginning and the end. The first gloss is: قوله او مخفف الخ (= fol. 7v. in the preceding no.). A few leaves are wanting after fol. 4.

Cat. 235, iii. 13.

930.

1706. Size $8\frac{3}{4}$ in. by 5 in.; foll. 255. Seventeen lines in a page.

Glosses on 'Abd al-ghafûr's Glosses, ascribed to 'ABD AL-HAKÎM (very probably SIYÂLKÛTÎ, who died soon after A.H. 1060). Cf. Stewart's Catal., p. 127, xxvii.

Begins: قوله الحمد مصدر المعلوم بكونه معدولاً من: حمدت الخ. Plainly written.

Seals of İktidâr Khân (1179), and Nuşrat Jang.

[Tippu.]

931.

B 22. Size $8\frac{3}{4}$ in. by $5\frac{1}{2}$ in.; foll. 293. Seventeen lines in a page.

Another copy of the same Glosses, imperfect at the beginning.

Written by different hands, mostly in Nasta'liq.

قوله اعني علامه (علامته) اى (r.) اى علامه المنصرف الخ (= fol. 64v. in the preceding no.).

Inscribed هذا كتاب حاشيه رضي در علم نحو. Cf. Catal. 235, iii. 16.

932.

B 21. Size 9 in. by 5 in.; foll. 238. From twenty-one to twenty-four lines in a page.

Glosses on Jâmi's Commentary, by Ibrâhîm b. Muhammâd b. 'Arabshâh ISFARÂ'İNİ 'ISÂM AL-DÎN (d. A.H.

943). Cf. H. Kh. v. 10; Cat. St. Petersb. 159; Flügel, Hdss. Wien, i. 168.

The first gloss begins: قوله الحمد هو الوصف بالجميل الخ. The book concludes with a short prayer.

Plainly written. Revised throughout. Illegible words of the text are made clear on the margin under the heading تنویر. Some additional notes by the author, and extracts from his own commentary on the *Kâfiyah*, are also on the margin. The end is worm-eaten.

Kâdiriyah Library, A.H. 1075, from Tâj Muhammâd.

Cat. 235, iii. 4.

933.

B 24. Size 7½ in. by 5 in.; foll. 175. Twenty-three lines in a page.

Another copy of the preceding Glosses.

Written in a small Nasta'lik hand, which, however, becomes larger and irregular towards the end. The colophon runs as follows: قد فرغ من الكتابة العبد المحتاج الى رحمة الملك الصمدانى ابن محمد المتألّص ببیخودی فی ثانی عشر شهر ذی القعده المنتظمة فی شهور سنة ستة وسبعين وتسعمائة من هجرة النبوة علیه افضل الصلوات واکمل التحکیمات ونقلت من اواخر بحث المناوی الى اخر الكتاب من نسخة لا تخلو من السقم والغلط اللهم وفقنا لتصحیحه الخ.

طب سلمة و corrections and glosses, which are marked اللہ, are added at the beginning.

Then follow:—

a. Foll. 158v.—160. A short treatise (رسالة) on the syntax of the اسم التفصیل.

b. Foll. 164—174. Glosses on a grammatical treatise.

c. Foll. 174v.—175. The commencement of a logical treatise by ABU TÂLIB b. Abu'l-fath Husainî.

الحمد لله الذي قسم بيننا وبين قومنا بالحق: والتحقيق.

Ends abruptly.

d. Fol. 175v. A fragment of glosses on a grammatical subject.

All the latter pieces are indifferently written.

934.

B 23. Size 8¾ in. by 4¾ in.; foll. 212. Twenty-three, twenty-five, and twenty-one lines in a page.

Another copy of 'Iṣām al-din's Glosses.

Well written. Dated Thursday, 7th Dhū'l-ka'dah, 1025. Red lines round the pages.

Bij. Libr., A.H. 1054, from Kâdi Khushhâl. Seal of Muhammad 'Âdil Shâh.

Cat. 235, iii. 15 (?).

935.

B 20. Size 10½ in. by 5¾ in.; foll. 184. Twenty-five lines in a page.

Another copy of the same Glosses, concluding as no. 932.

Well written, of the eleventh century. Notes at the beginning. The lower part of the MS. is much injured by insects.

936.

2286. Size 8 in. by 6 in.; foll. 218. Mostly seventeen lines in a page.

A Commentary (ممزوج) on the *Kâfiyah*, ascribed on the title-page¹ to MUHAMMAD b. 'IZZ AL-DÍN Mufti, and styled in another inscription, at the end, صباح الراغب. Both these statements, however, are doubtful.

الحمد لله رب العالمين... اعلم ان لنظر النحو له حقيقة لغوية واصطلاحية ويراد به احد مقصدین الخ.

Indifferently written, by several hands; only the concluding portion carefully executed. Of the twelfth century. Marginal notes. The last fol. wanting.

The above two statements regarding the title and the author are combined in an English inscription. The name "Elliott" is written on the binding.

[College of Fort William.]

¹ Where it is called الكافية على الحاشية.

937.

2061. Size 9 in. by 5 $\frac{1}{4}$ in.; foll. 346. From eleven to fifteen lines in a page.

An abridged and improved edition of Shihâb al-dîn b. Shams al-dîn b. 'Omar Zâwûlî *Daulatâbâdî's Glosses* (حواشى) on the *Kâfiyah*. It is in the form of a شرح ممزوج. The author is not mentioned. See Cat. St. Petersb. 161 sq. (where, however, the work is described as glosses on *Daulatâbâdî*), and Casiri, i. 20. Cf. H. Kh. v. 9, 18.

انما لم يبدأ الشيخ رحمة الله عليه في هذه الرسالة بحمد الله الخ.

Plainly written. Of the eleventh century. Imperfect at the end. On the margin are the glosses of MIYÂN ILÂHDÂD (میان العداد).

Slightly injured by insects. Foll. 2 and 3 should be transposed.

الجزء الاول من فاضل البهدي، which seems to be derived from the preface, where *Daulatâbâdî* is styled فاضل من افاغل البهدا (fol. 3).

938.

B 29. Size 10 $\frac{3}{4}$ in. by 8 $\frac{1}{4}$ in.; foll. 321. From twenty-three to twenty-seven lines in a page.

A large Commentary (by قوله) on the *Kâfiyah*, in which reference is made to Ibn Hâjîb's own commentary on that work.¹ The author is not ascertained; perhaps he is NAJM AL-DÎN SA'ID 'AJAMÎ, who, according to H. Kh. v. 9, wrote a voluminous commentary on that of the author.

There are also cited in this work, Ibn Hâjîb's commentary on his ارجوزة (that is, the versification of the *Kâfiyah*, mentioned in H. Kh. v. 7), and on المنظومة (which probably means the same work), but most frequently his commentary on Zamakhshârî's *Mufassal*² (قال المصنف في شرح المفصل). Rukn al-dîn Hadîthî, who wrote a commentary on the *Kâfiyah*,³ Zanjânî (d. A.H. 655), Ibn Mâlik (d. A.H. 672), and Jârabârdî (d. A.H. 746), are also quoted.

A good copy, written in a current hand, of the eighth century. Emended and collated with another MS.

¹ Cf. H. Kh. v. 7, and Aumer, Hdss. Münch., no. 714.

² See H. Kh. vi. 37, and Aumer, no. 693.

³ H. Kh. v. 19.

A few leaves are wanting both at the beginning and end. The first gloss is: قوله الكلام ما تضمن [كلمتين بالاسناد]¹ يعني الكلام اللفظ الذي يتضمن كلمتين بالاسناد اللفظ بمثابة الجنس.

The book is very much damaged by white-ants.

Inscribed (fol. 319) : شرح الشرح

939.

459. Size 9 $\frac{1}{4}$ in. by 5 in.; foll. 128. Sixteen lines in a page.

A grammatical analysis of the text of the *Kâfiyah*, styled تركيب الكافية. The author is not mentioned. It was printed at Calcutta, A.H. 1261. Cf. Stewart's Catal. 127, xxvi.

الكلمة مبتدأ ولام فيها لتعريف الجنس.

Begins: Written in a current hand. Dated Monday, 18th Dhu'l-hijjah, 1191. A lacuna on fol. 122v.

Seal of Nuṣrat Jang.

[Tippu.]

940.

B 33. Size 7 $\frac{1}{4}$ in. by 4 $\frac{3}{4}$ in.; foll. 48. Eleven lines in a page.

A fragment of the same work, imperfect both at the beginning and end.

النكرة مفعول ما لم يسم فاعله. Neatly written.

941.

1406. Size 11 in. by 6 in.; foll. 132. Five lines in a page.

A short Grammar, founded upon the *Kâfiyah*, by an unknown, but probably modern, author.² Entitled هدایة النحو. It forms the second volume of Baillie's Five Books upon Arabic Grammar, Calcutta, 1803. Cf. Stewart's Catal. 127, and Cat. Mus. Brit. 643.

الحمد لله رب العالمين ... أما بعد فهذا مختصر مخصوص في النحو جمعت فيه مهمات النحو على ترتيب الكافية الخ.

¹ The words in brackets are from the margin (ص).

² It is not probable, that it is one of the two works mentioned by H. Kh. vi. 496, under the same title.

Boldly written. Of the twelfth century. Foll. 128–131 belong to a different treatise.

Seal of Nuṣrat Jang.

[Tippu.]

942.

229. Size $8\frac{3}{4}$ in. by $4\frac{1}{2}$ in.; foll. 86. Eleven lines in a page.

Another copy of the same work.

Plainly written. Dated A.H. 1189. The first ten leaves are mutilated.

Seal of Khân Jahân, dated A.H. 1174.

[Tippu.]

943.

1353. Size 9 in. by $5\frac{1}{2}$ in.; foll. 109. Thirteen lines in a page.

I. Foll. 1–53. A Persian treatise on the forms of the Arabic verb.

II. Foll. 54–109. The *هداية النحو* before mentioned.

Well written, by Muḥammad Ḥalīm Kuraishi. Date, 9th Jum. I., sixth year of Muḥammad Shāh = A.H. 1136. Red lines round the pages.

[Johnson.]

944.

525. Size $8\frac{1}{4}$ in. by $5\frac{3}{4}$ in.; foll. 100. Nine lines in a page.

I. Foll. 1–48. Two Persian treatises on Arabic grammar. The first treats of the forms of the Arabic verb. The second is the *صرف* مير.

II. Foll. 49–100. The *هداية النحو* (see above).

Written in Nasta'liq. Dated Rabi' II., 1164 (?).¹

[Hastings.]

945.

501. Size $6\frac{1}{2}$ in. by $5\frac{1}{4}$ in.; foll. 171. Five lines in a page.

IBN ḤĀJIB's (d. A.H. 646) *الشافية*, or treatise on Etymology and Orthography, which is a supplement to his *Kāfiyah*. See H. Kh. iv. 1; Cat. St. Petersb. 154 sq.; Cat. Mus. Brit. 642; etc. Printed at Calcutta, 1805, and (with glosses) at Lakhnau, A.H. 1266.

Boldly written, in two hands. Copious notes. Has

تم الكتاب بعون الله الوهاب
بخط العبد الفقير الراجي إلى رحمة الله الودود مسعود
ابن محمود المدعى بفرید الدين¹ في يوم الاثنين وقت
الضحى ستة ثمانين وسبعمائة.

[Hastings.]

946.

197. Size $9\frac{1}{4}$ in. by 5 in.; foll. 61. Eleven lines in a page.

Another copy of the same work.

Beautifully written, with all the vowel-points added. Dated A.H. 1096. Rubrics omitted in the earlier portion.

[Tippu.]

947.

20A. Size $8\frac{1}{2}$ in. by $6\frac{1}{4}$ in.; foll. 206. Five lines in a page.

Another copy of the same work.

Well written. Copious glosses. The upper margin has been eaten away by white-ants.

[Bibl. Leydeniana.]

948.

2386. Size $8\frac{1}{2}$ in. by 6 in.; foll. 101. Five lines in a page.

Another copy of the same work.

Written in a large plain hand. Notes at the beginning.

[Bibl. Leydeniana.]

949.

1573. Size $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.; foll. 118. Twenty-one lines in a page.

A Commentary (by قوله) on the *Shāfiyah*, by Fakhr al-dīn Ahmād b. al-Ḥasan² JĀRABARDI (d. A.H. 746). See H. Kh. iv. 4; Flügel, Hdss. Wien, i. 172; Cat. St. Petersb. 163; Cat. Mus. Brit. 234, 642. Printed at Calcutta, A.H. 1262.

Clearly written in Nasta'liq. The colophon runs as follows:

تمتgam شد نسخه شريفه جاريدي شرح

¹ The last three words have been subsequently scored out.

² الحسن in this MS. and others; الحسين in the Calcutta edition, p. 524, and in the Vienna MS.

شافیہ بتاریخ بیست ویکم شیر رجب المرجب سنہ (sic) بید اضعف عباد اللہ الصمد یاد محمد شاہجهانپوری, and is followed by some *Persian* verses.

Extracts from other commentaries, and the text of the *Shâfiyah*, are added on the margin. A list of the contents is on the title-page.

[Hastings.]

950.

B 1. Size $9\frac{1}{2}$ in. by 6 in.; foll. 21. Seventeen lines in a page.

The first portion of the same Commentary, plainly written in *Nasta'lik*.

Cat. 234 (Surf), ii.

951.

289. Size $8\frac{1}{2}$ in. by $5\frac{1}{2}$ in.; foll. 145. Twenty-three lines in a page.

Another Commentary (by قوله) on the *Shâfiyah*, by RUKN AL-DIN Hasan b. Muhammadi Astarâbâdi (Hasanî, d. A.H. 717 or 715). See Cat. St. Petersb. 164, and above, no. 917. A commentary of Rukn al-din is mentioned by H. Kh. iv. 5, who, however, erroneously ascribes the present work to Radî al-din.¹

اما بعد حمد الله على توالى نعمه ونواه ... فالتيمس متى جماعة ان اشرح المقدمة في التصريف المنسوبة الى المؤللى العالم العلامة جمال العرب وترجمان الادب جمال الدين الخ.

Written in a current hand. Finished on 3rd Jum. I., 1092, by Muhammadi Murtada b. Shaikh Tâj al-din b. Shaikh Kamâl al-din 'Abbâsi, of Gwalior (الكوالىارى).

[Johnson.]

952.

1045. Size 9 in. by $5\frac{1}{4}$ in.; foll. 28. Twenty-five and twenty-seven lines in a page.

The commencement of a copious Commentary (by قوله) on the *Shâfiyah*; which appears to be the work

¹ Thus according to H. Kh. iv. 5. In Cat. St. Petersb. 164, his father is called Sharafshâh.

² Compare the following no.

of RADÎ AL-DIN ASTARÂBÂDI (Muhammad b. al-Hasan, seventh century, cf. no. 912). This work was printed at Lakhnau, A.H. 1262. H. Kh., iv. 5, confounds it with the commentary of Rukn al-din (see the preceding no.).

اما بعد حمد الله تعالى والصلوة ... فقد عزمت على ان اشرح مقدمة ابن الحاجب رحمة الله في التصريف والخط وابسط الكلام في شرحها كما في شرح اختها بعض البسط الخ.

Neatly written, of the eleventh century. Ends abruptly on fol. 28r. Foll. 13 and 14 should be transposed.

[Gaikwar.]

953.

B 26. Size $8\frac{3}{4}$ in. by $5\frac{1}{4}$ in.; foll. 139. Twenty-three lines in a page.

Another fragment of the same Commentary.

Very neatly written in *Nasta'lik*. Of the ninth or tenth century. Both the beginning and the end are wanting, and there is a defect after fol. 9. The first few leaves are injured by damp, and the concluding portion is worm-eaten.

رضی در علم نحو:

954.

2132. Size 8 in. by $5\frac{3}{4}$ in.; foll. 213. At first sixteen, afterwards from twenty-five to twenty-seven lines in a page.

كتاب المناهل الصافية المروي لذوى القلوب الصادية في حل مشكلات معانى الشافیة تالیف الشیخ العلامہ الصدر الصمچامة الماجد الفاضل بدرا المجالس وشمس المدارس لطف الله بن محمد بن الغیاث رحمة الله تعالى الخ.

A Commentary (ممزوج) on the *Shâfiyah*, by LUTF ALLAH b. Muhammad b. al-Ghiyâth. This commentary is not mentioned anywhere. The name of the author and the above title do not actually occur in it, as there is no preface.

اعلم انها (sic) قد جرت عادة كثیر من العلماء اذا آتیوا كتابا في فن من فنون العلم ان يقدموا على الشروع فيه مقدمة تعین الطالب الخ.

Plainly written in different styles. The colophon runs as follows (fol. 210) :

تم الكتاب بمن الله العزيز :
الوهاب في الساعة الثامنة من يوم السبت لست بقين
من شهر الحجّة لعه أحد شهور سنة ١٠٨٤ وكان ذلك
بخطِّ الفقير... الفضيل (؟) بن محمد بن الحسن الحال
ختم الله له بالصالحات الخ.

This copy was collated in Dhu'l-ka'dah, 1085. A cousin of the aforesaid Fu'dail (?) read the MS. before his mother Fâtimah bint al-Hasan, in two sittings, A.H. 1088. Much used. Numerous notes. Headings in large characters and often in yellow.

To this is added the Kâṣîdah of AL-SHANFARA, with notes, written by the same hand.

The vacant leaves at the beginning (foll. 1-8) and at the end of the book are filled with various extracts, in poetry and in prose. Amongst them are some passages from the كتاب العاصم of Saiyid Muḥammad b. Ibrâhîm Murtâda, and a rhymed treatise on the Arabic metres, by Ṣafî al-dîn Hillî (fol. 5).

On the fly-leaf is a modern inscription, both in Arabic and English.

[College of Fort William, 1825.]

955.

1073. Size 9 in. by 4½ in.; foll. 23. Thirteen lines in a page.

A treatise on Conjugation, by 'Izz al-dîn 'Abd al-wahhâb Zanjânî (d. about A.H. 655). It is called التصريف, or العزيز. See H. Kh. iv. 208; Flügel, Hdss. Wien, i. 179; Cat. Mus. Brit. ii. 233; etc. Copies are frequent. The work was published by Raymundus, Rome, 1610. It was also printed at Constantinople, A.H. 1233, etc.

In the title of the book the author is called Jurjânî, and it is inscribed in a more modern hand ميزان جرجانى.

[Gaikwar.]

¹ This word is indistinct.

956.

B31. Size 7½ in. by 5¼ in.; foll. 82. Five and seven lines in a page.

A short Grammar, by (Hamîd al-dîn) Abu'l-Hasan 'Ali b. Muḥammad b. Ibrâhîm Darîrî¹ Kuhunduzî (or Bukhârî), who, according to H. Kh. (i. 338, vi. 481), died A.H. 666 or 667. This work is generally called التصريفى. It was printed at Lakhnau, A.H. 1262.

الحمد لله رب العالمين ... قال الشيخ
اعلم ان كلام العرب ينقسم على ثلاثة اقسام اسم و فعل
وحرف جاء لمعنى الخ.

(فصل) (باب) (sections).

Well written. Numerous notes. Date, 24th Ramadân, 960. Red lines round the pages. The first fol. has been supplied by a later hand.

Cat. 235, xii.

957.

2112. Size 7½ in. by 4½ in.; foll. 52. Seven lines in a page.

Another copy of the same work.

Well written, partly with vowel-points. Ends : تمت الكتاب التصريفى القىندزى فى علم النحو.

Of the twelfth century.

On the last page are two Persian quatrains, relating to the death of a Begam in A.H. 1182.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

958.

522. Size 6½ in. by 4½ in.; foll. 51. Eleven lines in a page.

الخلاصة في يد (sic) للشيخ الإمام العالم الفاضل الكامل
أبي عبد الله محمد بن مالك الطائي الجياني تعمدة
الله برجمته واسكته في جنته.

IBN MÂLIK's (Abu 'Abdallah Muḥammad b. 'Abdallah, d. A.H. 672) Grammar in verse, commonly called الالقية. Cf. H. Kh. i. 407; Cat. St. Petersb.,

¹ This word is indistinct.

p. 172; etc. Published by De Saey (Orient. Transl. Fund), 1833. Printed at Bûlâk, A.H. 1253, and at Lakhnau, A.H. 1263.

A fine copy, with vowel-points. Has the following colophon: تمت الالفية الموسومة بالخلامة بحمد الله وعنة وحسن توفيقه في شهر شوال عام ثمان وعشرين وسبعين مائة الحمد لله وحده ألم.

Headings in gold; the above inscription richly ornamented. Somewhat injured by damp.

A charm against fever, and a general charm, which is ascribed to Ja'far Shâdîk, and copied from the handwriting of 'Alî b. 'Abd al-'Âli, are added at the end.

Seal and signature of Nawwâb 'Abd al-mukîm Khân (of the twelfth century).

[Tippu.]

959.

1826. Size 10 in. by 7 in.; foll. 181. Twenty-five lines in a page.

A Commentary on *Ibn Mdlik's* الالفية، by his son, BADR AL-DÎN ABU 'ABDALLAH MUHAMMAD b. Muhammed (d. A.H. 686). Cf. H. Kh. i. 407; Cat. Mus. Brit. 237; Flügel, Hdss. Wien, i. 170; etc.

قال الشیخ الامام العالم العلامہ بدرا الدین الح: Begins: Well written by several hands. Dated A.H. 957. The original verses are marked with ص, and the commentary with ش. Notes of later date.

The notes and seals of the following successive owners are on the title-page: Muhammed b. 'Alî..., a pupil of Bahâ al-dîn 'Âmulî; Ahmad... 'Âmulî; Muhammed Hâdi b. Hâjî Muhammed Hasanî, a "servant" of 'Âlamgîr, who acquired the book, A.H. 1037, at Akbarâbâd, and presented it to his son Ibrâhîm, A.H. 1088, at Shâhjhânbâd.

[Johnson.]

960.

2329. Size 7½ in. by 4 in.; foll. 249. Seventeen lines in a page.

IBN 'ÂKÎL'S ('Abdallah b. 'Abd al-rahmân, d. A.H. 769) Commentary on the *Alfiyah*. Cf. H. Kh. i. 408; Cat. St. Petersb. 175. Published by Dieterici, Leipzig, 1851, and translated into German by the same, Berlin, 1852. Printed at Bûlâk, A.H. 1252, and at Beirût (with a شرح الشواهد), 1872.

Written in a small hand, of about the tenth century. Emended. Worm-eaten. Several portions, including the beginning and the end, were supplied by 'Abd al-rahmân b. فیاض (sic) b. 'Alî, in A.H. 1214.

[College of Fort William, 1825.]

961.

B 6. Size 8½ in. by 6 in.; foll. 145. Twenty-five lines in a page.

A fragment of another Commentary (مِنْزَوْج) on the *Alfiyah*. The beginning, as far as the paragraph القاعل, is wanting. This commentary is ascribed on the flyleaf to 'Abd al-rahmân b. 'Alî MAKTDÎ, and this statement proves to be correct. Cf. H. Kh. i. 409; Casiri, i. 3, no. vi. (according to whom the author died, A.H. 807, at Fâs); Cat. Mus. Brit. 237; and Aumer, Hdss. Münch. 325. It was printed at Cairo, A.H. 1279.

The text is generally introduced by the words قال قوله...، or by ثم قال، the latter being always in connexion with the preceding comments.

قال المؤلف خار الله له ولطف به قد اتينا على ما اردنا جمعه من الشرح والاعراب واستوفينا ما وعدنا به في اول الكتاب فجاء شرحا مكملا المقاصد سهل المعانى والقوائد ينتفع به البادى ويستحسنها الشادى موافقا لما رويته موفيا بما ارادت من اختصاره وقصدته فالحمد لله على ما منح من التيسير والتيسير وفتح من التبصير والتكميل فهو حسبي ونعم الوكيل.

Written in a current hand, the last few foll. different from the rest. The text and the commentary not distinguished in the latter portion. Emended and collated with another MS. A note to the effect, that "Ibn Hajâr" made this copy from Ramaqân to 1st Shawwâl, at Makkah, which has been added at the end, at three different times, is hardly trustworthy. It is a correct copy, which was probably made in Arabia, in the ninth or tenth century. It has been in its present fragmentary state for more than two centuries.

Bij. Libr., A.H. 1026, from Shâh Nawâz Khân.

Cat. 235, v.

¹ Compare with this H. Kh., l. 8.

962.

2272. Size $8\frac{1}{4}$ in. by 6 in.; foll. 206. Fifteen lines in a page.

I. Foll. 1–171. A Commentary (ممزوج) on the *Alfiyah*, entitled *المتحجة المرضية*, by Jalâl al-dîn SUYÛTÎ (d. A.H. 911). Cf. H. Kh. i. 408 sq.; Cat. Mus. Brit. 237; Cat. St. Petersb. 175.

Well written, with a broad margin, but no notes.

II. Foll. 172–206. A Persian treatise, in explanation of the verses quoted in the preceding commentary, by NIZÂM AL-DÎN B. AHMAD ARDABILÎ.

Begins: چنین گوید افقر العباد نظام الدین ... که: ابن کلمات جندی است که نوشتہ میشود در توضیح ابیاتی که در شرح سیوطی است الخ.

Written by the same hand as no. I. Dated A.H. 1223.
“A. Lockett, Isfahan, July 28th, 1811.”

[College of Fort William, 1825.]

963.

B 5. Size $9\frac{3}{4}$ in. by $6\frac{3}{4}$ in.; foll. 118. Thirteen and fifteen lines in a page.

Another Grammar by IBN MÂLIK, being a new edition of his *الفوائد النحوية*. It is entitled: تسبیل: الفوائد و تکملیل المقاصد. Cf. H. Kh. ii. 290, iv. 479; Casiri, i. 16, 33.

Begins: قال الشیخ الامام العالم حجۃ العرب جمال الدین ابو عبد الله محمد بن عبد الله بن مالک الطائی الجیانی قدس الله روحه و نور ضریحه حامداً لله... هذا کتاب فی النحو جعلته بحمد الله مستوفیا لاصوله مستولیا على ابوابه و نصوّله الخ.

The work is divided into chapters, the first of which commences as follows: باب یشرح الكلمة والکلام وما یتعلق به الكلمة لفظ دال مستقل بالوضع تحقیقاً او تقدیراً الخ.

Beautifully written, with vowel-points added. Of about the eighth century. The first fol. and the last are supplied by a later hand. Both the beginning

and end are worm-eaten, and fol. 2 is much injured by damp. The first few pages are covered with notes.

Bij. Libr., A.H. 992.

Cat. 235, vi.

964.

999. Size $9\frac{3}{4}$ in. by 5 in.; foll. 328. From seventeen to twenty-five lines in a page.

A large Commentary (ممزوج) on the preceding work, entitled *تعليق الفرائد*, by (Badr al-dîn) MUHAMMAD b. ABU BAKR b. 'OMAR MAKHDUMI¹ DAMAMINI (d. A.H. 828). Cf. H. Kh. ii. 292, who gives an extract from the preface.

The author, who was a native of Egypt, wrote this commentary at Cambay, in Gujarat, whither he came A.H. 820, and he dedicated it to Sultân Nâşir al-dîn Abu'l-fath Ahmad Shâh b. Sultân Muhammad Shâh b. Sultân Muzaaffar Shâh (who reigned from A.H. 814 to 846). The work begins with a biographical notice of Ibn Mâlik, جمال الدین ابو عبد الله بن عبد الله ايضاً ابن مالک الله محمد بن عبد الله بن عبد الله بن عبد الله الطائی الاندلسی الجیانی. Ibn Mâlik was born at Jaen, A.H. 600; he lived afterwards at Hamât, and at Damascus. He died in Sha'bân, 672, and was buried on Mount Kâsiyûn.

The authorities who handed down the text of the *Tashîl* to Damâmîni are mentioned by him as follows: قلت وانا اروي كتاب التسبیل هذا عن شیخنا برهان الدین ابرهیم بن احمد بن عبد الواحد الشامی الشریر المقيم بجامع القمر من القاهرة المعزیة كان رحة اخبرنا به اجازة قال اخبرنا الشیخ اثیر الدین ابو حیان سماعاً عليه قال اخبرنا ابن ابی الفتح البعلبکی اجازة قال اخبرنا الامام جمال الدین بن مالک اجازة.

Clearly written in *Nasta'lik*, by different hands. Dated 16th Jum. I., 1059. Notes at the beginning. Slightly injured by insects. Foll. 5 and 8 should be transposed.

¹ So the name is spelt in a marginal note derived from the author. H. Kh. gives the well-known patronymic المخزومی.

965.

1192. Size 8 in. by $5\frac{3}{4}$ in.; foll. 14. Eleven lines in a page.

كتاب الدرة البهية نظم الاجرومية لشيخ الاسلام بركة الانام شرف الدين يحيى بن ابى الخير الانصارى العمرىطى المصرى (sic) نفعنا الله ببركته.

A rhymed paraphrase of *Ibn Ajurrām's* (Muhammad b. Dā'ud Ṣinhājī, d. A.H. 723) grammatical treatise, *المقدمة الاجرومية*, by Sharaf al-dīn Yaḥyā b. Abu'l-khair Anṣārī Ḥimrītī, who composed it A.H. 976. See Cat. Mus. 642, for a commentary on this work, and regarding the *Ajurrāmiyah*, Flügel, Hdss. Wien, i. 174, and Cat. St. Petersb. 169.

This versification is in the metre *Rajaz*. The above date is given at the end of the work as follows (fol. 14):

وفي جمادى سادس السبعينيَّة * بعد انتهى تسع مائة سنتنا.

The author calls himself (*ibid.*):

Plainly written with vowel-points. Of the twelfth century. [Gaikwar.]

966.

2218. Size $8\frac{1}{4}$ in. by 6 in.; foll. 443. Seventeen lines in a page.

IBN HISHĀM'S (Jamāl al-dīn 'Abdallah b. Yūsuf Anṣārī, d. A.H. 761) *معنى اللبيب*. Cf. H. Kh. v. 655; Aumer, Hdss. Münch. 328 sqq.; De Jong, Cat. Bibl. Acad. 37; Cat. Mus. Brit. 239; etc.

The greater part of the work, as far as fol. 316, is well written; the remainder is executed in an inferior style, by one 'Abd al-bākī, who finished his task in Rajab, 1156. Notes in the earlier portion. The first leaf supplied by a modern hand.

[College of Fort William, 1825.]

967.

B7. Size $11\frac{1}{2}$ in. by $7\frac{1}{2}$ in.; foll. 443. At first twenty-one, afterwards from nineteen to twenty-three lines in a page.

A Commentary (by *قال... أقول*) on the preceding work, by Muḥammad b. Abu Bakr Makhdūmī¹

DAMĀMĪN (d. A.H. 828). It is styled in the colophon *تحفة الغريب في الكلام على معنى اللبيب*. The author wrote it A.H. 824, at Nahrwālah, in Gujarāt.

الحمد لله الذى منح من لسان العرب الایادى :
الحسنة، وجعله كنز الفصاحة فهو معنى اللبيب عما
سواء من الالسنة.

This seems to be the second of the three commentaries described by H. Kh. v. 657.

وكان تاليف هذا الشر المستحمل على ثلاث مجلدات بشهر (!) نهرواللة من الكجرات الهندية في خمسة أشهر واربعة عشر يوماً نجز فيها تاليفه وكتابته في هذه المبيضة وأول هذه المدة يوم الخميس أول يوم من شهر ربیع الاول سنة اربع وعشرين وثمانمائة وآخرها يوم الخميس ايضا الرابع عشر من شعبان المكرم من هذه السنة.

Plainly written by two hands. Dated Friday, 4th Rabi' I., 849. A lacuna on fol. 2 comprises the greater part of the preface.

Bij. Libr., A.H. 1026, from Shāh Nawāz Khān. Seal of Maḥmūd Malik al-tujjār (A.H. 876), and seal of Maḥmūd Khwājah Jahān, apparently the same person.

Cat. 234 (Nuhow), i. 1.

968.

2322. Size 9 in. by $6\frac{1}{4}$ in.; foll. 137. Seventeen lines in a page.

A Commentary (ممزوج) on *IBn Hishām's* (d. A.H. 761) Grammar, قطر الندى, by Shihāb al-dīn Ahmād b. Jamāl.. Fākihī¹ who wrote it A.H. 924. It is entitled مجیب الندى. Cf. H. Kh. iv. 563; Aumer, Hdss. Münch. 331 sq.; Cat. Mus. Brit. 692b. Printed at Būlāk, A.H. 1253.

The preface begins as in Aumer, no. 742. The commentary commences as follows:

الكلمة بفتح الكاف
وكسر اللام الخ.

Plainly written. Completed on Sunday, 22nd Dhu'l-

¹ This MS. has المجزومى; see, however, no. 964.

¹ So the name is given in the inscription which is on the fly-leaf.

ka'dah, 1209, by Hâjjî Bakr b. Molla Hâjjî Hâmid Efendi. Notes.

Muhammad 'Omar b. al-Hâjj Muhammad Sa'îd Jamilzâdah bought this book on 20th Dhu'l-hijjah, 1215.

"Bagdad, January 18th, 1812. A. Lockett."

[College of Fort William, 1825.]

969.

B 134. Size 8½ in. by 5½ in.; foll. 15. Nine lines in a page.

The first portion of a treatise in explanation of various verses of puzzling grammatical construction, *اللغزيات* or *الألغاز*. No title found. The author calls himself *حسين بن (الحسن)* الملقب بـ *حمل البرزى*, and dedicates his work to Abu'l-fawâris Shâh Shujâ' (the Muzaaffaride, of Fârs, d. A.H. 788).

الحمد لله الذي نور العالمين بإنوار علوم العالمين أما بعد فقد شاع بين (fol. 2) أهل العلم منظومات فيها من جهة الاعراب تشكيكات الخ.

The first verse explained is,

حدثوني أن زيد ضاحكا قائل في حب هند تُسعف

Well written. Ends abruptly.

Inscribed: *منظومة در علم نحو*; cf. Catal. 236, xx.

970.

B 3. Size 9 in. by 6 in.; foll. 201. Five and seven lines in a page.

A treatise on Syntax, called *الوافي*, by MUHAMMAD b. 'OTHMÂN b. 'OMAR BALKHÎ (who lived at least as early as the eighth century, see no. 972). Cf. H. Kh. vi. 419. No other copy besides this and the following MS. is known. The name of the author occurs in the preface, and allusion is made in it to the above title, by the words (fol. 5) *وكتابي هذا وافي بحل* (5) *نفائسه الخ.*

The preface begins: *الحمد لله الذي بيده تصريف الاحوال*, and the

النحو علم باصول يُعرف بـ *يا احوال* *اللغط العربي من الاعراب والبناء* لـ *يختبر به عن الخطأ* فـ *التاليف*.

Boldly written by several hands, with vowel-points. Copious glosses, which are mostly transcribed from kindred works and from commentaries (e.g. the under-mentioned), are added by *(مخدوم) كبير الدين* (sic) كابر الدين, for whom the copy seems to have been made. A list of the abbreviations used for the said works *علمات كتب كه نقل حواشى ازان* (كردة شدة است) is written on the title-page.

One leaf is missing after fol. 9. Worm-eaten.

Kâdiriyah Library, A.H. 1075, from Tâj Muhammâd.

Cat. 235, xvii. 1.

971.

B 2. Size 8½ in. by 5 in.; foll. 176. Five lines in a page.

Another copy of the same work, with the same glosses as the preceding MS., from which it is apparently transcribed. Well written. Of the tenth century.

Twenty foll. are wanting after fol. 99.

Bij. Libr., A.H. 1003.

Cat. 235, ix.

972.

B 4. Size 9½ in. by 6½ in.; foll. 336. Nineteen lines in a page.

A copious Commentary (*معزوج*) on the preceding work, entitled *المطلب الصافى*, by Muhammad b. Abu Bakr b. 'Omar Makhdûm¹ Dâmâmînî Mâlikî (d. A.H. 828). See H. Kh. vi. 419; cf. Stewart's Catal. 127, xxxiv., and above, nos. 964 and 967.

The author wrote this commentary A.H. 825, when he was on the way to Ahşanâbâd (=Gulbargah), where he intended to present it to Ahmed Shah Bahmani ابو المغازي شهاب الدنيا والدين احمد شاه

¹ Added as a correction (صح).

المخدومي in the preface, but المخدومي in the conclusion.

(السلطان). He praises this king accordingly in his preface.

وكان تاليف هذا الكتاب بجزيرة المهايم¹ من بلاد الهند في مدة اولها اواخر شهر رمضان المعظم سنة خمس وعشرين وثمانين مائة وآخرها يوم الاحد الحادى والعشرون من ذى الحجه الهرام من السنة المذكورة وابتدأت نقله الى هذه المبيضة باحسناباد في يوم السبت الثالث والعشرين من صفر سنة ست وعشرين ووافق الفراغ من هذا النقل يوم الثلاثاء الثامن من جمادى² .. سنة ست المذكورة قال ذلك وكتبه مؤلفه اقل عبيد الله تعالى محمد بن من ابي بكر المخدومي المالكي حامدا الخ.

Well written, the text in a large character. Numerous notes. Colophon: تمت تمام شد بوقت الصحنى فى يوم السبت³ من شهر صفر سنة ثلاثة وتسعين وتسعمائة تمت الكتاب بعون الله الملك الوهاب على يد العبد الفقير الى الله الرحيم سيد ابراهيم ابن سلطان الصالحين شاه مصطفى حبيب الله ابن سلطان العا[رفين] شاه عليه محمد معاشق الله الحسينى الاحمدى ابا الحسينى القادرى اما رضى الله عنهم بوقت الصحنى فى يوم السبت اربعة عشر من شهر صفر سنة ثلاثة وتسعين وتسعمائة ايضا قابض ومالك هذا الكتاب سيد ابراهيم ابن سيد مصطفى احمدى.

The first fol. is wanting, and the next two foll. are much injured. A defect after fol. 43.

Pagination in Nâgari figures.

Cat. 235, xvii. 2.

973.

2038. Size 10½ in. by 6 in.; foll. 360. Twenty-one lines in a page.

Another copy of the same work.

Plainly written. Numerous notes. Worm-eaten.

¹ Sic; H. Kb. gives مهابور.

² Here is a hole in the paper.

³ On the margin is added اربعة عشر، as a correction (صح).

Some leaves are mutilated. The beginning and the concluding portion, and several other leaves, are supplied by a later hand.

[College of Fort William, 1825.]

974.

288. Size 8½ in. by 5½ in.; foll. 98. Five lines in a page.

A concise Grammar, entitled الارشاد (al-ershâd), by Shihâb (al-dîn Ahmad) b. Shams (al-dîn) b. 'Omar Zâwûlî¹ DAULATÂBÂDÎ² (or Hindî, flourished about the ninth century). See H. Kh. i. 255; Cat. Mus. Brit. 242; Cat. Lugd. i. 47 sq.

After the preface, the treatise begins as follows: اعلم ان النحو علم يعرف به كيفية التركيب العربي صحة وستقاما.

Well written, with copious glosses, but incomplete.

This book was the property of Muhammed b. Shaikh Miyân b. 'Abd al-ghaffâr b. Maulânâ 'Omar Shâh.

[Hastings.]

975.

B30B. Size 7¾ in. by 4½ in.; foll. 127. Seven lines in a page.

Another copy of the same work, imperfect both at the beginning and end.

Boldly written, of about the ninth century. Marginal notes. A defect after fol. 2. Worm-eaten at the end.

Begins: (الموكدة وما المصدريّة = fol. 7v. in the preceding MS).

Erroneously inscribed: كتاب مختصر ابن حاجب; cf. Catal. 235, xvi.

976.

1525. Size 12 in. by 7 in.; foll. 244. Mostly seventeen lines in a page.

A Commentary (ممزوج) on the preceding work, by WAJÎH B. NAŞR ALLAH B. IMÂD 'ALAWÎ, who wrote it

¹ This MS. has الزواىلى, but the commentary (no. 976) gives الزواوى, i.e. a native of Zâwulistân.

² Daulatâbâd is, according to the same commentary, بلدة من بلاد جونپور.

during the reign of Maḥmūd Shāh (III.) b. Laṭīf b. Muẓaffar Shāh, of Gujārāt (A.H. 944–961). A commentary by Wajīh al-dīn, of Gujārāt, is mentioned in the Leyden MS. of the original work (Cat. Lugd. i. 48n.).

The work has no special preface. It begins, after a *Basmalah* and the shortest possible *Hamdalah*: **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ افْتَحْ كِتَابَهُ بِبِسْمِ اللَّهِ ثُمَّ**

بِالْحَمْدِ لِلَّهِ تَعَمَّنَا بِالْكِتَابِ الْعَزِيزِ الْخَنِ.

The author concludes as follows: **تَمَ تَالِيفُ الشَّرْحِ بِعَوْنَ اللَّهِ الْمَلَكِ الْوَلِيِّ لِلْفَقِيرِ وَجِيَهِ بْنِ نَصَرِ اللَّهِ بْنِ عَمَادِ الْعَلَوِيِّ وَقَتْ الظَّهِيرَةِ الثَّانِيَ عَشَرَ مِنْ شَهْرِ الرَّبِيعِ الْأَوَّلِ شَهْرِ مُولَدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آتِهِ وَاصْحَاهِهِ وَامْتَهِ اجْمَعِينَ فِي عَهْدِ مَوْلَانَا السُّلْطَانِ مُحَمَّدِ شَاهِ بْنِ طَلِيفِ بْنِ مَظْفُرِ شَاهِ الرَّاحِمِ عَلَى الْخَلْقِ سِيمَا الْعَلَمِ وَالْفَقِيرِ آمِينِ.**

Clearly written in *Nasta'lik*, the beginning different from the rest. The colophon runs as follows: **كَتَبْتَ هَذَا الْكِتَابَ فَقِيرًا حَمْدَهُ باشِنَهُ بِسْرَانَ وَهَارَ (?).**

Notes in the earlier portion. Foll. 107 and 108 should be transposed.

The first six leaves contain various notes and extracts, amongst them the *Kaṣīdah* of ṬANTARĀNÎ (on which see no. 803, I.).

Fol. 4 should be placed after fol. 1. Worm-eaten.

977.

597. Size 10½ in. by 6½ in.; foll. 278. Thirty-five lines in a page.

Jalāl al-dīn ‘Abd al-rahmān b. Abu Bakr Suyūṭī’s (d. A.H. 911) *الأشباء والنظائر* (*النحوية*). Cf. H. Kh. i. 313, and Casiri, i. 11.

The author says in his preface that this is a new edition of a work which was written more than ten years previously, but was never published. It is founded on the same principles as certain modern law-books, some of which have the same title; and it follows especially the plan of Tâj al-dīn Subkī’s *الأشباء والنظائر*.

and, as regards the first part, of Zarkashi’s ^{القواعد}^١. It is divided into seven books (فَن), each of which has a special title. They are enumerated in H. Kh., i.e., and are inscribed here as follows: I. (foll. 1–76) **القواعد والاسْوَلُ الَّتِي تَرُدُّ إِلَيْهَا الْجُزِئِيَّاتُ وَالْفَرَوْعُونَ**. This book is arranged according to the alphabetical order of the subjects. II. (foll. 76–104) **القواعد الخَاصَّةُ**, subdivided into **بَنَاءُ الْمَسَائِلِ بَعْضُهَا** (foll. 105–108). **عَلَى بَعْضِ** This book is an imitation of Zarkashi’s **سَلاسلُ الْذَّهَبِ**,^٢ and is divided into chapters. IV. (foll. 109–128) **(قَسْمٌ)** in two parts **فِي الْجَمْعِ وَالْفَرْقِ** (foll. 129–140). 1. **الْأَبْوَابُ الْمُتَشَابِهُ الْمُفَتَّرَّةُ فِي كَثِيرٍ مِنِ الْاَحْكَامِ**. V. (foll. 141–144) **الْمَسَائِلُ الْمُتَشَابِهُ الْمُفَتَّرَّةُ فِي الْحُكْمِ وَالْعَلَةِ الْلَّغَازُ وَالْأَحَاجِيُّ وَالْمَطَارِحَاتُ وَالْمَمْتَحَنَاتُ**. 2. **وَالْمَعَيَايَاتُ**. This book is analogous to Isnawī’s and has no special arrangement. Books VI. and VII. follow in inverted order: the latter fills foll. 140–142; the former (foll. 143–277) is inscribed as follows:

فِي الْمَنَاظِرَاتِ وَالْمَجَالِسَاتِ وَالْمَذَاكِرَاتِ وَالْمَرَاجِعَاتِ وَالْمَحَاوِرَاتِ وَالْقَنَاوِيَّاتِ وَالْوَاقِعَاتِ وَالْمَكَانِيَّاتِ وَالْمَرَاسِلَاتِ.

Carefully written, in a small hand, by al-Mahdī Zain b. Ismā‘il b. Aḥmad Kurdi Shāfi‘i Shahrāwī, during A.H. 962 and 963. Each book has its own date, viz. I. Saturday, 18th Ṣafar, 962; II. Monday, 19th Rabi‘ I.; III. Wednesday, 21st Rabi‘ I.; IV. Wednesday, 12th Rabi‘ II.; V. Saturday, 29th Rabi‘ II. (this book was collated by another hand in Ramaḍān, 968, at قرية السلام, near al-Tā’if); VI. (properly VII.) Tuesday, 3rd Jumādā I. (collated as the preceding book); and VII. (or VI.) Friday, 21st Muḥarram, 963. The colophon runs as follows (fol. 277): **كَمِلَتِ الْأَشْبَاءُ :**

وَالنَّظَائِرُ النَّحْوِيَّةُ وَالْحَمْدُ لِلَّهِ ... وَكَتَبْتَ بِاسْمِ الشَّيْخِ الْإِمامِ الْعَالَمِ الْعَلَمَةِ السَّرَّاجِيِّ سَرَاجِ الدِّينِ أَبِي حَفْصِ عَمَرِ بْنِ الشَّيْخِ الْإِمامِ الْعَالَمِ الْعَلَمَةِ الْحَبْرِ الْبَحْرِ الْفَهَامَةِ

¹ H. Kh. i. 313.

² H. Kh. iv. 576.

² ibid. iii. 605.

³ ibid. i. 404.

المحقق المدقق الرحلة الشهابي شهاب الدين أبي العباس احمد بن الشيخ الامام العالم العلامة الحبر البحر الفهامة المحقق المدقق الرحلة عبد الحق على يد فقير رحمة ربه المهدى زين الكربلائى غفر الله له^ا وكان الفراغ من نسخها يوم الجمعة حادى عشرین شهر الله المحرم الحرام افتتاح عام سنه ١٦٣ الموافق لتاسع كييك القبطى سنه ٢٧٢ الموافق لسادس كانون الاول الرومى سنه الموافق لتاسع ارك بهشتماه العبرى (sic) سنه الخ.

It is followed (foll. 277v.-278) by a short treatise of *SUYŪTÎ*, on the grammatical construction of the words of the Prophet, ورضى الله عنه زنة عرضه رفع . It is entitled: *نفسمه وعدد خلقه ومداد كلماته* كثرة في نصب الزنة. Cf. H. Kh. iii. 474.

الحمد لله الذي لا تأخذة سنة... وبعد فقد: Begins كثرة السؤال عن وجه النصب في قوله صلعم سبحان الله.

Written by the same hand.

A former owner, Ahmad b. Sulaimân, acquired this MS. at Madînah, A.H. 1084.

978.

1211. Size 7½ in. by 5½ in.; foll. 9. Twenty-five lines in a page.

سواء السبيل الى اعراب حسبنا الله ونعم الوكيل تحرير استاذنا العلامة المحقق الفهامة المدقق السيد السندي محمد بن عبد الرسول البرزنجي الشهير زورى ثم المدنى الخ.

A short treatise on the syntax of the words حسبنا الله ونعم الوكيل (Sû. 3,167), by MUHAMMAD B. 'ABD AL-RASÙL BARZANJÎ (d. A.H. 1103¹) who compiled it, A.H. 1094, at Madînah.

الحمد لله رب العالمين... أما بعد فهذا
سواء السبيل... اعلم انهم اختلفوا في جواز عطف
الانسان على الاخبار وعكسه الخ.

قال مؤلفه الفقير الملول:

محمد بن عبد الرسول البرزنجي عفى عنهما تم عشية يوم الاربعاء رابع عشرى ربيع الاول سنة اربع وتسعين، and the colophon runs as follows: وقد فرغ من تبييضه الفقير محمد سعيد: ابن حسين القرشى الكوكنى النقشبندى يوم الاربعاء فى المدينة المنورة قبل العصر ثانى ربيع الثانى من السنة المذكورة غفر الله له الخ.

This copy was revised by the author.

[Gaikwar.]

979.

2288. Size 9½ in. by 5 in.; foll. 58. Fifteen lines in a page.

I. Foll. 2-38. IBN MÂLIK's الافقية (see no. 958). Well written, with vowel-points. Completed on 18th Ramadân, 1094, by Molla Khwâjah Muhammâd Karbalâ'i b. Yakhshî Beg (sic).

II. Foll. 39-57. كتاب التصريف في علم التصريف. A rhymed treatise on Inflection, by 'ÂBD AL-RAHMÂN B. 'ISA¹ (Murshidî Makki, d. A.H. 1037). Cf. Cat. Mus. Brit. 244, 775.

Written by the same hand as no. I. Dated 27th Ramadân, 1094.

Various charms and formulas fill the vacant pages.

[College of Fort William, 1825.]

980.

2219. Size 8 in. by 5½ in.; foll. 185. Twenty and twenty-three lines in a page.

الفواكه الجنتية على متممة الجرومية.
للشيخ عبد الله الفاكحي تغمده الله برحمته.

A Commentary (ممزوج) on a treatise on Grammar, which professes to be a supplement to Ibn Ajurrûmî's well-known book. This treatise is the work of Shams al-din Muhammad b. Muhammad Ru'ainî Makki Mâlikî, commonly called *al-Hattâb*. The name of the commentator, 'ÂBDALLAH FÂKIHÎ, does not occur

¹ See H. Kh. vi. 390.

هو (ا) بن عيسى عابد الرحمن

in the text. He completed the first copy (مؤلفه مُؤلْفَه تبييضا), fol. 143) on Sunday, 10th Rajab, 956.

Begins: أَحَدُ اللَّهِ عَلَى نِعْمَتِهِ... وَبَعْدَ فَهُذَا تَعلِيقٌ
لطِيفٌ وَضُعْتُهُ عَلَى الْمُقدَّمةِ الْمُوْضُوَّةِ فِي الْعَرَبِيَّةِ تَالِيفٌ
سَيِّدُنَا وَصَاحِبُنَا الْعَالَمُ الْوَرِعُ الزَّاهِدُ شَمْسُ الدِّينِ النَّجَّ.

The original treatise commences: الحمد لله رب العالمين... وبعد فهذه مقدمة في علم العربية متممة لمسائل الجبرومية يكون (sic) واسطة بينها وبين غيرها (من) المطولات الخ.

Plainly written. Corrections, various readings, and some notes, on the margin.

II. Foll. 143v.-185. A Commentary (مُمزوج) on Sa'd al-din Mas'ud b. 'Omar Tafṣīdī's (d. A.H. 792) Grammar, ارشاد الهدى, by MUHAMMAD B. SHARIF HUSAINI (son of the celebrated Jurjānī), who wrote it A.H. 823. See H. Kh. i. 254; cf. Flügel, Hdss. Wien, i. 189.

This Commentary is entitled شرح ارشاد.

Plainly written. Imperfect at the end.

"Purchased in Ispehan, July 25th, 1811."¹

[College of Fort William, 1825.]

981.

B8. Size 8 in. by 5½ in.; fell. 114. Eleven and seventeen lines in a page.

I. Foll. 1-14. The treatise on the Grammatical Regents, العوامل, by 'ABD AL-KĀHIR JURJĀNĪ (d. A.H. 471 or 474). Cf. the editions of Baillie (Five Books on Arabic Grammar, Calcutta, 1802), and Lockett (Calcutta, 1814).

On the last page begins a Persian treatise.

II. Foll. 15-50. The Grammar العدایة. See no. 941.

III. Foll. 51-114. A Commentary (مُمزوج) on Sajāwandī's grammatical treatise (see no. 889), by an unknown author. Entitled الدرر.

The preface begins: الحمد لله الذي تفرّق بالعظمة . والجلال والاكرام. The name of Sajāwandī does not occur. His work is only spoken of as هذا المختصر. The last chapter is omitted.

¹ In the hand-writing of Lockett.

Dated 10th Rajab.

Plainly written by different hands. Of the tenth and eleventh centuries.

Bij. Libr., A.H. 1054, from Khushkhal. Seal of Muhammad 'Adil Shah.

Cat. 235, xi.

982.

2971. Size 9½ in. by 7 in.; fell. 60. Seventeen and more lines in a page.

I. Foll. 1-21. A Commentary (مُمزوج) on 'Abd al-kāhir Jurjānī's العوامل (see the preceding no.), by MUHAMMAD SĀDIQ b. Darwīsh Muhammād. It is entitled جامع القواعد.

Begins: نَحْمَدُكَ يَا مَنْ جَعَلَتْ عِلْمَ النَّحْوِ مِيزَانَ :
الْأَعْرَابَ وَالْبَنَاءَ الخ.

Plainly written in Nasta'lik, by Muhammād Mauḍād b. Rafī' al-dīn Husainī, who completed it on 8th Muḥarram, 1090, at Ujain (?).

II. Fol. 22. A poem ascribed to IBN HĀJIB (d. A.H. 646), in which all the nouns substantives which are feminine by usage are enumerated, القصيدة التي جمع فيها ابن الحاجب المؤنثات السمعائية.

Begins:

نَفْسِي الْفَدَاءُ لِسَائِلِ وَافَانِي بِمَسَائِلِ فَاحِتَ كَفْصِنَ الْبَانَ

III. Foll. 23-59. Glosses on Ibn Hājib's الكافية (see no. 901), by an unknown author. Imperfect at the end.

Begins: الحمد لله رب العالمين.... قال الشيخ :
ابن الحاجب بسم الله الرحمن الرحيم قلت افتح كتابه
تبركا واقتدا بكتاب الله تعالى الخ.

Written by different hands. Ends abruptly.

On the last page begins the مختصر الميزان, a treatise on Logie (see no. 575).

Seal and signature of Charles Boddam, Calcutta, May 1st, 1787.

983.

529. Size 7¾ in. by 4¾ in.; fell. 164. Eleven lines in a page.

I. Foll. 2-4. مَايَةُ عَامَلٍ. A Persian versification of 'Abd al-kāhir Jurjānī's العوامل (see no. 981 and no. 984, II.).

Begins:

بعد توحيد خداوند درود مصطفی.

Well written in Nasta'lik. Dated Rajab, 1171.

II. Foll. 5-30. شرح العوامل. A Commentary on the same work.

III. Foll. 30v.-33. العوامل. The text of the same work.

Written in a large plain hand.

IV. Foll. 35-76. الخنزيري. The Grammar of Dārī. See no. 956.

V. Foll. 79-164. The Grammar المهدائية. See no. 941.

Well written. The last piece dated 26th Rajab, 1171. [Johnson.]

984.

1881. Size 8 $\frac{1}{4}$ in. by 5 in.; foll. 74. Five and seven lines in a page.

I. Foll. 1-60. The Grammar الخنزيري (see no. 956), with notes.

II. Foll. 62-68. A Persian versification of the مائة عامل, identical with no. 983, I.

Dated 12th Rabī' I., 1194. Marginal notes.

III. Foll. 69-71. A short treatise on the different kinds of sentences. It is termed in the colophon:

جمل در علم نحو.

Begins: اعلم ان اصل الجملة على اربعة اوجه.

Marginal notes.

IV. Foll. 71v.-74. A short syntactical treatise, styled in the colophon تتمة; probably by 'ABD AL-KĀHIR JURJĀNĪ (d. A.H. 471 or 474). See Cat. Mus. Brit. 472.

Numerous notes.

Plainly written in Nasta'lik, nos. III. and IV. by the hand of Ra'fat Allah Jaunpūrī.

[Johnson.]

985.

524. Size 8 in. by 5 $\frac{1}{2}$ in.; foll. 82. Mostly twelve lines in a page.

I. Foll. 2-24. A Persian treatise on Conjugation, inscribed امسله (sic); followed (fol. 7v.) by a commentary شرح امسله.

II. Foll. 25-41. شرح العوامل. A Commentary (ممزوج) on the treatise of 'Abd al-kāhir Jurjānī, before mentioned.

Well written. Dated A.H. 1082.

III. Foll. 42-76. صرف میر. An Arabic Grammar in Persian. It was printed at Lakhnau, A.H. 1260. This copy is dated A.H. 1081.

IV. Foll. 76-80. عوامل. The treatise mentioned under no. II.

وَهَذِهِ مَائَةُ عَامَلٍ لَا يَسْتَغْنُ مِنْهَا الصَّغِيرُ وَالكَبِيرُ :

Plainly written. Dated A.H. 1081. Marginal notes.

V. Foll. 81-82. A shorter version of the same treatise.

Well written. Marginal notes.

[Johnson.]

986.

2739. Size 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.; foll. 99. At first five, afterwards from twelve to seventeen lines in a page.

I. Foll. 1-52. The Diwān of Nâṣir 'Alī, in Urdu.

II. Foll. 53-78. IBN HĀJIB's الكافية (see no. 901). Written in a large hand. Ends abruptly.

III. Foll. 79-99. MU'TARRIZI's المصباح (see no. 890). Plainly written.

[Bibl. Leydeniana.]

987.

2903. Size 11 in. by 7 $\frac{1}{4}$ in.; foll. 140. Number of lines varying.

I. Foll. 1-7. Paradigms of the Arabic Verbs, with Javanese interlineation, in the Arabic character.

II. Foll. 8-35. 'IZZ AL-DĪN ZANJĀNĪ's (d. A.H. 655) كتاب التصريف. See no. 955.

III. Foll. 36-40. 'ABD AL-KĀHIR JURJĀNĪ's (d. A.H. 471 or 474) مائة عامل.

IV. Foll. 41-59. IBN AJURRŪM's (d. A.H. 723) treatise on Grammar, called الاجروميه. Cf. no. 965.

V. Foll. 62-86. A Commentary (ممزوج) on the مائة عامل. The author is not named.

Begins: آن اولی ما نطقت به السن الانام الخ.

VI. Foll. 89–131. MUTARRIZI's (d. A.H. 610) *المصباح*. See no. 890.

VII. Foll. 131v.–137. Prayers.

Written in various inelegant hands, occasionally with notes and titles in *Javanese*.

The vacant pages are filled with single notes and tracts in *Javanese*, mostly in the Arabic character.

988.

2624. Size 8½ in. by 6 in. Five, seven, and thirteen lines in a page.

I. Foll. 1–14. Paradigms of the Arabic Verbs.

Begins: الحمد لله.... اعلم اسعدك الله تعالى وايتانا في الدارين ان الفعال كلها على اربعة اقسام الخ. Conclusion: تمت كتاب الميزان.

II. Foll. 15–37. Another treatise on the Verbs.

Begins: الحمد لله.... اعلم اسعدك الله تعالى وايتانا في الدارين ان الفعل من حيث المعنى نوعان لازم ومستعدى الخ. Conclusion: تمت الاوزان.

Plainly written. Of the thirteenth century.

The remainder of the volume is in *Persian* and *Urdu*.

[Bibl. Leydeniana.]

989.

1069. Size 8½ in. by 5 in.; foll. 34. Twenty-three lines in a page.

A Commentary (ممزوج) on Abu'l-Kâsim Maḥmûd b. 'Omar Zamakhshari's (d. A.H. 538) *رسالة التصرفات*, or treatise on Particles and the Inflection of Nouns, by MUHAMMAD 'ISMAT ALLAH b. Maḥmûd Ni'mat Allah BUKHÂRÎ, who wrote it A.H. 945.

As the author states himself, the treatise commented on is only a portion of Zamakhshari's, i.e. مقدمة الادب; and it comprises Parts (قسم) III. and IV. of this work. See regarding the latter, H. Kh. vi. 76; Cat. Bodl. ii. 186; Fleischer, Cat. Lips. 332; etc. The first three parts of it have been edited by Dr. Wetzstein (Samachscharii Lexicon Arabicum Persicum, etc., Lips. 1850, autographed).

حمدًا لمن فتح ابواب العلوم على : The preface begins: تم ما قصدت جمعه في هذا الكتاب رحم الله لمن دعا لمؤلفه الفقير الراجي إلى رحمة الله الباري محمد عصمة الله محمود ابن¹ نعمة الله البخاري أسكنهما الله جوار رحمته والبسهما لباس مغفرته انه قد يدبر باجابة دعاء القدير في وقت الظفير من يوم احد العاشر للصفر سنة خمس وأربعين وتسعمائة من الحجرة الخ.

This MS. appears to have been transcribed from the author's own copy. It is neatly written in *Nasta'lik*, and has corrections and notes by the author on the margin; the latter conclude invariably with منه مدة ظلة عفى عنه, only the first note has منه instead.

Two prayers are added on the title-page by the original hand. Worm-eaten.

[Gaikwar.]

990.

2392. Size 7¼ in. by 4¾ in.; foll. 175. Nineteen lines in a page.

I. Foll. 2–9. Glosses on Zamakhshari's (see the preceding no.), by an unknown author. Imperfect at the end.

قوله فعل في الحروف التي تجزء الأسماء، فإن قلت لم يصدر الشیخ رحمة الله عليه هذه الرسالة بالحمد لله الخ.

Written in a small *Nasta'lik* hand.

II. Foll. 10–49. 'ISMAT ALLAH's Commentary on the same treatise, identical with no. 989.

Clearly written in *Nasta'lik*, by محمد (?). Andخدوى. Corrections and notes by the author on the margin. Injured by damp.

III. Foll. 67v.–82. A Commentary (ممزوج) on Shams al-din Misrl's treatise on Conjugation. It is entitled الرسالة البرهانية. The author is not known.

الحمد لله الذي خلق الأشياء بقدرته

¹ Read بن محمود. Cf. H. Kh. v. 11.

وبعد فان كتاب الصرف للامام شمس الملة والدين المصري الخ.

الحمد لله على نعماته... وبعد فبذه جملة من تصريف الفعال الخ.
Written like no. I.

IV. Foll. 83-160. A Commentary (ممزوج) on 'Izz al-dīn 'Abd al-wahhāb Zanjānī's (d. A.H. 655) treatise on Conjugation, by (Sa'd al-dīn)

Mas'ūd b. 'Omar TAFTĀZĀNĪ (d. A.H. 792). See H. Kh. iv. 208; Cat. St. Petersb. 150; Cat. Bodl. ii. 186; Aumer, Hdss. Münch. 336. Printed at Constantinople, A.H. 1253. Cf. no. 955, regarding the original work.

Plainly written, by Pir Muḥammad b. 'Ārif Shaikh Nasafī. Dated Dhū'l-hijjah, 973. Corrections and some notes on the margin. Worm-eaten.

Foll. 50-67 and 161-175. Persian tracts.

[Sir Charles Wilkins.]

D I C T I O N A R I E S.

991.

2457. Size 10 in. by 7 in.; foll. 376. From twenty-two to twenty-four lines in a page.

A concise Dictionary of the Arabic Language, entitled مجمل اللغة, by ABU'L-HUSAIN AHMAD b. Zakariyā Kazwīnī (d. A.H. 395). See H. Kh. v. 406; Cat. Mus. Brit. 754; Cat. Lugd. i. 66; Weijers in Orientalia, i. 357; etc.

قال ابو الحسين احمد بن فارس بن زكرياء:
رجمة الله اما بعد ولیک الله الخ.

Plainly, but not carefully written, by different hands. Of the twelfth century. Rubrics are often omitted. Many leaves are more or less injured. Hence the first portion is in a state of confusion.

[Bibl. Leydeniana.]

992.

832. Size 8 in. by 5½ in.; foll. 297. Twenty-six lines in a page.

كتاب الغريبين في لغة كلام الله واحاديث رسوله عم الإمام الأجل الشريف أبي عبيد احمد بن محمد البروي
رجمة الله عليه الخ.

A Dictionary to the Koran and the Traditions, by ABU 'UBAID Alīmad b. Muḥammad HARAWĪ (d. A.H. 401). Cf. H. Kh. iv. 338, 327, and Ibn Khallikān, ed. Wüstenfeld, no. ۲۰. Copies of this valuable

work seem to be rare. The second part of it is to be found in the Rifā'iyyah Collection at Leipzig, no. 69.

قال الامام ابو عبيد احمد بن محمد البروي
ترجمة الله سبحان من له ف كل شيء شاهد بأنه الله واحد الخ.

After long praises of God and the Prophet, the author proceeds to say (fol. 2):
وبعد فان اللغة العربية :
انما يحتاج اليها لمعرفة غريب القرآن واحاديث
الرسول صلم واصحابة والتبعين الخ.

The dictionary is arranged and subdivided according to the first and second letters of the words to be explained, but always the whole passage in which the word occurs is given. The first book begins (fol. 2v.):

كتاب الهمزة بسم الله الرحمن الرحيم قلت وبالله التوفيق الالف عند العرب الفان الف مموزة وهي الهمزة
وانما جعلت صورتها الفان الهمزة لا تقوم بنفسها الخ.
باب الالف مع اليا قوله تعالى وفانيه وابا قال
ابن اليزيدي الاب المرعى وقال غيره الاب للبهائم
كالفاكهة للناس الخ.

Beautifully written in a very small hand, with most of the vowel-points inserted, on a brownish paper. Dated A.H. 510. The colophon runs as follows:

¹ This word is omitted by H. Kh. in quoting this passage.

الفراغ من تنميته لناصر بن احمد بن عبد الكريم بن على الكاتب الغزوي الارغنديني بولوالج¹ المنتصف من صفر سنة عشر وخمسة وعشرين والحمد لله رب العالمين والصلوة على نبيه سيد المرسلين محمد وآله الطيبين الراطرين الاخيار كتبه لنفسه متعمد الله به دهراً بعده وسعة فصله.

Revised and collated with another copy.

Damaged by worms, especially in the earlier portion.
The first eight leaves supplied by a more modern hand.

According to the seals and notes on the title-page, the book went, after its restoration, through the hands of the following owners: Taķī al-dīn Bukhārī; his sons Aḥmad Faḍl Allah and Sa‘id; ‘Imād al-dīn Muḥammad (about A.H. 1155); and al-Ḥusain b. al-Ḥasan... Ḥusainī of Madinah. It has also recently been a **وقف**. Strongly bound in red leather covers, with gold ornaments.

[Gaikwar.]

993.

B 40. Size 7 in. by 5½ in.; foll. 139. Seventeen lines in a page.

A Dictionary of Arabic Infinitives, with explanations in Persian; by Kādi Abu ‘Alī al-Ḥusain b. Aḥmad ZAUZĀNĪ² (d. A.H. 486). Entitled **كتاب المصادر**. Cf. H. Kh. v. 574; Fleischer, Cat. Lips. 331; Tornberg, Codd. Upsal. 9; Cat. Mus. Brit. 755; Flügel, Hdss. Wien, i. 105.

Carefully written, but imperfect at the end. The beginning supplied by a later hand. A defect after fol. 66. The concluding portion is misplaced in binding; it should be arranged as follows: foll. 124, 130–132, 134–139, 125–129, 133.

994.

B 38. Size 11½ in. by 9½ in.; foll. 327. Seventeen lines in a page.

A larger Dictionary of Infinitives, with explanations in Persian, entitled **تاج المصادر**; by ABU JA‘FAR Aḥmad b. ‘Alī Mukri’ BAIFIĀKĪ (nick-named Ja‘farak, d. A.H. 544). See H. Kh. ii. 93; Cat. Bodl. i. 234, ii. 608; and also Stewart’s Catal. 134.

As the author states in his preface, this dictionary

refers in the first place to the Koran, next to the Traditions, and lastly to ancient poetry. It is arranged in the same manner as the preceding work, and like this without any illustrative quotations.

Boldly written, the Arabic words with vowel-points. Probably of the eighth century. Slightly imperfect at the end and somewhat damaged.

The MS. was carried to Bijāpūr from Muḥammadābād (Bîdar). Seal of Khwājah Jahān.

995.

B 37. Size 11½ in. by 7½ in.; foll. 376. Seventeen lines in a page.

Another copy of the preceding work.

Boldly written. A few leaves wanting at the end. The first fol. injured.

Bij. Libr., A.H. 1029, from Muḥammadābād (Bîdar). Cat. 233 (Loghut), i.

996.

1027. Size 10 in. by 5¾ in.; foll. 353. Seventeen lines in a page.

Another copy of the same work, without the preface.

باب فعل يَفْعُل من السالم بفتح العين في الماضي وضمها في الغابر بـ سوراخ كردن الخ.

Plainly written, in Naskh and Nasta’liq. The colophon runs as follows: تمت الكتابة بعون الله وحسن: توفيقه في الرابع والثلاثون من ذي الحجة في التاريخ بيست وهفت روز چهار شنبه حررة الله بخش² ساكن محله شیخ داؤد قطب.

[Johnson.]

997.

B 36. Size 9¼ in. by 6¼ in.; foll. 92. Eleven lines in a page.

A fragment of what appears to be Abu'l-Faḍl Aḥmad b. Muḥammad Maimānī’s (d. A.H. 518) Vocabulary. **السامي في الاسامي**. See no. 1027, III., for a complete copy.

Well written in a large hand, but imperfect at the

¹ Walwālij in Badakhshān.

² So the name appears in the preface.

الثقب¹.

² This word has no diacritical points.

commencement. It begins (fol. 2) in the chapter on garments, from Part II., which concerns animate beings. There are defects after foll. 27 and 91. The last fol. is in a different hand, and the upper part of it is torn off. It is dated 22nd Sha'bân, 762.

Fol. 1, also in a different hand, does not belong to the same work, but gives the introduction to a selection from it, by an unknown author. It begins: الحمد لله حق حمدة... أما بعد فقد سالنى أخ في الله ان استخرج له من كتاب السامى فى الاسامي ما لا بد له (sic) من الانفاظ العربية المتداولة بين اهل الادب الخ.

The book was already in its present condition, A.H. 1024, when it came into the Bijâpûr Library.

998.

1436. Size $10\frac{3}{4}$ in. by $6\frac{1}{4}$ in.; foll. 641. Twenty-five lines in a page.

A Dictionary of the Arabic Language, which is an abridgment of a larger work, called شمس العلوم، and is accordingly entitled لواحة النجوم المستضيّة من شمس العلوم. The author is not known.

The larger work in question was composed by *Nashwān b. Sa'īd Ḥimyārī*¹ (d. A.H. 573), whose son, according to H. Kh. iv. 74, also made an abridgment of it, with the title, **غيبة الحلوم**.

الحمد لله الذى فضل الانسان على سائر :
الحيوان الخ .

اللغات، The author restricts himself to lexicology, leaving aside all the literary and descriptive matter of the original work. He says regarding the latter: .. لكن كان محتويها على ذكر ملوك العرب ومشتملاً على بعض قواعد علم الادب وعلى كل شيء من منافع الاشجار وطبائع الاحجار وعلى بعض ما يتعلق بالاحاديث والاخبار وعلى تفسير بعض الآيات وتبسيط بعض القراءات وغيرها ذلك الخ.

The alphabetical arrangement is the usual one, only

all reduplicated stems stand first in each letter. The nouns are separated from, and precede, the verbs.

The letter *Alif* begins: **كتاب الهمزة باب الهمزة وما**
بعدها من الحروف المضاعف (sic) **الاسماء فعل بفتح**
الباء وسكون العين ب الابن المرعى **ـ الآدـ القوة وهو**
آدـ والآيدـ ايضاـ المنـ.

It is in two parts, the first of which ends with the letter ش (fol. 221).

Plainly written. Of the eleventh century. Coloured lines round the pages.

A key to the شمس العلوم and its two abridgments, the ضياء and the present one, is to be found on the first page.

Bought at Lakhnau.

[Johnson.]

999.

1498. Size $13\frac{3}{4}$ in. by $7\frac{1}{2}$ in.; foll. 196. Thirty-three lines in a page.

The latter portion of IBN AL-ATHÎR JAZARÎ's (*Majd al-dîn Abu'l-sa'âdât Mubârak b. Abu'l-karam*, d. A.H. 606) Dictionary to the Traditions, entitled **النهاية في غريب الحديث**. See H. Kh. vi. 403, and also, for an extract from it, *ib.* iv. 322 sqq.; Cat. Mus. Brit. 641, 755; Cat. Bodl. i. 229; Stewart, p. 133; Ibn Khallikân, ed. Wüstenfeld, no. ٦١٢. Printed at Teherân, A.H. 1269.¹

This work is partly founded upon the dictionary of Harawī above mentioned (no. 992).

باب الشين مع الطاء شطا في This part begins: حديث انس في قوله تعالى فاخرج شطاء قال نباته وفروعه الخ.

Seals of Fāiq ‘Alī ‘Khān (A.H. 1174) and Muḥammad Khidr ‘Khān (A.H. 1191).

[Tippu.]

¹ A copy of this work is in the Wetzstein Collection of the Royal Library at Berlin, i, no. 149.

¹ Cf. Bibl. Spranger. 971.

1000.

756. Size 10 $\frac{3}{4}$ in. by 6 in.; foll. 254. Twenty-three lines in a page.

An abridgment of the preceding work, by Jalâl al-dîn 'Abd al-rahmân Suyûti (d. A.H. 911), who completed it on the *عید الفطر*, A.H. 907, and entitled it *الدر النظير*. See H. Kh. iii. 196, iv. 403; Cat. Bodl. ii. 177; Cat. Mus. Brit. 756.

Clearly written, in a current hand. Dated, as it seems, A.H. 969. The colophon runs as follows: **وكان الفراغ من كتاب هذه النسخة المباركة في اليوم الاحدى المبارك ثامن عشر من شهر جمادى الآخرى عام تسع وخمسين ... وستين وسبعينة من الهجرة النبوية المنة.**

The words explained in the dictionary are repeated on the margin in red. Blue lines round the pages. Notes. Injured by insects.

1001.

B35. Size 8 in. by 5 in.; foll. 302. Twenty-one lines in a page.

A Dictionary of unfamiliar words and phrases occurring in books of Traditions and Law, entitled **المغرب**, by Abu'l-fath Nâṣir b. 'Abd al-saiyid MÛTARRIZI (d. A.H. 610). See H. Kh. v. 648; Weijers in Orientalia, i. 378; Cat. Lugd. i. 82; Cat. Mus. Brit. 229; etc.

Of the grammatical appendix (ذيل) to the work, only the introduction is given. Plainly written, in Sha'bân, 990, by ^٢... احمد بن ميانجيو شيخ بن عمر. Blue lines round the pages. Imperfect at the beginning; the first few leaves much injured.

Inscribed (fol. 4) **منخل في حل لغات المغرب**; cf. Catal. 233 (Lughut), iv.

1002.

2775. Size 9 in. by 6 in.; foll. 358. Twenty-one lines in a page.

An Arabic Dictionary, entitled **المصباح المنير في غريب الشرح الكبير**, by Shihâb al-dîn Ahmad

^١ This word is mutilated, it was **وتسمانة**; this and the preceding word should evidently be cancelled, as a mere *lapseus calami*.

² The following names are effaced.

b. Muhammed b. 'Alî FAIYÛMÎ Mukri' Shâfi'i, who completed it A.H. 734. As the title indicates, this work was originally intended only to explain unusual words occurring in *Râfi'i's* (d. A.H. 623) commentary on Ghazzâli's digest of Shâfi'iite law, **الوجيز**. A full account of it is given by Mehren in *Zeitschrift der D. M. G.* xxvii. 204-210, according to the Bûlâk edition of A.H. 1281. Cf. H. Kh. v. 586; Codd. Hafn. 118; Lane's *Arabie Lexicon*, i., preface, p. xvi.

قال العبد الفقير الى الله تعالى احمد بن محمد بن على العمداي (sic) النبومي عفى الله عنه الخ.

At the end is stated, in rather incorrect language, that this MS. was transcribed from a copy which had been written by the author himself, and completed by him near the end of *Dhu'l-hijjah*, A.H. 737.¹

Legibly written in small *Nastâlik*. Dated Thursday, 26th Jum. II., 987. It was copied by **حاجى محمد بن ناخدا قاسم خورى (?) ساكن بندر ديو**, for the use of Shaikh Shams al-dîn Muhammed b. al-Najmî.² Worm-eaten.

Foll. 121 and 130 should be transposed.

Among the successive owners of the book, whose names are written in it, we remark *Faqâ'il Khân*, a servant of 'Âlamgîr, and a "poet-laureate" (**ملك الشعرا**), named Mîr Kamar al-dîn.

1003.

2047. Size 10 $\frac{1}{2}$ in. by 6 $\frac{1}{2}$ in.; foll. 303. Twenty-five lines in a page.

Kamâl al-dîn Muhammed b. Mûsa Dâmirî's (d. A.H. 808) Zoological Dictionary, called **حياة الحيوان**. Cf. H. Kh. iii. 122; Flügel, Hdss. Wien, iii. 509 sqq.; Cat. Mus. Brit. 215; and the edition of Bûlâk, A.H. 1283.

This is the shorter version, in which part of the poetical quotations, and also the whole digression at the word **الاوز**, are omitted. The preface is the usual one.

Well written. Somewhat injured by damp. Defects

¹ The MS. has **تسمانة**, but **تسمانة** must be read.

² The next name is indistinct.

at both ends are supplied by mere modern hands, but there is another defect after fol. 208. Fol. 302 should stand after 298.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

1004.

867. Size 10 in. by $6\frac{1}{4}$ in.; foll. 294. Thirty-one and twenty-nine lines in a page.

كتاب حاوی الحسان مبذب من حیاة الحیوان
الکبری تالیف سیدنا ومولانا الشیخ الامام وال歇یر الهمام
العلامة العمدۃ محمد بن عبد القادر بن محمد الدمیری
الشافعی (sic) رحمة الله علیه.

A selection from the *حیاة الحیوان*, arranged in the same manner, by MUHAMMAD b. 'ABD AL-KĀDIR b. Muḥammad Damīrī (?) Hanafī.¹ This work is not generally known. H. Kh., iii. 5, just mentions the title of it.

الحمد لله الذي خلق الانسان
وفضلہ تفصیلا.

The author, after praising the original work (كتاب) *حیاة الحیوان* الکبری, speaks of his present task as follows: فانتسبت من هذا الكتاب غررة والتقطت من بحرة دررة وجمعت ذلك على حروف المعجم کاسله الخ. His selection comprises the digression at *الاوز*, and more of the poetical quotations than the preceding MS. It has also an original appendix, which treats of the properties (فضائل) of Sūrah 97.

A good copy, probably made in Egypt, about A.H. 900, but injured by damp, and defective after foll. 150, 229, and 249, and at the end.

[Johnson.]

1005.

2233. Size $11\frac{1}{4}$ in. by $7\frac{1}{2}$ in.; foll. 676. Twenty-eight lines in a page.

The *Kādmus*, or Arabic Dictionary of Majd al-dīn Abu Tāhir Muḥammad b. Ya'kūb Fīrtzābādī (d.

¹ So in the preface; the preceding name is there effaced: only الدمیری remains.

A.H. 817). Cf. Cat. St. Petersb. 197 sqq., etc. Printed at Calcutta, 1817, in two vols.

Well written by several hands, with frequent vowel-points. Divided into four parts, according to the partition of the archetype. The first part, which goes as far as وجدة (fol. 140), concludes with the date of the author, viz. Dhu'l-hijjah, 768, after which comes the date of transcription, Tuesday, 20th Ramaḍān, 955. Part II. ends with ساع (fol. 331), and is dated Friday, 13th Rabi' I., 955. Part III. ends with ضال (fol. 492), and is dated Sunday, 28th Ṣafar, 976. Part IV. is not quite complete.

[College of Fort William, 1825.]

1006.

2031. Size 11 in. by $6\frac{3}{4}$ in.; foll. 505. Thirty-seven lines in a page.

Another copy of the *Kādmus*.

Neatly written, with frequent vowel-points. Completed on Saturday, 10th Ṣafar, 1033, by Ahmad b. Muḥammad al-اغراسی. Revised throughout and emended. Two ornaments at the beginning. Coloured lines round the pages.

Some verses in praise of this work, and various notes, are on the fly-leaves.

This MS., which apparently was written in Arabia, belonged successively to several Imāms of al-Yaman, such as al-Mutawakkil, al-Mu'aŷyad, etc.

"Ex libris A. Lockett. Purchased in Isfahan, 17 August, 1811."

[College of Fort William, 1825.]

1007.

46A. Size 12 in. by $7\frac{1}{2}$ in.; foll. 507. Thirty-three lines in a page.

Another copy of the *Kādmus*.

Well written as far as fol. 54, where an inferior handwriting begins. Dated al-Tā'if, 6th Rajab, 1072. Fol. 432v. blank.

An ornament on the first page, red lines round the others.

1008.

565. Size $13\frac{1}{2}$ in. by $7\frac{1}{2}$ in.; foll. 650. Twenty-seven lines in a page.

Another copy of the *Kâdmûs*.

Well written. Coloured lines round the pages. Of the eleventh century. At the end is the following "bill," written on the margin: **أُجْرَةِ الْجَلْدِ وَالْجَدْوَلِ**: **ثُلَّةُ وَاجْرَةِ الْكَاتِبِ مَعَ الْقُرْطَاسِ مَكْعَبَةُ الْأَخْمَسَةِ وَالْأَلْفَ**
كَتَابَتِهِ مَكْعَبُ أَرْبَعَةِ الْأَعْشَرَةِ.

On the last page is added a poem on the nouns substantive which are feminine by usage (**الْمُؤْنَثَاتِ**) (**السَّمَاعِيَّةِ**), the same as no. 982, II.

Foll. 305–312 are misplaced in binding. They should be arranged as follows: 305, 307, 308, 306, 311, 309, 310, 312.

Seal of one Muhammад...¹ dated A.H. 1086, at the end.

[Hastings.]

1009.

1924. Size $10\frac{1}{4}$ in. by $5\frac{3}{4}$ in.; foll. 719. Twenty-seven and twenty-five lines in a page.

Another copy of the *Kâdmûs*, in three parts, the second of which is not quite complete (see fol. 376).

Well written by two hands. A rich ornament at the beginning; gold and blue lines round the pages. Of the eleventh century.

Foll. 692 and 695 should be transposed.

This MS. belonged to the libraries of 'Alamgîr (Aurangzîb) and Shâh 'Âlam I.

[Johnson.]

1010.

11A. Size 13 in. by 8 in.; foll. 516. Twenty-nine lines in a page.

An elegant copy of the *Kâdmûs*, which was made for Molla Muhammâd Sa'îd b. Muhammâd Sâlih Mâzandarâni, commonly called Ashraf, a court poet of the time of Aurangzîb. According to a note in his own handwriting, this copy was completed at the beginning of Dhu'l-ka'dah, 1111, at Dehli فِي مُنْزَلِي فِي (ف).

الدَّهْلِي تَجَاهِ مَعْبُدِ الْهَنُودِ.

Neatly written, on tinted paper. Titles in gold. A tasteful ornament at the beginning. Gold and blue lines round the pages. Some notes.

A biographical notice of Ashraf, drawn from the سِرْوَ آزَاد¹, has been added at the end.

Seal of Saiyid Hüsain, a servant of 'Alamgîr. Signature of Richard Johnson, Hyderabad, 1785. Ticketed "Haileybury Library."

1011.

44A. Size $11\frac{1}{4}$ in. by $6\frac{3}{4}$ in.; foll. 369. Twenty-five lines in a page.

The first half of the *Kâdmûs*, as far as ساع (fol. 186). In two parts, the first of which ends with ذِيَار (fol. 186).

Well written, with occasional vowel-points. Coloured lines round the pages. Of the twelfth century. The MS. being somewhat worm-eaten, the *recto* of every leaf has been covered with oil-paper. Foll. 6 and 7 should be transposed.

In an elegant English binding. "Purchased from the executors of the Marquess of Hastings."

1012.

45A. Size $10\frac{1}{2}$ in. by $5\frac{1}{2}$ in.; foll. 368. Twenty-seven lines in a page.

The continuation of the preceding no., from the letter Shin (شَدْعَ) to the end. Part III. ends on fol. 153.

The greater part, from fol. 100, is supplied from another copy, which is written by various hands. Coloured lines round the pages. Worm-eaten.

Foll. 2 and 3, and also 6 and 7, should be transposed.

Bound like the preceding no. and marked as vol. 2. "Purchased from the executors of the Marquess of Hastings."

1013.

30A. Size 12 in. by $7\frac{1}{2}$ in.; foll. 277. Twenty-nine lines in a page.

The first half of the *Kâdmûs*, as far as ساع (fol. 147). In two parts, the first of which concludes with ذِيَر.

A good copy, carefully written, with frequent vowel-points. Emended throughout and collated. Notes. Coloured lines round the pages. Worm-eaten.

¹ The rest is illegible.

¹ See for this Tazkirah, Sprenger, Catal. Oudh, p. 143.

1014.

31A. Size 12 in. by 7½ in.; foll. 354. Twenty-seven lines in a page.

The latter half of the *Kâmûs*, from أصبع to the end. Part III. concludes on fol. 205, with ضال.

Negligent handwriting. At the end is the following date: تم الوراق الجديدة يوم الخميس التاسع من ربيع الأول. Coloured lines round the pages.

Bound like the preceding MS.; marked as vol. 2.

1015.

1807. Size 11½ in. by 6 in.; foll. 405. Twenty-five lines in a page.

A Dictionary of the Arabic Language, with explanations in Persian, entitled الصراح, by Abu'l-Fadl Muhammad b. 'Omar b. Khâlid, commonly called JAMÂL KURASHI. It professes to be an extract from *Jauhari's* (d. A.H. 398). Cf. H. Kh. iv. 102; Cat. Lugd. i. 69; Cat. Mus. Brit. 467; Stewart's Cat. 133. Printed at Calcutta, 1812-15, in two vols.

An elegant copy, written, as it seems, A.H. 1013. Celophon: وقد وقع الفراغ في وقت الصحرى في الشهر (sic) ذو القعدة في عام ألف بعد ثلاثة عشر. The first two pages are richly ornamented and gilt; the others are within blue and gold lines.

[Johnson.]

1016.

34. Size 10½ in. by 6½ in.; foll. 236. Twenty-seven lines in a page.

Another copy of the *Sûrdh*.

Well written. Has the following colophon: تمت هذه النسخة المباركة المعظمة من اللغات الدقيقة والصحابي الرقيقة المسما بالصراح المنتخب من الصحاح في شهر ربیع الثانی ١٠٩٣ مصادف سنة ١٢٥٥ تحریر یافت.

Coloured lines round the pages.

"Allahabad, 10th November, 1765. Alexander Dow. Price 40 Rupees."

[Johnson.]

1017.

2419. Size 10 in. by 6 in.; foll. 414. Twenty-one lines in a page.

Another copy of the *Surâh*.

Well written in Nasta'lik, the Arabic words with vowel-points. Completed on Monday, 26th Jum. II., 1097, by 'Abd al-wâhid, at Akbarâbâd.

A key to the work is on the fly-leaf.

Seal of Mîrzâ Muhammâd, a "servant" of Muhammâd Shâh (dated A.H. 1150).

[Sir Charles Wilkins.]

1018.

1918. Size 11 in. by 6¾ in.; foll. 421. Twenty-five lines in a page.

Another copy of the same work.

Well written. Of the eleventh century. Colophon: تم الكتاب المسمى بصلاح في علم التصریح باللغات المعانی مرقوم للاستاد اسمه میان .! الله محمد ابرهیم کاتبه (sic) ومتعلمه.

Corrections and notes in the earlier portion. Worm-eaten.

[Johnson.]

1019.

1654. Size 11¾ in. by 7½ in.; foll. 279. Thirty-one lines in a page.

Another copy of the same work.

Well written. Of the eleventh or twelfth century. Prefixed is an index, by a different hand.

[Johnson.]

1020.

1433. Size 10 in. by 6¾ in.; foll. 459. Twenty-one lines in a page.

Another copy of the same work.

Plainly written. Of the twelfth century.

[Hastings.]

1021.

2025. Size 10½ in. by 6½ in.; foll. 316. Thirty-one lines in a page.

Another copy of the same work, written in small Nasta'lik.

¹ i.e., the 25th year of Aurangzib.

¹ Erased.

The following is written at the head of the first page: **الجزء الاول من صراح اللغة شرعت في تحريره يوم الخميس الخامس عشر من رمضان المبارك سنة ١٢٤٥**
ببلدة كالبي.

A key to the work is to be found on the title-page.

Seal of Sayid 'Alî Rîdâ (A.H. 1224).

[College of Fort William.]

1022.

2974. Size 10½ in. by 6½ in.; foll. 257. Nineteen lines in a page.

The latter portion of the *Sûrâh*, beginning with غ. Clearly written in two Nasta'lik hands. The upper part of the first fol. is cut off.

1023.

1789. Size 12 in. by 6½ in.; foll. 894. Twenty-five lines in a page.

كتاب مجمع البحار (بخار. r.) الانوار في غرائب التنزيل ولطائف الاخبار تاليف شيخ الاسلام قطب الزمان سيدنا وموانا محمد طاهر بن طاهر المحدث العلامة الحنفي الشامي ثم المجرياتي¹ الهندى ثم الفتنى الخ.

A large Dictionary to the Koran and the Traditions, by MUHAMMAD TÂHIR, a native of Pattan in Gujarat (d. A.H. 986). See H. Kh. v. 394, and Cat. Mus. Brit. 756.

This work is partly based upon *Ibn al-Athîr's* *النهایة*, above mentioned (no. 999). It consists of three parts, each of which has its own *Hamdalâh* and conclusion. The first part (foll. 1-263), which goes as far as رح, is dated Pattan, 20th Ramadân (year omitted); the second (foll. 264-539, from رخ to عي), 11th Ramadân, 976; the third (foll. 540-867), Safar, 978. The work concludes with a خاتمة (foll. 867v.-894), on various subjects of the science of tradition, which was finished on 12th Rabi' I. (probably also A.H. 978). Then comes the preamble to an appendix (ذيل), mentioned by H. Kh.), which latter is, however, not given.²

Well written in Nasta'lik. In the conclusions of the single parts the author is invariably styled شيخ محمد ابن شيخ طاهر المحدث العلامة الهندى شهرة المجراتى مطلاعاً الفتنى مولداً.

Part II. is dated A.H. 1049.

In some places, near both ends, the upper part of the MS. has been destroyed, and restored by another hand.

[Johnson.]

1024.

2171. Size 9½ in. by 6 in.; foll. 369. Fifteen lines in a page.

A Medical Dictionary, entitled بحر الجوادر, by MUHAMMAD B. YÙSUF, a physician of Harât, who dedicated his work to the Wazir Zâhir al-dîn Muhammad Amir Beg. Cf. Stewart's Catal. 116, lvi. Printed at Calcutta, 1830.¹

جداً لعلم اجدى ذوى الافهام تحقيق دقائق اللغات العربية.

This work was compiled from various medical books and dictionaries. Twenty of these are enumerated in the preface, amongst them works as late as the *Kâmâs* and the *Sûrâh*. Some of the explanations are in Persian.

Well written. Dated A.H. 1096.

Fol. 366. The names of the weights and measures, derived from IBN SINÂ, والاكيل من شيخ الرئيس ابو على (توضيح الارواح) (see no. 794).

[College of Fort William, 1825.]

1025.

1354. Size 8¾ in. by 5 in.; foll. 199. Eighteen lines in a page.

Another copy of the preceding Dictionary.

Written in a small clear hand. Dated 26th Ramadân . . (year omitted). Of the eleventh century.

Folls. 88-97 should be placed as follows: 88, 96, 91-94, 89, 95, 90, 97.

[Johnson.]

¹ Added as a correction (صح).

² It is also wanting in the MS. of the British Museum.

¹ Cf. Bibl. Sprenger. 995.

1026.

1690. Size $9\frac{1}{4}$ in. by $6\frac{1}{4}$ in.; foll. 238. Seventeen lines in a page.

Another copy of the *بحر الجوادر*. Well written.

Seal of 'Abd al-wahhab Khân (d. A.H. 1168).

[Tippu.]

1027.

1793. Size $11\frac{1}{2}$ in. by $6\frac{1}{2}$ in.; foll. 625. Twenty-one and twenty-three lines in a page.

I. Foll. 2-31. A classification of the auxiliary parts of speech, *الآدوات*, with explanations in *Persian*. Entitled *الهادى للشادى*. The author is Abu'l-Faḍl Ahmad b. Muhammad MAIDĀNÎ (d. A.H. 518). Cf. H. Kh. vi. 469, and also Cat. Bodl. ii. 607.

اما بعد حمد الله الذي استأثر : The preface begins: بالتقاء وتفرق بالعلاء . The author says that he was requested to write this treatise after completing his *السامي في الاسمي*.¹ He dedicates it to Kâdi Abu'l-Kâsim Mansûr b. Ahmad b. Sa'id. The treatise comprises not only the particles, but also the adverbs, pronouns, auxiliary verbs and nouns, etc. It is accordingly divided into three parts (قسم): 1. Nouns, in twelve chapters; 2. Verbs, in four chapters; 3. Particles (*الحروف*), in ten chapters.

تمت كتابة كتاب *الهادى للشادى* في الآدوات المدعومة (sic) بالميدانى.

II. Foll. 31v.-44. An explanation of the names of God. The author is not mentioned.

الحمد لله رب العالمين...اما بعد نهذا : مختصر في شرح اسماء الله الحسنی وصفاته العلی هـ قالوا هو اسم موضع للاشارة الخ.

Both this piece and the preceding are beautifully written in *Nasta'lik*, with frequent vowel-points.

III. Foll. 45-131. An Arabic Vocabulary explained in *Persian*, entitled *السامي في الاسمي*. The author, who is not mentioned here, is the aforesaid MAIDĀNÎ. See H. Kh. iii. 375; Casiri, i. 175; Cat.

Lugd. i. 76; and Weijers in *Orientalia*, i. 368 sqq. Another fragment, no. 997.

The author dedicated his work to Saiyid Abu'l-barakât 'Ali b. Mas'ûd b. Ismâ'il.

Clearly written in *Nasta'lik*, the Arabic words with vowel-points. Dated 26th Rajab, 965.

IV. Foll. 132-437. An abridgment of Abu Naṣr Ismâ'il b. Hammâd *Jauhari*'s (d. A.H. 398) celebrated Dictionary *الصحاب*, by ABU'L-KARAM 'ABD AL-RAHÎM b. 'Abdallah b. Shâkir b. Hâmid MA'DÂNÎ.

الحمد لله على نعمه المتضاعفة : The preface begins: ومن حمله المترادفة.... أما بعد فان محرر هذه الاسطرا السخيفية مقدمةً لهذه اللغة الشريفة وهو العبد المعترف بذنبه الراجح عفوريه ابو الكرم عبد الرحيم بن الامام ابي المناقب عبد الله بن الامام ابي المكارم شاكر بن الامام مجدد الائمه ابي المظفر حامد المعداني رحمة الله يقول الخ.

The author says that, in reading the *Sâhâh*, he made an abridgment of it, omitting the poetical quotations (*الشهاد*), etc.; and that he was induced to publish it by Mu'ayyad al-dîn Abu Tâlib Muhammad, son of¹ Abu 'Ali al-Hasan b. Muhammad b. Abu'l-hajjâ.

Well written in *Nasta'lik*, but imperfect at the end.

V. Foll. 438-623. A Dictionary Arabic and *Persian*, the beginning and end of which are wanting. It is arranged according to the first and second letters. It is preceded by an explanation of the names of God, and concludes with a special chapter (باب في آخر الكتاب) (*في اسماء شتى*), in which the numbers, the names of the measures and weights, etc., are mentioned in succession.

Written in two good *Nasta'lik* hands. The last fol. mutilated. Foll. 606-618 reversed.

An index to no. II. is on the fly-leaf.

Seal of Muhammad Hâdi, a servant of 'Âlamgîr (A.H. 1180).

[Johnson.]

¹ See below, no. III.

¹ The word *بن* is omitted, but must necessarily be supplied here.

E N C Y C L O P E D I A.

1028.

B 453. Size $7\frac{1}{2}$ in. by 5 in.; foll. 12. Twenty-five and twenty-three lines in a page.

Foll. 5-12. An encyclopedic treatise, by HABIB ALLAH MIRZĀ JĀN SHIRĀZI (d. A.H. 994), written for a friend named Muḥammad (سُمِّيَ حَبِيبُ اللَّهِ صَلَّى).

It gives specimens of nine sciences, with critical remarks on them; viz., 1. الْبَحْثُ الْأُولُ مِن التَّفْسِيرِ.

2. الْكَلَامُ 5. ; الْأَصْوَلُ 4. ; الْبَيَانُ 3. ; الْمَعْانِي 2. .
3. الْهَيْثَةُ 9. ; الْأَنْهَى 8. ; الْعِلْمُ الْطَّبِيعِي 7. ; الْمَنْطَقَةُ 6. .

Begins: جل وعلا من تحرير عقول العارفين في كنه جماله.

Written in a good Nastalīk hand, but without diacritical points. Long notes on the margin. Dated A.H. 1000.

It is preceded by—

Foll. 1-4. A Commentary on the verse of the Koran,

Sū. 2, 256; styled in the conclusion الرسالة الشريفة
احضرت حافظاً كويكري (sic).

Begins: الله لا إله إلا هو الله اسم عربي الخ.

Legibly written.

1029.

1622. Size 9 in. by $4\frac{3}{4}$ in.; foll. 50. Eight lines in a page.

A fragment of an encyclopedic treatise on the Muhammadan Sciences, which, from the headings, appears to be Suyūṭī's (d. A.H. 911) النقاية. See regarding this work, H. Kh. vi. 372; Cat. Mus. Brit. 213; Flügel, Hdss. Wien, i. 22.

Well written, but damaged and in disorder. Both the beginning and end are wanting. Foll. 1-7 are really the last of this fragment, and foll. 8 begins in what would be the first paragraph of the treatise. The last leaf gives the conclusion of a Persian tract.

[Johnson.]

M I S C E L L A N I E S.

1030.

B 353. Size 10 in. by 6 in.; foll. 254. Twenty-five lines in a page.

I. Foll. 1-99. The beginning and two other fragments of a Gloss on the قایة (see no. 221). The author is, according to the modern inscription, SHĀH WAJĪH AL-DĪN.

الحمد لله رب العالمين... قوله سعد جده: والأنجح (وأصح ر.) جده الجد بالفتح البخت وبالكسر الاجتهاد الخ.

Ends in the غصب.

The first fragment inelegantly, the others well written.

Bound with this is—

II. Foll. 100-254. A fragment of a Gloss on Baidūsī's Commentary on the Koran (see no. 70), which is also ascribed to the aforesaid SHĀH WAJĪH AL-DĪN.

It extends from Sū. 2 to Sū. 13, and is imperfect both at the beginning and end. The first words are:

كيف تكرون.

Written like the latter portion of no. I. Defects after foll. 113, 123, and 238.

Much worm-eaten, but carefully mended.

Cat. 227, viii. 3.

1031.

B 85. Size 10 in. by 6 in.; foll. 57. Twenty-three and twenty-nine lines in a page.

I. Foll. 1-41. Advice to Kings, entitled مشكاة الحسيني نسبةً ولادةً الصفوی الزینی القادری الرفاعی الوفائی بیعته واراده سلطان whose name is not mentioned.

الحمد لله رب العالمين الرحمن الرحيم
مالك يوم الدين الملك العدل العظيم.

It is divided into three parts, each of which is based on about forty traditions from the Prophet (fol. 2, مستملا على ثلاث اربعينات الأربعون الاول (sic) في العدالة التي توجب ازيد ياد العمر الأربعون الثانية في الامر بالمعروف (fol. 24v.) ; والعدالة في قضاء حاجات (fol. 33v.) ; والنبی عن المنكر (حواجی) المسلمين ونحوه.

The work comprises various extracts and sentences, and also some poems of the author. He calls Ibn Hajar his Shaikh, but it does not appear which of the two authors of that name is meant.

Clearly written. Revised by Zain b. 'Abdallah Mu'kaibil, who also wrote the inscription, which begins: كتاب نصيحة الملوك وغيرهم وسماء مؤله رحمة الله بمشكاة الخ.

II. Foll. 42-57. البیهان فی علامات مهدی (sic) آخر الزمان. An account of the Mahdi and of his coming at the end of time, by 'Ali b. Husam al-din MUTTAKI (d. A.H. 975).¹

The author tells us that his work is only a new arrangement of the traditions collected in Suyuti's العرف الوردي (d. A.H. 911), to which he added some extracts from the same author.² جمع الجواعی of the same author.³

¹ A Persian treatise by this author, on the same subject, is mentioned in H. Kh. iii. 447.

² Cf. H. Kh. iv. 197.

³ H. Kh. ii. 614 sq.

عقد الدرر فی اخبار المهدی المنتظر (author not mentioned). These extracts are marked with ج and with ع respectively.

The work is divided into thirteen chapters, a detailed account of which is given at the beginning, after the فی الكرامات (fol. 43). They are as follows: I. فی حیلته. II. فی نسبة. III. فی شخص بها المهدی الخ. IV. فی جامع. V. فی احوال تقع قبل خروج المهدی. VI. فی العلامات. VII. فی كيفية بیعته المهدی الخ. VIII. فی فتح البلدان الخ. IX. فی اجتماع المهدی مع عیسی الخ. X. فی مدة المهدی مع عیسی الخ. XI. فی المترفقات من. XII. فی موت المهدی الخ. XIII. الاحادیث وذکر اشخاص طریقهم انهم المهدیون. XIV. فی شیء من فتاوی علماء العرب (فی شأن المهدی).

The appendix (خاتمة), fol. 54), which is inscribed فی تحقیق مدة الدنيا الكشف on this subject, which is entitled فی مجاوزة هذه الامة الاف!.

This piece was written by Zain b. 'Abdallah Mu'kaibil himself. It is dated Wednesday, 14th Jum. I., 1095. It was collated with the original copy (الام), and another MS.

1032.

B 420A. Size 10½ in. by 6 in.; foll. 58. About thirty lines in a page.

A collection of treatises copied by Zain b. 'Abdallah Mu'kaibil for his own use (compare the preceding no.).

I. Foll. 1-35v. JALÂL AL-DÎN DAWWÂNI's (d. A.H. 907) Commentary on Suhrawardi's (d. A.H. 587) هیاکل النور. See no. 485.

A considerable defect after fol. 8, corresponding to foll. 23-43 of no. 485. The rest complete.

The epilogue of the author begins as follows: اقول وانا الفقیر الى غفوربه الغنى محمد بن اسعد بن محمد المدعو بجلال الدين الصديقى الدوانى هذا ما تيسرى في شرح هذه اللمعة في اثنى (اثنا) r. عوائق شتى

¹ Cf. H. Kh. v. 211, and Flügel, Hdss. Wien, iii. 97.

وعلائق فوضى مع ما عم الزمان من اختلاف الامان والامان وما تخصصت به [من] مهاجرة الاوطان ومقارقة الخلان وملازمة بيت الاحزان الخ.

He also speaks of his intention to write a commentary on Suhrawardi's (حکمة) الاشراق.

Corrections and some notes.

II. Foll. 35v.-46v. هذا كتاب النصوص في بحر التحقیق وجواهر النصوص (sic) لفرد الامام صدر الدين القونوی رحمه الله الخ.

Theosophic Statutes, by ȘADR AL-DÍN Muhammad b. Ishâk b. Yûsuf Rûmî KÚNAWÍ¹ (d. A.H. 673). See H. Kh. vi. 349, who, however, gives the title differently, and Cat. Lugd. iii. 365 sq., where the work is merely styled, كتاب النصوص, as it is also in the colophon of this copy.

Each of the statutes begins: نص شریف.

Notes by the author and by "Molla As'ad" on the margin.

Dated 2nd Dhu'l-ka'dah, 1084.

III. Fol. 46v. كتاب مرأة العالم تصنیف الامام الهمام خاتمة المحققین السيد السند الجرجانی ... وتعربیها للشيخ الكبير قطب دائرة الوجود تاج الدين بن زکریاء الذي ینتهي نسبة الى سیدنا ومولانا ذی التورین عثمان بن عفان الاموی الفرشی الخ.

Only the first page of this work. It begins: حمدا بلا عَوْنَ وشكرا بلا حدّ ذات صارت وحدتها منشأ الاحديه الخ.

IV. Foll. 47r. The end of a mystic treatise, the title and author of which are not mentioned.

The first words are: العلم الحقیقی, and the conclusion begins: فهذا قدر ما امکن في هذه الوراق الخ.

V. Foll. 47v.-51. هذه الرسالة للامام المحقق مرتضی الفرقین محمد شیرین قدس الله سره آمین.

A mystic interpretation of the first Sûrah, by MUHAMMAD SHÍRÍN (probably the writer

mentioned by H. Kh. iii. 315, who died A.H. 809). مرأة العارفین في ملتمس زین العابدین, without explaining what he means by the latter words.

الحمد لله الذي اخرج من الشون ما ادرج في القلم الخ.

VI. Foll. 51v.-58. 'ABD AL-KARÍM JÍLÍ's (d. A.H. 811) مراتب الوجود (sic). See no. 665.

The last page of the MS. is wanting, although the treatise ends with fol. 58. Corrections and notes.

Cat. 232, xx.

1033.

2430. Size 12½ in. by 8½ in.; foll. 177. Twenty-one lines in a page.

I. Foll. 6v.-62. Muhammed b. 'Abd al-rahîm b. Muhammed 'Omari MÎLÂNÍ's (d. A.H. 811) Commentary (ممزوج) on Ahmad Jârabardí's (d. A.H. 746) Grammar, المغنی. See H. Kh. v. 655, and Cat. St. Petersb. 179.

تمت الكتاب المسمى بالشرح المغنی في يوم الاربع في وقت الصبح ثبت الله ايمان صاحب (sic).

II. Foll. 64v.-167. ABU SHUKUR SÂLIMÍ's Principles of the Muhammadan Faith, entitled التمهید في بيان التوحيد, identical with no. 384.

The chapters are here more accurately marked, as follows: 1. (fol. 65) في العقل والعقلاء 2. (fol. 72v.) في اثبات الصانع 3. (fol. 80) المحسوس والمعلمون في الاسماء 4. (fol. 95) في اثبات الصفات 5. (fol. 87v.) في المعرفة 6. (fol. 97v.) في اثبات الوحي 7. (fol. 112v.) في شرائط الایمان 8. (fol. 123v.) والایمان 9. (fol. 138) في الخلافة والامارة 10. (fol. 147) في الدین 11. (fol. 154) في السنة والجماعۃ والرد على البدعة.

تمت الكتاب المسمى بالتمهید في شهر الشوال في هلال الخمسة في يوم السبت في وقت الشخصي ثبت الله ايمان صاحب هذا الكتاب في الدنيا والآخرة وطول الله عمر كاتب هذا الكتاب.

III. Foll. 171-177. A fragment of a Commentary (ممزوج) on a short treatise on Religious Duties. This

¹ So the name is given in the colophon. Cf. Nafâhât al-nûn, ed. Lees, p. ۴۵۰.

الحمد لله الذي فرض علينا تعلم شرائع
الاسلام.

This piece has been reversed in binding.

Plainly written on rice-paper. Occasional interlinear and marginal notes in Javanese, written in the Arabic character. All the vacant pages are filled with various extracts, chiefly from books on law.

1034.

2502. Size 8 $\frac{1}{4}$ in. by 6 in.; foll. 389. From thirteen to nineteen lines in a page.

كتاب الذبح والاصطياد المختصر من كتب الشيوخين ووجوه المتأخرین اهل التحقيق والاجتهاد.

A treatise on Butchering and Hunting, according to the Shâfi'i rite; probably by Suyûfî (d. A.H. 911).

الحمد لله الذي احل لنا الطيبات مصطادة: وذبيحة.

This treatise was partly compiled from the works of the "two Shaikhs" (Ghazzâlî and Râfi'?), and of later authorities, such as Nawâwî; but most of its materials were taken directly from the *تحفة المنهج* (of Sirâj al-dîn 'Omar b. al-Mulâkkîn, d. A.H. 884).¹

II. Foll. 11-18. An episode from the legendary history of Muhammed. The hero of it is Sham'un b. Khâlid.

Imperfect at the beginning. The first words are: اخرجنا عنا العطش والجوع.

Dated 12th Jumâda I., 1214.

III. Foll. 19-34. A legendary account of Muhammed's expeditions to the Syrian frontier, and particularly of the expedition to Tabûk; imperfect at the end.

The narrative, though rather fabulous, begins with quoting old authorities, as follows: وبعد الحمدلة قال علماء السير في اخبارهم منهم محمد بن والصلية قال علماء السير في اخبارهم منهم محمد بن اسحق وعمار بن زيد المدائى وغيرهما كلهم يرفعون الحديث الى عبد الله بن مسعود الخ.

كتاب شرح الصدور بشرح حال الموتى والقبور.

An account of the state of the soul between death and the resurrection, drawn from the Traditions, and arranged in chapters, by Suyûfî. Cf. H. Kh. iv. 39.

Incomplete at the end. Defects after foll. 134 and 177.

كتاب الانوار انوار النبي المختار.

A legendary history of the birth and early life of Muhammed, concluding with his marriage with Khadijah (a so-called *Maulid*), by ABU'L-HASAN BAKRÎ. Cf. H. Kh. i. 483, who gives the work a somewhat different title.

It is imperfect at the commencement, but apparently only a little is wanting. Begins: من ذلك وسارت اليه الركبان وقبائل العربان من كل جانب ومكان.

One leaf is missing before fol. 247; the contents of it are, however, supplied on the margin of that folio.

VI. Foll. 338-389. Some other episodes of the life of Muhammed, narrated in a legendary or rather romantic style:—his marriage with 'A'ishah, the wedding of 'Alî and Fâtimah, etc. They are introduced and followed by a chronological survey of the events of the first eleven years of the Hijrah; and the whole concludes with an account of the death of the Prophet, which, however, ends abruptly on the next fol.

ذكر بعض الامور المشبورة بعد الهجرة على ترتيب السنين.

Written in various inelegant hands, apparently in Malabar.¹ [Bibl. Leydeniana.]

1035.

B 74. Size 10 $\frac{1}{4}$ in. by 7 in.; foll. 56. Twenty-three lines in a page.

I. Foll. 1-3. رسالة في ابو النبي. A short treatise in answer to the question, whether the parents of Muhammed died as unbelievers; by Shams al-din Al-hmad b. Sulaimân b. Kamâl, commonly called IBN KAMÂL-PÂSHÂ, or Kamâlpâshâzâdah (d. A.H. 941). See Flügel, Hdss. Wien, i. 381, no. 4.

Dated Sunday, 4th Jumâda I., 974.

¹ Cf. H. Kh. vi. 205.

¹ A note in Malayalam is on the fly-leaf.

مسالك الحنفاء في الكلام على أبيه على أبوى المصطفى.

A more exhaustive treatise on the same subject, by Jalâl al-dîn 'Abd al-rahmân Suyûtî (d. A.H. 911). Cf. H. Kh. v. 507.

مسألة الحكم في أبيه على ناجيyan وليس في النار صرخ بذلك جمع من العلماء، وليهم في تقرير ذلك مسالك المسلك الاول انهم ما تما قبل البعثة الخ.

The question is answered in three different ways خاتمة (مسلک), after which follows a.

Dated Monday, 17th Rabi' II., 974.

III. Foll. 27v.-30. A tract on the blessings of reciting the *Basmalah*; various questions and riddles, followed by their solutions; and some stories relating to worship and to private life.

Dated Tuesday, 29th Rabi' II., 974.

كتاب الهيئة السنّية في الهيئة السنّية.

The Universe as conceived in the Traditions, by Jalâl al-dîn Suyûtî. Cf. H. Kh. vi. 506. Extracts from this treatise are to be found in Aumer, Hdss. Münch., no. 133.

It is divided into thirteen sections as follows:—
اللوح والقلم fol. 34 ; العرش والكرسي fol. 31v. ;
الشمس والقمر والنجوم fol. 37 ; السموات والارضون fol. 40 ;
الماء والرياح fol. 40v. ; الليل والنهار وال ساعات 40 ;
الرعد والبرق والصواعق fol. 43v. ; السحاب والمطر 42 ;
الجبال ib. v. ; التزلزلة 45 ; المجرة والقوس fol. 44 ;
النيل ib. ; البحار. 46 .

Dated Tuesday, 15th Rabi' II., 974.

The last three pieces are written by one hand. The name of the copyist, 'Abd al-jalil, is to be found at the end of no. II. (fol. 27r.)

V. and VI. Foll. 47-49 and 50-51. Two short chronological sketches of the history of Mnsalman Egypt, with lists of all the governors and Sultans, as far as Ma'âmûd Pâshâ (A.H. 968), under whom the first

tract was written. Both are continued, by other hands, down to Sinân Pâshâ (A.H. 976). The first begins: مقدمة في تاريخ مصر فتحت مصر عام عشرين and the second commences: هذه نبذة متضمنة ولادة مصر من دولة السادة الصحابة والى (sic) الان الخ.

VII. Foll. 52-56. Definitions of various legal terms.

Begins: الحمد لله... بيان الحد الحد هو المنع لغة الخ.

Well written.

Library of 'Âlamgîr, A.H. 1079.

1036.

1586. Size $8\frac{3}{4}$ in. by $4\frac{3}{4}$ in.; foll. 255. From fifteen to twenty-three lines in a page.

I. Foll. 3-80. DAWWÂNÎ's Commentary on العقائد الخديدة (see no. 455), with the date of the author as given in no. 457.

Well written in Nasta'lîk, by one 'Abd al-wahhâb, at Dehli. Dated 2nd Jumâda II., 1096. Marginal notes on the first few pages.

II. Foll. 81-96. The Miracles of the early Prophets compared with those of Muhammed, by an unknown author.

الحمد لله... هذا كتاب اذكر فيه معجزات الانبياء، عليهم الصلوة والسلام معجزات ادم عم سبعة وادريس اثنان الخ.

في هذا ما صر عندنا من المعجزات الواردة في الاخبار بالاسانيد الصحاح من الانبياء، صلوات الله وسلامه عليهم اجمعين.

Written in small Nasta'lîk.

III. Foll. 97-144. شرح نخبة الفكر. IBN HAJAR 'ASKALÂNÎ's (d. A.H. 852) Commentary on his own Manual of the Science of Tradition. See no. 199.

Written by two Nasta'lîk hands. Numerous marginal notes. On the title-page is added a chain of the authorities who handed down Bukhârî's *Sahîh*.

IV. Foll. 145-154. A Guide to Prayer, styled *Zād al-faqīr*, by Shams al-dīn Abu ‘Abdallah Muḥammad b. Shaikh Zain al-dīn ‘Abd al-wāḥid, commonly called IBN AL-HUMĀM (d. A.H. 861). Cf. H. Kh. iii. 527, who is, however, inaccurate.

Begins: الحمد لله ... قال الشيخ الامام ... سالني : بعض اصدقائي القراء من طلبة العلم وانا على جناح سفر ان اكتب له مقدمة على الصلة وشروطها مسهلة الانقياد واضحة المراد يستفيد منها كل مرتاب فاجبته ... وسميتها زاد الفقير... واردلت فيها من المسائل ما يكثر وقوعه وربما وقع فيها القليل من التوارد انساق القلم اليه الخ.

Written like no. II.

V. Foll. 155-193. ‘ABD AL-BĀKĪ’s Commentary (الأداب الباقية) on Jurjānī’s treatise on Dialectics (الرسالة الشريفة الشرفية), the same version as no. 554.

Written in small Nasta’līk. Some notes.

Foll. 156 and 161 should be transposed.

VI. Foll. 194-206. A treatise on Death and Burial, by MUHAMMAD YA‘KŪB BANBĀNĪ (البنباني), entitled كتاب العبور عن دار الغرور.

Begins: سبحانك من تفرد بالثبات والبقاء الخ.

(فِي الرُّوْيَا) It is divided into chapters, the last of which is illustrated by some stories, after which the author concludes as follows (fol. 205v.): انتهت الحكايات.

المدقولة عن أحياء العلوم الليم خلقتني مجاناً ورزقني مجاناً فاغفر لي مجاناً الخ.

Then comes a chapter in Persian, inscribed في كيفية الستات.

Well written. The numbers of the chapters, which were to have been added in red, are omitted.

VII. Foll. 207-255. الموضع الفصيح. A Commentary on the 12th Sūrah of the Koran, compiled by MUHAMMAD KĀSHIF Hanafī, under the auspices of Aurangzib, in Dhu'l-hijjah, 1101.

Prefixed is a long preface, which begins: الحمد لله . مظہر المکنونات عن سرائق العدم الخ. The author says in it, regarding the origin of this work (fol. 218):

انی كنت جالساً في شهر ذى الحجۃ يوماً معی سورۃ يوسف مع تفسیرها المشیور للعلامة المتین معین الملة والدین وتفسیرها المنشقولة للامام الزاهد المقبول وتفسیرها الملقب بزهرة الاعلام¹ للامام الهمام الخ.

He also used the *Kashshāf* and *Baiḍāwī*'s Commentary. Well written.

Prefixed to the volume is a list of contents, which is, however, incomplete.

[Hastings.]

1037.

963. Size 6½ in. by 4 in.; foll. 119. Nine, thirteen, and fifteen lines in a page.

I. Foll. 1-85. ‘ALĪ KĀRĪ’s (d. A.H. 1016) Prayer-Book. *الحزب الاعظم*. See no. 362.

Very well written, with vowel-points. Notes on the use of particular prayers are added on the margin.

وهذه التسلات بالنبي صَلَمَ تاليف مولانا قطب العارفين الحبيب (؟) عبد الله بن علوى الحداد نفع الله به آمين تقرأ لكل شدة دنيوية وآخرية الخ.

Four addresses to the Prophet in verse, supposed to be great talismans against all evils, and to secure God's special assistance. The author, ‘ABDALLAH b. ‘ALAWI ḤADDĀD (of Tarīm, who flourished in the eleventh century), is mentioned at some length in no. 717, foll. 166 sqq.

They begin as follows:

1. يا رسول الله يا اهل الوفا
يا عظيم الخلق يا بحر الصفا
2. (fol. 88) نى البدى لا تننسنى من شفاعتے
انى مسى مذنب ذو جرائر
3. (fol. 89) يا سيدى يا رسول الله يا امى
ويا غياثى ويا كهفي ومدحري
4. (fol. 90) يا سيدى يا سندى يا عمدى
يا عدى في يسرى وعسرى

They are followed (foll. 91v.-92) by a prayer in

¹ Sic. Cf. H. Kh. ii. 367, iii. 550.

prose. It begins: **وَعِنْ بَعْضِ الْسَّلْفِ إِنْ كَانَ يَدْعُوا
بِيَذَا الدُّعَاءِ لِتَفْرِيجِ الْكَرْبَلَةِ**.

Well written.

A note on the value of the above addresses is added in a bad handwriting.

III. Foll. 94–102. A letter of the aforesaid ‘ADDALLAH b. ‘ALAWI to ‘Abd al-rahmân b. ‘Abdallah (؟ عباد), answering various questions,—e.g. about the meaning of a certain dream; whether Ghazzâlî used the terms علم اليقين وعینه وحقه in the same sense as the Sufis; etc. He also reproduces at the end of it (fol. 98v.) the whole of a letter of Abu'l-'Abbâs Ahmad ZARRUK Maghribî Mâlikî (d. A.H. 896 or 899), on the five principles (أصول) of Sufism.

الْحَمْدُ لِلَّهِ الرَّقِيبُ الشَّاهِدُ الْخَ
Begins: **الْحَمْدُ لِلَّهِ الرَّقِيبُ الشَّاهِدُ الْخَ**.
Inclegantly written.

IV. Foll. 104–113. The same letter, copied, as it seems, from the preceding MS., in a plainer handwriting. Fol. 113 repeats the contents of fol. 108r.

V. Foll. 114–115. **بِيَانِ مَعْرِفَةِ شَهْوَةِ الْحَرْمَةِ**, and

VI. Foll. 117–118. **مَعْرِفَةُ طَبَائِعِ النِّسَاءِ وَهُنَّ أَرْبَعَةٌ**.
أَجْنَاسُ الْخَ

Two notes on sexual intercourse. Ill-written.

[Tippu.]

1038.

B 459B. Size 10 in. by 5½ in.; foll. 298. Number of lines varying.

Collectanea of Zain b. ‘Abdallah Mu‘âbil.

I. Foll. 1–4. A mystic poem, in strophes of five lines (تَخْمِيس); beginning:

فَتَنَتْ بِفَقَانِ سَبَانِي بِسُسْرَةِ

II. a. Foll. 4v.–7. Comparative tables of various eras, preceded by an explanation.

Begins: **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ . . . وَبَعْدَ فَهَذِهِ جَدَالِ**
فِي مَعْرِفَةِ مَدَارِخِ الْبَرْوَجِ مِنَ التَّوَارِيخِ الْمَشْبُورَةِ الْقَبْطِيِّ
وَالْرُّومِيِّ وَالشَّبَامِيِّ¹ وَالنَّيْرُوزِ وَمَعْرِفَةِ مَدَارِخِهَا بَعْضُهَا فِي
بَعْضٍ فِي كُلِّ شَهْرٍ مِنْهَا وَكُلِّ يَوْمٍ بَعْيِنَهَا الْخَ.

These are four tables, according to the four seasons, فصل الربيع وهو المسمى عند اهل اليمن بالصيف, and so forth.

b. Foll. 8–11. Tables for reducing Hijrah years to those of the aforesaid eras, from A.H. 1012 to 1138.

c. Foll. 12–13. A table showing the entrance of the sun into the successive signs of the Zodiac, from A.H. 1069 to 1089. It was prepared by AHMAD b. OMAR BÂ MUZHÂIM, a pupil of Muhammad b. ‘Abdallah al-Aidarûs.

الْحَمْدُ لِلَّهِ أَكْمَلَ الْحَمْدَ وَاتَّهُ عَلَى كُلِّ حَالٍ.

These tables are all by one hand, and apparently made in Hadramaut.

III. a. Fol. 16. **هَذِهِ قَاعِدَةٌ فِي وَلَقَدْ مَكَّنَاهُمْ**. A magic square of the verse Sû. 7, 9.

b. Foll. 16v.–17. A special prayer.

c. Foll. 17v.–19. Magic tables of the letters of the alphabet.

d. Fol. 19v. and

e. Fol. 22. On the drawing of magic squares.

f. Foll. 23–34. A longer treatise on the same subject, inscribed **فَائِدَةُ فِي مَعْرِفَةِ وَضْعِ الْوَقْفِ الْرِّبَاعِيِّ**.

Written in a large hand.

IV. Foll. 37–43. A treatise on Logic, beginning: **الْحَمْدُ لِلَّهِ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ بِوْجُودِ ذَاتِهِ الْقَدِيمِ . . .**
أَعْلَمُ أَنَّ الصُّورَ حَصُولَ مَعْنَى الشَّيْءِ فِي الْذَّهَنِ الْخَ. Well written in a large hand.

V. a. Fol. 45. Some verses of the Koran.

b. Foll. 45v.–46. SHÂDHILÎ's حزب البحر. See no. 373, I.

c. Foll. 47–52. **هَذِهِ رِسَالَةُ فِي الْعَمَلِ بِالرَّبِيعِ الْمَجِيبِ**
الْفَاقِي لِمَعْرِفَةِ أَوْقَاتِ الصلوةِ وَمَا مَرَّ مِنَ السَّاعَاتِ
وَلِمَعْرِفَةِ الْقَبْلَةِ تَلْخِيصُ سَيِّدِنَا النَّبِيِّ . . . جَمَالُ الدِّينِ بَرْكَةُ
الْمُسْلِمِينَ **مُحَمَّدُ بْنُ أَمْرَهُ بْنِ فَضْلِ السَّعْدِيِّ الْخَضْرَوِيِّ**
تَزْيِيلُ عَدْنَ وَفَقِيهِهَا الْخَ.

On the use of the quadrant for ascertaining the times for prayer, the direction of the Kiblah, etc., by

¹ This is the era used in Hadramaut.

JAMĀL AL-DĪN MUHAMMAD B. AḤMAD BĀ FADL HADRĀMĪ,
of 'Adan.

Plainly written, by Zain b. 'Abdallah Mukaibil,
at نَقْرَة (sic). Dated Tuesday, 22nd Ramaḍān, 1073.

VI. Foll. 55v.-57. A critical letter, written in reply to one which was addressed to the author by Saiyid al-Hasan b. al-Kāsim. It treats chiefly of the righteousness of the companions of the Prophet, and of the Sunnah. The author is ZAIN B. 'ABDALLAH b. Shaikh b. 'Abdallah al-'Aidarūs, "who is buried at Tarīm."

الحمد لله الذي رفع منازل الدين بالائمة :
بأيدي المحتدين الخ.

VII. Foll. 57v.-65v. ...
سيرة النبي صَلَّمَ تاليف الشیخ عز الدين أبو عمرو بن جماعة نفع الله به الخ.

A short account of the life of Muḥammad, by 'Izz AL-DĪN ABU 'ĀME IBN JAMĀ'AH, i.e. 'Abd al-'aziz b. Badr al-dīn Abu 'Abdallah Muḥammad b. Burhān al-dīn Abu Iṣhāq Ibrāhīm b. Abu'l-Faḍl Sa'd Allah b. Jamā'ah Kinānī Shāfi'i (d. A.H. 767, according to H. Kh. vi. 132).

قال شيخنا التقى..... اما بعد حمد الله على
جزيل افضاله... فهذا مختصر في سيرة رسول الله
صلعم جمعته من كتب في المغاري والسير الخ.

Dated Friday, 6th Rabi' II., 1076.

VIII. Foll. 65v.-66v. :
القصيدة الموسومة بعنوان الحكم لا ي الفتح البستي رحه واورد بعضها الاستوى في
الطبقات.

A moral Ḳaṣīdah, by ABU'L-FATH BUSTĪ ('Alī b. Muḥammad, d. A.H. 430). Begins :

زيادة المرء في دنياه نقضان
وربحه غير محسن الخير خسران

IX. a. Foll. 66v.-71. An account of the seventy-three Muhammadan sects, taken from Iṣṭ's المواقف (see no. 438).

هذا تذليل الفرق التي اشار اليها الرسول الخ
b. Fol. 72. A charm.

X. Foll. 72v.-75. The commencement of a curious composition, which, when read in the usual way, is a

treatise on law, beginning : الحمد لله ولی الحمد ومسخرة . The first and last letters of each line, and two other perpendicular columns in the middle of the page, are written in red, and offer, when read from above downwards, four different treatises. The first is on Prosody, and begins as follows : امر بتاليف العروض هذا الكتاب وجمعه مولانا السلطان ملك الشرف اسماعيل بن العباس ادام الله ايامه فهذا الكتاب الفتى في العروض . The second treatise gives an account of the Rasūlī dynasty of al-Yaman. The third is on Grammar ; and the fourth on Rhyme . علم القوافي .

According to the first of these treatises, the work was composed by order of al-Malik al-Ashraf Ismā'il b. al-'Abbās, the seventh king of the Rasūlī dynasty of al-Yaman (A.H. 778-803).

It appears from a comparison with a lithographed edition (Lakhnau, A.H. 1272), that this is the عنوان تاليف الشیخ الامام حجة الاسلام ابی زکریاء يحيی بن الشرف of SHARAF AL-DĪN IBN AL-MUKRĪ' (d. A.H. 837). Cf. H. Kh. iv. 272.

This MS. ends abruptly, the copyist having apparently become weary of his task.

XI. Foll. 77.-91. a. (sic) الوسيط تاليف الشیخ الامام حجة الاسلام ابی زکریاء يحيی بن شرف النبوی .

A treatise on Pilgrimage, by NAWĀWĪ (d. A.H. 676), apparently identical with الايضاح في المناكث H. Kh. i. 508.

As the author mentions in the preface, this is an extract from a larger work of his on the same subject.

الحمد لله ذى الجلال والاكرام، والنضل والطول
والمنن العظام،.... اما بعد فان الحج احد اركان الدين الخ.

Dated Thursday, 29th Rajab, 1076.

هذه قصيدة مشهورة لladīb الشهير بابن غلیف (sic) صاحب حلی رحه وهي عظيمة الخ.

A moral Ḳaṣīdah, by "IBN GHALĪF," i.e. probably IBN AL-'ULAIYIF (Shihāb al-dīn Aḥmad b. Ḥusain); see H. Kh. vii. 1226.

Begins :

اراك وقد اضاء لك النهار، عن النهج القويم لك ازووار

XII. Foll. 92v.-97. A treatise of Suyūṭī (d. A.H. 911), in refutation of a millenarian doctrine, styled كتاب الكشف عن مجازة هذه الامة الافت. Cf. H. Kh. v. 211 sq., and Cat. Lugd. iv. 273 sq.

الحمد لله وكفى... وبعد فقد كثر السوال الخ :
Begins: It is followed by two tetrastichs of ABU'L-FATH Bustī (see above, no. VIII.).

XIII. a. Foll. 97-104. كتاب نصيحة التلميذ تاليف الشیخ الامام حجۃ الاسلام ابی حامد محمد بن محمد الغزالی الطوسي نفع الله به الخ .

GHAZZĀLĪ's (d. A.H. 505) celebrated parænetical treatise, آيتها الولد. Published in Arabic and German, by Hammer-Purgstall, Wien, 1838. Cf. H. Kh. i. 519.

الحمد لله وصلی... اعلم ان واحدا من تلاميذ الشیخ الخ .

Dated Wednesday, 12th Sha'bān, 1076.

It is followed by the beginning of NASHWĀN b. SA'ID ḤIMYĀRĪ's (d. A.H. 573) famous Kaṣīdah, inscribed: وهذه قصيدة للقاضي نشوان... في الزهد في الدنيا .

b. Fol. 105. A poetical account of the death of Ghazzālī, by ḤAJJĀJ b. TARKHĀN ISKANDARĪ.

Begins: ففده (sic) ذكر وفاة الامام الغزالی .

XIV. Foll. 105v.-106. Moral advice, given by SHIḤĀB AL-DĪN SUHRAWARDĪ (d. A.H. 632) to his son.

الحمد لله.... قال الشیخ... لولده يا بني: اوصیک بتقوی الله الخ .

Cf. Catal. Lugd. iv. 322.

XV. a. Foll. 107-110. Copy of a letter of GHAZZĀLĪ, addressed to Abu'l-fath Aḥmad b. Salāmah Dimishkī.

لقد بلغنى على لسان من اثق به من حسن: سیرة الامام الزاهد الخ .

b. Fol. 110. A tract on Asceticism, by (Shiḥāb al-dīn) 'Omar b. Muḥammad SUHRAWARDĪ (d. A.H. 632).

قال الشیخ... العقل الرزین المتاید بتایید الله : يقضی بالزهد في الدنيا واهلها .

c. Fol. 111. An extract from a work of NAWĀWĪ, on the same subject.

d. Fol. 111v. A prayer ascribed to IBN ABU'L-SA'ID (Muhammad b. Ismā'il Yamanī, d. A.H. 609).

كتاب فضائل الاعمال التي تقرب الى الله سبحانه وتعالى وتبعد من سخطه .

An anonymous treatise on the spiritual merit of good actions.¹

الحمد لله الذى عرفنا ان العزو والنعمة فى طاعته :
Begins: Dated Friday, 21st Sha'bān, 1076.

XVII. Foll. 116v.-125. The Tenets of the Naḳshbandī Order, by TÂJ AL-DĪN b. ZAKARIYĀ 'OTHMĀNÍ NAQSHBANDĪ (b. Sulṭān Hindī, d. A.H. 1050).

الحمد لله... اعلم وفقك الله تعالى ان معتقد السادات القشنبندية قدس الله تعالى اسرارهم هو معتقد اهل السنة والجماعة .

It is followed by another short tract of the same author.

XVIII. Foll. 125-143. A treatise by the same author, on the duties of novices, etc.

اللهم خلصنا عن الاشتغال بالملاهى... اما: بعد فهذه رسالة في آداب المشيخة والمربيين الطالبين وشرائطها .

XIX. Foll. 143v.-179. كتاب رسالة قوانين حكم الاشراق الى كل الصوفية بجميع الآفاق تاليف الشیخ شمس الدنيا والدين الشیخ محمد بن احمد بن محمد التونسي الشاذلی (sic). الوفاني المالکی المدعو المشبور بابي المواهب نفع الله به آمين .

Mystic Aphorisms, by Shams al-dīn ABU'L-MAWĀHIB Muḥammad b. Aḥmad b. Muḥammad Tūnisī Shādhilī Wafā'i Mālikī.

This treatise is identical with no. 688, where the author was not ascertained. Cf. no. 669.

Copied on Tuesday, 27th Dhū'l-qa'dah, 1076.

XX. Foll. 179v.-180. IBN DURAID'S (Abu Bakr Muḥammad b. Ḥasan Azdī, d. A.H. 321) Kaṣīdah on

¹ Several treatises with this title are noticed in H. Kh. iv. 446.

فِي مَعْرِفَةِ الْمَقْصُورِ وَالْمَدْوُدِ، accompanied by a short commentary. Cf. H. Kh. v. 157; Aumer, Hdss. Münch. 239.

كتاب المناظر الالهية تاليف الشیخ... عبد الكریم بن ابرهیم الکیلانی الصوفی.

A mystic treatise by 'ABD AL-KARÎM b. IBRÂHÎM KÎLÂNÎ (or Jili, d. A.H. 811), the same as no. 666, III. Dated Sunday, 25th Jum. I., 1075.

XXII. Foll. 203–210. A treatise on Magic and on Talismans, imperfect at the commencement. It begins, after a blank: الارواح جنون مجنددة.

الجزء الثاني في عمل الطسلمات، where a number of specifics are given.

كتاب غنية ارباب السمع في كشف القناع عن وجوه الاستماع من اهل الشیخ.... عبد الكریم بن ابرهیم الکیلانی.

Contributions to the better understanding of the transcendent language of Sufi liturgy, by 'ABD AL-KARÎM KÎLÂNÎ.

Begins: الحمد لله الذي اقام في مقام القرب اقدام: الرجال. The author says subsequently (fol. 212v.): اما بعد فاني لما رأيت قصور القبوم عن اطوار المعانى، ووقف العلوم من عوام ارباب السمع على ظاهر الفاظ الغانى، اردت ان افتح بابا لاهل السمع، الى حسن الاستماع، واكشف نقابا لاهل الغانى، عن مخدرات المغانى، المحجوبة عن عيون العامة بصور الفاظ المعانى، الخ.

The author treats in the introduction (مقدمة) of the different classes of devotees; and, in three chapters, illustrates in their various applications to the said classes, 1. One hundred single words, used in Sufi poetry; 2. Ten entire hymns or *Kasîdahs*; 3. Forty technical terms for the various states of the spiritual life.

Dated Tuesday, 13th *Dhu'l-qa'dah*, 1076.

There are added from the author's copy seven verses of his, according to which he was born on 1st Mu-

harram, 767, at Calicut, in India, and went afterwards with his father to 'Adan, where he arrived at manhood, and where his father died.

Then follows the date of his death, which had been written by his son 'Omar in a copy of *الإنسان الكامل*; viz., Saturday, 28th Jum. II., 811.

XXIV. Foll. 296v.–298. Two extracts (فائدة) from 'Abd al-rahmân b. Muhammad 'IRÂKÎ's *لواحة الوجود في حضرة الشهود*, which is a commentary on his own *التسنيم شراب أهل النعيم*. The first extract gives a mystic definition of love, *المحبة*.

All the pieces from no. V. onward, with the exception of some portions of no. XIX. and the greater part of no. XXIII., are written by the above-mentioned Zain himself.

1039.

2820. Size $7\frac{1}{4}$ in. by $4\frac{1}{2}$ in.; foll. 212. From thirteen to seventeen lines in a page.

I. Foll. 1–24. Badr al-din Muhammad SIBT MÂRÎDÎNÎ's (d. A.H. 934) Commentary on a treatise in (*Rajaz*) verse, on the Law of Inheritance, styled *المقدمة الرحبيّة*. Cf. H. Kh. iv. 398 sq., according to whom the treatise is properly entitled *بغية الباحث*. The author of it is not known. It begins in this MS. as follows:

أول ما نستفتح المقالاً بذكر ربنا تعالى (sic)
والحمد لله على ما انعم علينا جداً يخلو عن القلب العمى
قال الشیخ الإمام.... اما بعد فهذا شرح مختصر
على المقدمة الرحبيّة في الفراتص.

Dated Saturday, 29th Muâhram, 1080.

II. Foll. 26–40. A moral treatise, styled *انيس المتقين*, by 'ABD AL-SAMAD b. Husain b. Muhammad. Begins: الحمد لله الذي اقام السموات بغير العمار. It is divided into five chapters, as follows: 1. في بيان

¹ He did not, however, mention it under this title, as he supposes.

العقل. 3) ; العلم والجهل. 2) ; الغفلة والتکفر (التفكير).
المتوکل والحریص. 5) ; الفقر والدنيا. 4) (؛ والحمقى من).

Dated 17th Sha'bân.. (year omitted). Transcribed by Shaikh Ibrâhîm كوبّة, for his own use. The colophon is introduced by two Persian distichs.

A defect after fol. 32.

III. Foll. 41–172. Another work on Morals, probably entitled سراج القلوب. It was compiled from the traditions and various books, by an unknown author.

Begins: الحمد لله على ما اولانا والصلة... وبعد فهذا :
سراج القلوب وعلاج الذنوب اتيتُ فيه من الاحاديث
والأثار والمواعظ المُرِّقات والحكایات النافعات الخ.

It consists of a number of sections (فصل), the first of which is inscribed في المبادرة الى الطاعة Ghazzâlî, Yâfi'i, Damîrî, and others, are frequently quoted.

Completed on Thursday, 14th Sha'bân, 1055, by Hâfiż Ahmed. Notes.

IV. Foll. 173–175. A moral Kâşidah, beginning :
ایا طالب الرزق البهنى ونعمته
ومن شردنیا ثم اخري سلامه

Cf. no. VI. It has the erroneous superscription تتمة كتاب السنن, which belongs to the next piece.

V. a. Fol. 175v. The conclusion of ABU DÂ'UD SAJASTÂNÎ's (d. A.H. 275) كتاب السنن. Cf. H. Kh. iii. 622.

b. Foll. 176 and 177. Various extracts.

VI. Foll. 177v.–198. A collection of Prayers drawn from the Tradition. Author unknown.

In two parts: 1. Daily prayers, تکرر للانسان في اليوم والليلة من حين ايقاظه² من النصل الاول فيما

2. Prayers for special occasions, النوم الى نومة بالليل

الفصل الثاني في اذكار ودعوات لامور عارضات.

Begins: الحمد لله رب العالمين... وبعد فاعلم ايها :
الحریص على محو السیئات، الراغب في اكتساب

الخيرات¹، ان الاستغفال بما ورد في الحديث النبوى من الاذكار والدعوات الخ.

خاتمة الكتاب في خصال تورث : Ends (fol. 198r.) :
البركة والوقر وتنفی السوء والقرد ذكرها الامام الصابى (sic)
في كتاب البركة نفعنا الله به وهي منظومة في هذه الآيات.

Then follows the beginning of the above-mentioned Kâşidah (no. IV.), written on the margins of this page and the preceding.

VII. Foll. 198v.–200. A short treatise on the properties of every hour in the week. Inscribed :
هذا خصال هو الساعات (sic).

Begins: الحمد لله على ما هو اهل... فان في هذه
الورقات خصائص الساعات خصائص ساعات يوم
السبت الساعة الاولى لزحل ردية الخ.

It is followed by a list of the companions of the Prophet who knew the Koran by heart.

VIII. Foll. 201–204. A legendary account of the wedding of Fâtîmah.

Begins: هذا قصة تزويج فاطمة رضي الله عنها قال :
الشيخ ان الله تبارك وتعالى حلخ الخلق الخ.

The contents of the first page, which had been lost, have been written on the margin of fol. 201.

IX. Foll. 205–209. A fragment, containing the latter portion of a work on daily prayers.

X. Foll. 210–212. A prayer in verse, inscribed هذا المناجات لقضاء الحاجات من المُجرّيات.
Begins:

لَكَ الْحَمْدُ يَا ذَى الْجَوَدِ وَالْمَجْدِ وَالْعَلِيِّ
تَبَارَكَتْ تَعْطِيْ مِنْ تَشَاءْ وَتَمْنَعْ

With a Persian interlinear translation, also in verse.

It is followed by various alleged sayings of the Prophet.

Written by various hands.

The seal of Hâfiż Ahmed (see no. III.) is impressed on most of the tracts.

[Bibl. Leydeniana.]

¹ The beginning of this chapter is lost.

² Correction from the margin; the text has استفادة.

³ Margin دفع.

1040.

B 450. Size $7\frac{1}{2}$ in. by 5 in.; foll. 75. Number of lines varying.

I. Foll. 1-3. 'ABD AL-SHAFŪR LĀRĪ's (d. A.H. 912) Glosses on *Jāmi*'s preface to his Commentary on the *Kāfiyah* (see no. 928).

Well written. Framed with red lines.

II. Foll. 5-12. Glosses on the passage of *Jāmi*'s Commentary which treats of the "specification", *التمييز*, by MUHAMMAD KĀSHIF.

ان احسن ما يتمسك به في الوصول الى
ذروة الكمال الخ.

Clearly written in Nasta'lik.

III. Foll. 13-14. Two short treatises on Existence, identical with no. 586, V. and VI.

Written in a minute character.

IV. Fol. 15v. A note on Apprehension, *التصورات*, by JALĀL AL-DĪN DAWWĀNĪ (d. A.H. 907), identical with that described in Cat. Lugd. iii. 380.

V. Fol. 15v. A note on Necessity, beginning: اعلم ان الضرورة هي استحالة انفكاك نسبة المحمول الى الموضوع الخ. Incomplete.

VI. Foll. 16-18. Notes on a passage of *Saiyid Sharīf Jurjānī*'s Glosses on Kuṭb al-dīn's Commentary on the *Shamsiyah*, identical with no. 585, II. They are ascribed here to ḤANAFI (مولانا حنفی).

كل مدعى ثابت مدعى ثابت، مولانا احمد جندی؟

VII. Foll. 19-22. A short logical treatise, proving the necessary to be only one. According to the inscription, هذه رسالة لطيفة مجموعة لطفية (!) معنى، the author seems to be Molla LUTFI (d. A.H. 900).

VIII. Fol. 23. A definition of knowledge, beginning: العلم صفة توجب تمييزا لا يحتمل التقييف الخ. Incomplete.

IX. Fol. 24. A note on the Unity of God, beginning: قد تقر في علم الكلام ان المقصد الاقصى والمطلب الاعلى توحيد الحق سبحانه الخ.

Incomplete.

X. Foll. 25v.-26. Glosses on a definition of knowledge, ending abruptly.

XI. Foll. 26v.-27. A note on the square-root (الجذر); written diagonally.

XII. Foll. 27v.-36. A theosophic treatise on the Unity of God, by DAWWĀNĪ.

الحمد لمن تفرد... وبعد فهذه مباحث متعلقة بكلمة التوحيد.

Conclusion: تمت الرسالة المنسوبة الى العامة (العلامة r.) الدوائى في تحقيق كلمة التوحيد.

It is followed (fol. 29v.) by Glosses on it, beginning: قوله من الامور العامة الخ.

XIII. Foll. 37-52. The latter portion of DAWWĀNĪ's second treatise on the Divine Essence, رساله اثبات (sic). واجب الوجود الجديده. See no. 468, II.

Begins: الفصل الثالث في توحيد.

Copied by 'Abd al-rahmān b. Yâdkâr Muḥammad اوراسای (?).

XIV. Foll. 55-75. Explanation of various idiomatic expressions, verses, etc., occurring in *Jāmi*'s Commentary on the *Kāfiyah*. The author, who does not give his name, is, according to the inscription of the title-page, SHAMS AL-DĪN MUHAMMAD KUHISTĀNĪ. Cf. H. Kh. vi. 83. The work is dated A.H. 952. The author wrote it in Transoxania.

الحمد لله الذي رزقنا من العربية رزقا كاملا الخ.

Marginal notes. Copied by Muḥammad شيرغانی, A.H. 996.

1041.

1810. Size $11\frac{1}{2}$ in. by $6\frac{1}{4}$ in.; foll. 299. Twenty-three lines in a page.

I. Foll. 1-97. Kuṭb al-dīn's (d. A.H. 766) Commentary on the *Shamsiyah*. See no. 503.

Copious glosses in the latter portion.

II. Foll. 98-162. *Jurjānī*'s Glosses on the preceding Commentary (see no. 509).

Marginal notes.

¹ قوه السادساني (sic).

III. Foll. 164-253. A Commentary (ممزوج) on *Mahmud b. Muhammad* (sic) *Jaghmini's* Compendium of Medicine, by *Husain b. Muhammad Astarâbâdi*, who completed it on Thursday, 17th Ramaḍân, 831, at Harât, and dedicated it to Amir Murtâda.

الحمد لله الذي ابدع العناصر والاجزاء... أما :
بعد فقد دلت البراهين العقلية والشواهد (الشواهد) (r.)
النقلية ان انفس ما يتنفس فيه النفس النفيس الخ.

IV. Foll. 254-299. An introduction to Medicine, called *Miftâḥ al-ṭibb*, by *Abu'l-Faraj 'Alî b. al-Husain*¹ b. *Hindû*, who, according to *H. Kh.* vi. 15, iii. 252, died either A.H. 410 or A.H. 420.

قال الاستاد ابو الفرج على بن الحسن (sic)
ابن هندو تصحح اخواننا من المسلمين مقالاتي الموسومة
بالمشوهات في المدخل الى علم الفلسفة فشوقتهم سهلة
المأخذ فيها الى مقالة في الطب على نهجها فاسعفتهم
بتصنيفها الخ.

The work is divided into ten chapters, which are inscribed as follows : 1. في الحث على تعلم الصناعات. 2. في ثبات صناعة الطب. 3. عموماً وتعلم الطب خصوصاً في اقسام. 4. في شرف الطب. 5. في حد الطب. 6. في ذكر الطرق التي بها فرق الطب. 7. في طب في تعديد ما يحب على. 8. استنبط صناعة الطب. 9. الطبيب معرفته من العلوم ليكون كاملاً في صناعته. 10. في كيفية تدريج المتعلم للطب وذكر مراتب الكتب فيه. ف. في العبارات والحدود الطبية. The last chapter, which is the longest, is subdivided into twelve فصول, according to the branches of the medical science.

Well written. Dated 14th Muḥarram, 41, apparently A.H. 1141.

[Tippu.]

1042.

1552. Size 9½ in. by 5½ in.; foll. 100.

I. Foll. 1-18. شرح مائة عامل. A Commentary on *'Abd al-kâhir Jurjâni's* (d. A.H. 474) Hundred Gram-

matical Regents, published under the same title by Baillie (Caleutta, 1802) and Lockett (*ib.* 1814).

تم الرسالة المسمى بشرح مائة العوامل.

II. Foll. 21-24. A short syntactical treatise, called *al-Tâ'îma*, probably also by *Jurjâni*. See no. 984, iv.

III. Foll. 25-78. *Mutarrizî's* Grammar. المصاح.
See no. 890.

قد تمت كتاب المصاح في شهر محرم :
الحرام يوم الاحد منه سنة يكهزار وسد وشت هجري
في عسكر الانكليز بمقام چناده كان من شهورهم عند
اتمامها اثنى عشرين أگست سنة يكهزار وحفصه ونود وسه.

These three treatises are written in a bold *Nasta'lik* hand.

IV. Foll. 80-87. *Abhari's* on Logic. ايساغوجي
See no. 497, i.

Well written in *Nasta'lik*.

V. Foll. 88-100. *Mizan al-mântiq*. a treatise on Logic. ميزان المنطق.
See no. 573.

Written in *Nasta'lik*.

These two treatises are dated Cawnpore, A.H. 1209. They were written for the purpose of being read by Major Mackenzie (میجر صاحب مکنزی) with Maulawi 'Abd al-râzzâk.

[Warehouse]

1043.

824. Size 7¾ in. by 5 in.; foll. 250. Seventeen lines in a page.

Collectanea of *Molla Ahmad b. Sulaimân*; the greater part in Arabic, the remainder in Persian. Inscrbed: نقل بياض حضرت.. احمد بن مولوي سليمان قدس سرهما الله الحنان المنان.

This collection contains complete treatises, extracts, and notes (فائدة), bearing chiefly on mathematical and philosophical subjects. Of longer extracts or more remarkable works, the following may be noticed.

I. Foll. 26-35. مقالة ابی ریحان محمد بن احمد
البیرونی فی راشیکات الپند.

¹ Or, al-Hasan, as in this MS.

¹ Two words erased.

A treatise of BIRŪNÎ (d. A.H. 430), on the rule of proportion, based on the Indian system. The author says (fol. 26v.), referring to the rule of three: والهند نسمنها ترى راشيك: اي ذو الثالثة المواضع ورash' يسمونها ترى راشيك: اي ذو الثالثة المواضع ورash' هو البرج راشيك هو الموضع من الصورة فان منجميهم يسمون البيوت الاثنى عشر راشيك.

The treatise begins: النسبة في ما بين المقادير المتباينة.

Blanks are left for some diagrams which have never been added.

II. Fol. 36. برهان آخر على الشكل السابع من الشكل السابع من كتاب بنى موسى كتاب بنى موسى.

A proposition of the BANU MÛSA (cf. no. 734, viii.), on the mensuration of triangles; preceded by a demonstration, which is probably by AL-KHÂZIN (Abu Ja'far).

III. Foll. 50-52. الشكل السادس عشر من كتاب معرفة مساحة الاشكال البسيطة والكرية لبني موسى محمد والحسن واحمد.

The sixteenth proposition from the book of the BANU MÛSA, on the mensuration of plain and spherical bodies, from which apparently also the preceding no. is taken. This book is to be found in Cat. Bodl. i. 208, b.

Begins: نريد ان نجد مقدارين يقعان بين مقدارين مفروضين.

Diagrams omitted.

IV. Fol. 58. A short mathematical treatise by NAŠIR AL-DÎN TûSÎ (d. A.H. 672), inscribed للحق نصیر الدین الطوسي رحه في بيان انه لا يمكن ان يجتمع من عددين مربعين فردان عدد مربع.

V. Foll. 76-77. A riddle on قانون; and Foll. 78v.-81, another on كافية; both by BAHÂ AL-DÎN 'ÂMULÎ (d. A.H. 1031).

The first riddle was composed in A.H. 1002, as appears from the chronogram لغز طبيانه بي عديل (i.e. 1116, minus 114).

VI. Foll. 113v.-123. A treatise on Astronomy, called تشريح الافلاط, by BAHÂ AL-DÎN 'ÂMULÎ. See Cat. Mus. Brit. 244.

It consists of five sections (فصل).

Additional notes by the author on the margin. Diagrams omitted.

رسالة في ثبات حدوث العالم، التكابتي by HUSAIN B. IBRÂHMÎ.

VIII. Foll. 131 and 146.¹ A Kaṣîdah ascribed to the Khalif YAZÎD B. MU'ÂWIYAH، قصيدة ميمية منسوبة إلى يزيد بن معاوية عليه ما يستحقه. Begins:

اراك طربوا ذا شجي وترنم

Various readings on the margin.

Dated 20th Jum. II., 1135.

IX. Foll. 140v.-142. An extract from the fifth treatise of the *Ikhwân al-ṣafâ*, on Music.

Begins: فائدة ان الحكماء الموسيقيين انما اقتصروا من اوتار العود على اربعة.

X. Foll. 143-145. A treatise of ARCHIMEDES, inscribed كتاب ارشميدس في قسمة شكل سماد بسيط ماشيون (?), باربعة عشر شكلاً مناسبة له identical with that noticed in Cat. Bodl. ii. 603, ad cmlx.²

Diagram omitted.

XI. Foll. 184-191. A theosophic treatise, by MUHAMMAD AFDAL AL-DÎN, a Shi'ite, who wrote it at Mashhad (الروضة الرضوية)، for the use of his pupils.

This treatise has no special title. It is preceded by a long introduction, which begins: اما بعد فتح الكلام بحمد الملك العلام الح المسئلة الاولى من الكلام في توحيده تعالى واجب الوجود. After this, the first paragraph commences as follows: Dawwâni, Amîr Fakhr al-dîn Astarâbâdi, Abu'l-Hasan Kâshî, and others.

Imperfect at the end.

¹ The latter fol. has been misplaced in binding.

² There, however, the name of the figure is written

بطماماشيون (sic).

XII. Foll. 191-194. مقالة لقسطا بن لوقا في البرهان على حساب الخطائين وهو الباب الجامع الذي يستخرج به جميع مسائل الحساب التي ليس لها جذور.

A treatise by KUSTA b. LŪKA (d. about A.H. 311), on the *regula falsi*.

A revised edition of this treatise, by Jâbir b. Ibrâhîm Sâbi', seems to be contained in Cat. Lugd. iii. 59.

XIII. Foll. 225-229. An extract from ('Alî b. Alhmad) IBN HAZM Andalusi Zâhirî's (d. A.H. 456) work on Shâfi'ite law المحتلى، for which see H. Kh. v. 428.

This extract bears on the law of inheritance. It is accompanied by the glosses of MOLLA AHMAD.

Collated on 7th Dhu'l-hijjah, 1140.

XIV. Foll. 234-241. A Kaṣidah, called العروس، by KHÂLID b. ŠAFWÂN FAIYÂD. See Cat. Mus. Brit. 260b. The author flourished under the last Omaiyades and the first Abbasides.

The collection concludes with the خاتمة of 'ÂMULÎ's (see no. 758). خلاصة الحساب

This copy belonged to a grandson of the compiler, Muḥammad Riḍâ b. Ghulâm Muḥammad b. Alhmad b. Sulaimân. It is dated Dhu'l-hijjah, 1134. On the last page is a poem, beginning :

لقد صار قلبي باللواحة جودر (sic)

which was written by the owner on 18th Ramadân, 1141, at Sûrat (بالبندر المسمى بسورة).

An extract from KUTB AL-DÎN SHIRÂZÎ's نزهة القلوب، about the parentage of Ziyâd b. Abu Sufyân, and a method of divination, both derived from Alhmad b. Sulaimân, have been prefixed to the original volume by a later hand (foll. 1-3).

[Gaikwar.]

1044.

2807. Size 8 in. by 6 in.; foll. 309. From thirteen to nineteen lines in a page.

I. Foll. 1-60. Notes on select passages of the Koran, in answer to questions, which are put in Persian.

Imperfect both at the beginning and end. The first

words are: فان قيل قوله تعالى إنَّ الَّذِينَ كَفَرُوا سَوْءٌ عَلَيْهِمْ أَنَّدِرْتَهُمْ أَمْ لَمْ تَنْذِرْهُمْ لَا يُؤْمِنُونَ¹ اصل كفر در لغت عرب چیست وکفر بچند وجه آید الجواب اصل الكفر ف اللغة الستر والتغطية الخ.

The author is not ascertained.

II. Foll. 61-62r. and foll. 63v.-65. Two fragments on moral subjects, the latter being the end of a treatise.

III. Foll. 71-80. The beginning of a general introduction to the sciences, entitled فاتحة العلوم. Author unknown.

الحمد لله الذي بذكره يفتح كل كتاب.

This treatise consists of seven chapters (باب), of which only the first and the beginning of the second are given in this MS. The former is inscribed في فضيلة العلوم، and the latter, في تصحيح النية في طلب العلم.

quette شکرتوی فرماغن رغه الله عنه.

A fabulous account of the first settlement of the Muhammadans in Malabar, under king Shakrûti of Cranganore (كشكولور)، a contemporary of Muhammad, who was converted to Islam by the miracle of the division of the moon.

روى محمد بن مالك عن أبيه مالك عن جده حبيب بن مالك رضوان الله عليهما اجمعين الخ.

V. Foll. 111-151. A history of the Muhammadans of Malabar, entitled تحفة المجاهدين، by Shaikh ZAIN AL-DIN (tenth century). Complete. See no. 714.

الحمد لله الذي اظافر دين الاسلام على كل الاديان.

VI. Foll. 152-173. A poetical account of the struggles of the Zamorin (السامري) of Calicut with the Portuguese under Vasco de Gama, A.H. 903. In about five hundred Rajaz verses. The author, MUHAMMAD b. 'ABD AL-'AZIZ KÂLIKÛTI Shâfi'i, was contemporary with the events narrated. He entitled his poem الفتح المبين، للسامري الذي يحب المسلمين.

¹ Here follows in the MS. the word عبد.

¹ س. 2, 5.

It begins :

الحمد لله القوى القادر * المالك المعني العلي القاهر

Verse 7 sqq.

فان هذى قصة عجيبة
في شرح حرب شأنها غريبه
واقعة في خطة المليبار
ومثلها لم يجر في تلك الديار
بين محبت المسلمين السامری
وبين خصم الفرنجی الكافر

Indications of the contents are on the margin.

VII. Foll. 173-178. A succession of dates relating to the history of Malabar.

Begins في وصول الانزنج الملائين في مليبار :
اهلكه (sic) الله بقهره جميما.

VIII. Foll. 179-180. The story of Tamîm Dârî, the companion of the Prophet, and his return to his wife after thirty years' absence ; related on the authority of Ibn 'Abbâs. Cf. Cat. Bodl. i. 185.

Begins تميم الداري رقة العجائب والغرائب الخ.
Imperfect at the end.

IX. Foll. 181-209. خبر تعدد العالمة ومناظرتها مع العلماء والاطباء والمنجمين بين يدي امير المؤمنين هارون الرشيد.

The story of the girl *Tawaddud*, from the Thousand and One Nights. Cf. Aumer, Hdss. Münch. 403.

X. Foll. 211-222. A *Maulid*, or legendary account of the birth of Muhammad.

Begins الحمد لله القوى الغالب.

XI. Foll. 225-262. The Loves of the two Cousins, الشمول and السول, a romance, consisting chiefly of poetry.

Begins ذكروا والله اعلم واحكم واعتز واكرم وارأف :
وارحم فيما مضى وتقدم من احاديث الامم آله بعد رسول الله صلعم اخوان الكبير اسمه خطاب الخ.

XII. Foll. 263-271. A legendary account of the death of Muhammad; beginning : فصل في قصة وفاة

النبي صلعم ذكر اهل السير لما دنى فراق النبي صلعم جاء جبريل عم.

XIII. Foll. 272-273. A religious poem, which is commonly called القصيدة المنفرجة Cf. H. Kh. iv. 551; Cat. Mus. Brit. 86; Cat. Bodl. ii. 88. The author is Abu'l-Fadl Yûsuf b. Muhammed Tauzârî, usually named IBN AL-NâHwî.

XIV. Foll. 274-278. Another poem of the same kind, beginning :

بدات بباسم (sic) الله في اول السطر
واسماًه حصن منيع من الفتن

XV. Foll. 279-301. An amplification (تكميس) of the *Burdah*, by ABU BAKR B. RAMADÂN B. MÛK, who composed it in A.H. 885. Entitled الوردة الذكية في تكميس البردة الزكية.

Prefixed is a preface, which begins : الحمد لله العلي العظيم. The poem commences as follows :

رقا بنفسك يا من بات ذا الم.

Dated¹ Thursday, 8th Rajab, 937. Transcribed by 'Abd al-sallâm b. 'Abd al-'azîz.

XVI. Foll. 303-309. A *Takhmîs* of *Kâ'b b. Zuhair's* Kaşîdah, by an unknown author. Begins : حدیث اسر النوی فی شرحه طول.

Plainly written, by various hands, in Malabar.

[Bibl. Leydeniana.]

1045.

2483. Size 9½ in. by 4¾ in.; foll. 366. Number of lines varying.

Several MSS. bound together.

I. Fol. 2. The ninety-nine names of God.

II. Foll. 2v.-10. A description of the personal appearance of the Prophet, attributed to 'Ali (see no. 377, i.).

Well written, with vowel-points.

III. Foll. 11-13. A treatise on Weights and Measures.

Begins الحمد لله حق حمده... وبعد فهذه رسالة :
في معرفة الصاع والمد والرطل والاستار والدرهم والدينار الخ.

¹ Viz., the original copy.

IV. Foll. 13v.-19. Various extracts bearing on ritual and legal questions.

Begins: اما في المحيط والظفيرة (? الظفيرة r.) في كتاب اليمان رجل حلف ليصلى هذا اليوم خمس صلوت الخ.

The two latter pieces are written in Nasta'lik, diagonally.

V. Foll. 19v.-43. Various extracts in Arabic and Persian, such as prayers, charms, legal questions, etc. Irregularly written in Nasta'lik and Shikastah.

VI. Foll. 43v.-148. A Commentary (مُمزوج) on *Sirdj al-din Sajawandi's* treatise on the Law of Inheritance, by SAIYID SHARIF JURJANI. See no. 239.

The date of the composition, as given at the end of this MS., viz. end of Dhu'l-hijjah, 811, does not agree with the statement of H. Kh. iv. 401.

Begins: قال الشيخ الإمام سراج الملة والدين ... بعد: ما تيمن بالبسمة الحمد لله الخ.

Numerous glosses. Closely written in Nasta'lik. The copyist calls himself Saiyid Shir Muhammad b. Saiyid Ibrahim Husaini, a "servant" (خادم) of Shâh Jalâl Bukhâri. He completed this copy on 3rd Jum. I., a. 30 Julus. The corresponding year of the Hijrah is omitted.

VII. Foll. 149-211. A work on various parts of Hanafite Law, entitled دستور القضاة. It was compiled by Sadr b. Rashid b. Sadr Tabrizi, commonly called Kâfi Kuwâjih.

Begins: الحمد لله الذي اعانني على جمع هذه المسائل.

It is divided into twenty-two chapters, a list of which is inserted after the preface. They are as follows: 1. الطلاق. 2. الصلوة. 3. الصوم. 4. الكاح. 5. المطالع. 6. العتقان. 7. البيع. 8. القضايا. 9. الدعوى. 10. الاجارة. 11. الشهادة. 12. الكفالة. 13. الوكالة. 14. الشركة. 15. ما يصير المسلم به كافرا. 16. ما يصير الكافر به مسلما. 17. زيارة. 18. القصاص والتضمين. 19. الحرب. 20. المتفرقات. 21. الصيد. 22. السماع.

Inelegantly written in Nasta'lik.

VIII. Foll. 213-230. A Persian treatise on the Muhammadan Faith, by SAIYID SHARIF JURJANI; followed by various extracts in Arabic and Persian.

IX. Foll. 233-252.¹ A Persian Commentary on a Kaṣidah in *I. لامية*, in praise of 'Ali. The author of both is ABU'L-MA'ĀLI Muhammad, commonly called 'Ali b. Abu Tâlib (*sic*), b. 'Abdallah b. 'Ali Zâhidî Jilâni.

The preface begins: لسان حال وترجمان مقال. The Kaṣidah commences as follows:

يا حادى الورك عجج بالقرب من طل

The commentary consists of short explanations of the words (اللغة) in Arabic, and a general interpretation in Persian (الترجمة).

Well written in Nasta'lik.

X. Foll. 254-366.¹ The Diwân of MUTANABBI' (see no. 807), arranged chronologically.

Neatly written in Nasta'lik, often diagonally.

The beginning and end missing.

Begins:

وقال ايضا

محبى قيامى ما لذالكم النصل

Worm-eaten.

The remainder of the volume is in Persian.

[Bibl. Leydeniana.]

1046.

2686. Size 10½ in. by 7½ in.; foll. 222. Fourteen lines in a page.

I. Foll. 1-11. SAMARKANDI'S Catechism (see nos. 381 and 470, i.).

Ends: تمة الكتاب المسمى بسمرتندى غفر الله ذنوب من كتب هذا الخ.

II. Foll. 12-32. AHMAD b. AL-'ABBÂS'S Sixty Questions (see no. 470, ii.).

III. Foll. 33-37. Explanation of the confession of faith, identical with Cat. Mus. Brit. 393b, no. iv.

IV. Foll. 38-63. SANÇSÎ'S Articles of Faith (see no. 470, vi.).

¹ Originally a separate volume.

V. Foll. 64-78. Elements of Faith, the same as no. 470, iii., but without the commentary.

VI. Foll. 79-99. A mystic treatise on Religious Duties.

الحمد لله رب العالمين فاما بعد اسعدكم :
Begins :
الله تعالى في الدارين (sic) دنيا وأخر (sic) فاعلم ان
الامور المشروعة عند اهل السنة والجماعة ثلاثة مراتيب (sic)
الحمد لله رب العالمين فاما بعد اسعدكم :
الله تعالى في الدارين (sic) دنيا وأخر (sic) فاعلم ان
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العبادة وعبودية وعبودة الخ.

VII. Foll. 100-118. A short treatise on Prayer.

Begins : اعلم ان الشروع في الصلوة بالعلم الخ.

VIII. Foll. 119-140. A treatise on Sufism.

الحمد لله كاشف السر بالاسرار... قال الشيخ :
Begins :
الامام العارف الفقير الصعييف رحمة الله عليه قال يوسف
ابن مكية (sic) قد قدس الله روحه العزيز في بيان
الشريعة الخ.

IX. Foll. 141-169. A tract of the same kind.

الحمد لله رب العالمين الذي (sic) خلق الله تعالى باهلاها واسرارها وبعد الاول طريق الى الله تعالى ان يعوف ذاته وصفاته الخ.

X. Foll. 170-188. A similar tract.

الحمد لله رب العالمين ... وبعد فالعالم :
Begins : مرأة غير مصقوله الخ.

تمت كتاب الرسالة المباركة النافعة المسماة :
باب التحية (؟).¹

XI. Foll. 189-222. Another mystic treatise, imperfect at the end.

الحمد لله ... اما بعد فاعلم ارشدك الله ان :
Begins : كل تكليف مأمور بمعرفة الله الخ.

All these tracts are accompanied by an interlinear translation in Javanese, written in the Arabic character.

Written in a large plain hand, on rice-paper.

¹ The last word is corrupt. It might also be المحبة.

1047.

2446. Size 9 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$ in.; foll. 120. Fourteen lines in a page.

؛ بحر المشاهدة السمعطاني by AHMAD b. AHMAD SAM'TARANI.

الحمد لله الذي كاشف القلب لعباده :
Begins : المصطفى (sic).

In six chapters.

II. Foll. 25-51r. A System of Theosophy, entitled عبد الله (sic), بحر الالهوت العارفين.

الحمد لله الذي خلق نور محمد بقدرته :

The single paragraphs of the work are invariably introduced by اعلم ان ..

The last few leaves are injured.

III. Foll. 51v.-60r. An anonymous treatise on Prayer and its redeeming powers, etc.

الحمد لله رب العالمين ... قال النبي ص :
Begins : اذا قام العبد الى الصلوة الخ.

IV. Foll. 60v.-62r. Some traditions of various contents.

V. Foll. 62v.-103r. A treatise without title, on the merits of Ramadân, and on the various religious acts which are to be performed in that month, and also on some other subjects.

الحمد لله المشكور على الآيات ... باب في فضائل شهر رمضان :

VI. Foll. 103v.-106r. A short tract, beginning :
وينبغى للمؤمنين (sic) اذا خرج من الدنيا ان يحمل مع نفسه عشر هديات.

Terminating abruptly.

VII. Foll. 106v.-120. Various moral and mystic aphorisms, attributed to the Prophet.

الحمد لله المبدع المعيد ... قال النبي :
Begins : صعلم الفنا ثلاثة اشياء الخ.

All these treatises are written in a large plain hand, with vowel-points, but rather incorrect. A Javanese

translation in the Arabic character is added between the lines.

The rest of the volume is in *Javanese* in the Arabic character.

1048.

2448. Size $9\frac{1}{4}$ in. by $7\frac{1}{2}$ in.; foll. 126. From nine to eleven lines in a page.

I. Foll. 1-24. A treatise on Muhammad's Ascent (*المعراج*).

Begins: سُبْحَانَ اللَّهِ الَّذِي أَسْرَى بِعَبْدِهِ الْخَ (Sū. 17, 1).

II. Foll. 24v.-65. A treatise in *Javanese*, in the Arabic character; which, according to the Arabic conclusion, is on the same subject as the preceding.

III. Foll. 66-70r. Another *Javanese* treatise, on the first Sūrah.

IV. Foll. 70v.-126. JAZŪLĪ's دلائل الخيرات (see no. 350).

Written in a large hand, apparently in Java.

K A R S H U N I C.¹

1049.

27A. Size 9 in. by $6\frac{1}{4}$ in.; foll. 192. Twenty lines in a page.

I. Foll. 1-67. A collection of 164 fables, styled in the conclusion كتاب امثال الشعالب, or Fables of Foxes. These fables are of Syrian origin; they were also popular with the Jews (cf. Zeitschrift der D.M.G. xii. 151 sqq.).

The beginning is wanting. The first words are: الخبرة التي في فمه, from the second fable.

Slight defects after foll. 15, 31, 34, and 54.

II. Foll. 67v.-83. Various stories, amongst which are legends (حجوبية) of the Virgin Mary, and also two alleged letters of the same. The second of these letters concludes as follows: ختمت هذه الرسالة نهار: الخمس في مدينة اورشليم من مريم العذري السابق اسمها ستة اثنين واربعين من ابتها في العهد الاول يوم الثالث من شهر حزيران السابع والعشرون من القمر.

III. Foll. 84-147. A treatise, in the form of questions and answers between pupil and master, bearing on various theological subjects. It seems to be identical with the Karshunie MS., Cat. Bodl. i. 18, lxxxii.

It begins as follows: بسم الاب والابن والروح القدس

الله الواحد نبتدى بعون الله وحسن توفيقه ونكتب كتاب الذى فيه المعلم يجحب التلميد ويشرح له كلما يسألة من امور العلم وما شاكله ملجموم ومجموع من اسحاق تلميد رومية مطران طرابلس.

The questions and answers are introduced by جواب المعلم and سوال التلميد respectively (abbreviated ج and س ت مع).

The first question is preceded by a short introduction, which begins: يا معلمى انا مرسى بين اياديك: والآن علمتني وفهمتني: and it runs as follows: علمتني الخ على الله وعلى الملائكة وما ذا فعل الله لما خلق العالم.

IV. Foll. 147v.-187v. An account of the miracles عجائب السيدة مريم والدة الله صلاتها تحفظ القارى والسامعين والكاتب آمين.

The first story is inscribed: اولا عن خبر الراحلة وكيف خلصها مريم العذري من عذاب المطهر.

The upper part of fol. 164 is torn off. Single leaves are wanting after foll. 163 and 179.

Then follow some astronomical and medical tracts, viz.—

Fol. 187. A list of the planets, the signs of the Zodiae, and the Syrian months.

¹ The Syriac characters of the MSS. have here been transcribed into Arabic for convenience sake.

قانون مؤلف من الفلسفه المنجذبين لاجل
حفظ سلامه البدن.

Dietetical rules for every month of the year. There is a defect after fol. 187, just at the beginning of this treatise.

لا جل تركيب كل انسان على طبعه.
Fol. 192. On the four temperaments.

1050.

28A. Size $8\frac{1}{2}$ in. by $6\frac{1}{4}$ in.; foll. 153. Eighteen lines in a page.

I. Foll. 1-10v. An admonitory discourse addressed to priests, translated from the Syriac.

بسم الاب ترجم تاديب وتحظير :
القسان والشمامسة الذين قد عطيو الموهبة ليكونوا
واسطين بين الله والناس قال مرى افريم ومرى نرسى
ومرى لوليانوس صلاتهم وبركاتهم مع جميع المؤمنين يا
ايتها روساء الكبنة والقسان والشمامسة اسمعوا وتحظروا
وقدسوا انفسكم الخ.

قصة الشاهد الظاهر النفيسي والزاهد.
ريان مار زباعا صلوته تكون مع المؤمنين آمين.

The life of St. Zi'â, son of Simeon and Helena, of Syria, who was born in the year 620 of Alexander, and died 122 years of age.

III. Foll. 33-35v. Answers given by a teacher to his pupils on the subject of God's living in the creation.

ونكتب قليل من قول الابا القديسين، كان :
شيخ بعض المشائخ وكان له تلميذه فسالوه الخ.

IV. Foll. 35v.-36. Another short dialogue (مساله) between master and pupil, on asceticism.

V. Some stories, viz.—

قصة ثلث رجال.

b. Foll. 37v.-40. قصة لطيفة فيها ذكر الشيطان الذي تشبه بزى طفل صغير الخ.

¹ The etymology of this name is given on fol. 13 as follows:

اسمها زباعا بحيث يوم ولادته تزعزعت الارض الخ.

قصة القديس مرى يوحنا صاحب
انجيل الذهب صلاته تحرس جميع المؤمنين.

The life of St. John, "the owner of the golden Gospel," son of king (!) Therapion (ترافيون) and Theodora, of Rome (روميه).

يا اخوتى ويا احبابى اريد اقص لكم قصة
حجيبة تذهب العقول وتحير السامعين وهى تشعيت
القديس مار يوحنا صاحب انجل الذهب وكيف
تسما (sic) بهذا الاسم الخ.

This "golden Gospel" was given to the boy John by his father, when he went to read the Gospel with a monk.

قصة مار قرياقوس الشهيد الفاضل.
السعيد وامه يولطى¹ ينفعنا الله بصلاتهم امين.

The martyrdom of the infant saint Cyriacus and his mother Julitta at Tarsus. Translated from the Syriac, in rhymed prose. Cf. Cat. Bodl. i. Syr.-Karsh. 10a, and Cat. Mus. Brit. i. 110.

الحمد لله على نعمته، حمداً يعصم به عن :
نقمته.

وكان في تاريخه (تاريخه r.) المذكور، في :
نصف تموز من الشهرى، قصته اشتهرت سريانى،
انتقلت الى لغة العربانى، ... اعرضتها في حضرة
المختارى، نور البدأ ومطلع الانوارى، الاب مار الياس الخو
الاشرقى، الفطرك الجاثيلق المشرقي، ونجزت قصة طفل
الشهداء، والحمد لله ابداً الخ.

قصة الاحد المعظم (sic) التي
نزلت من السماء وما فيها من الوصايا الشريقة في حفظ يوم
الاحد المقدس وفضائله الذي اختاره الله تعالى وشرفه
على باقى الايام الخ.

An epistle said to have been sent down from heaven, for the purpose of enjoining a stricter observation of the Lord's Day. See Cat. Mus. Brit. i. 110; cf. Praetorius, *Mazhaba Tomâr* (Leipzig, 1869), p. 5 sq., for other versions of this Apocryphon.

¹ Afterwards.

صيّرة (sic) القديس القاضل IX. Foll. 87v.-104. الكامل السعيد المبارك الذي ارضى الرب في اعماله الصالحة مار اليا الحديشى الذى دبره في دشت مدينة الموصل في ناحية القبلة درب ساعة عن المدينة صلاته وبركاته تعم جميع المؤمنين.

The life of St. Elias Hadithi.¹

سبحان الله المجيد الرحوم لما اراد حتى Begins: يصير بين البشر ويديهم الى الحياة الابدية ارسل ابنه² الوحيد الخ.

This piece is written in the Arabic character, in a large plain hand.

On the back of fol. 104 is written, in the opposite direction, an astrological rule, ascribed to Ptolemy; and on fol. 105 is a table of the positions of the planets in the year 600 of the Persians.

X. Foll. 105v.-111. عنيات (حفلات) رتبت الاشهر Hymns, translated from the Syriac.

The first of them begins: اللهم اصلح الشهور وباركه وكليل السنة بنعمتك احفظه.

They refer to the month or the year. Some have Syriac inscriptions,—

Fol. 106v. قدما بھیصی لذھی اھیم ۱۵۰۰ مھلھیا, with the date of composition, A. Gr. 1837 = A.D. 1526.

Fol. 107v. ۱۵۰۰ مکی بھیب ۱۵۰۰ مھلھیا بھیم ۱۵۰۰ بھیم ... Dated A. Gr. 1910 = A.D. 1599.

Fol. 109v. ۱۵۰۰ مکی بھیب ۱۵۰۰ مھلھیا.

¹ His native place is حيرثا, i.e. الجيرة.

² This word stood originally; it was afterwards changed into نبيه.

The colophon is in Arabic characters, as follows: كملت على يد قس عبد الواحد وقد قلبها من السريانى الى العرابى فى سنة الفين وثمانية يونانية، ابن المرحوم عسکر الحداد.

XI. Foll. 112-114. (?). تحظیر الفنکانی.

اوأ يكون الفنکانی تنصیف وتكون التصعنة نصیفة: Begins:

XII. Foll. 114v.-117. Astronomical notes and tables, on the planets, the stations of the moon, etc.

XIII. Foll. 117v.-133. نسخة الاصطراط. A treatise on the Astrolabe, and on some operations with it.

فيهذا رسالة مختصرة اذكر فيها اسماء الرسوم المسرومة على الالة المسماة (sic) بالاصطراط الكمالى ذات الصفات بعض اعمالها.

XIV. Fol. 134. فصل في معرفة ارتفاع راس البروج. في اي بلد كان How to find the risings of the signs of the Zodiac.

XV. Foll. 135-141. Prognostications from the lunar eclipses, etc.

تشرين الاول، ان ينكسف فيه القمر. Begins:

XVI. Foll. 141v.-142v. فصل في عمل السهام. On auguries.

السهام دليل مستخرج من دليلين يدل على شيء واحد.

XVII. Foll. 142v.-150. Prognostics for the years beginning in the various signs of the Zodiae, in Syriac; followed by various astrological notes and tables, in Arabic.

Plainly written. The latter portion soiled by damp.

A leaf of an old Syriac MS., in the Estrangelo character, has been used for the binding of this volume.

INDEX.

TITLES OF WORKS.

[The numerals refer to the MSS. as numbered in this Catalogue. The works from which only short extracts are given are marked with the asterisk. Commentaries, glosses, etc., are mentioned with the original works.]

اتحاف الزكي بشرح التحفة المرسلة	765, 770 II.	الارجوزة الياسمينية	197	الالفية في اصول الحديث
الى النبي	974—976	الارشاد	770 IV.	*اللغية في علم المواريث
اجابة الانف الفاضل بحل ابواب الاربعة	127, 128	ارشاد الساري	958—962, 979 I.	اللغية في النحو
من الانسان الكامل	471 VII.	ارشاد الطالبيين	470 VI.	ام البراهين
الاجرومية	965, 980, 987 IV.	ارشاد العقل السليم الى مزايا الكتاب	823—826	ام القرى
الاجوبة الالائقة عن الاسئلة الثالثة	659 I.	ال الكريم	341	الامان من اخطار السفار والازمان
الاحتجاج	102	ارشاد الهادى	1049 I.	امثال التعالب
(احكام القرآن)	980 II.	اسامي الاوزان والاكيال	985 I.	امثله
احياء علوم الدين	787—789	الاسباب والعلامات	698 II.	الامر المحكم المربوط
اخبار اقليم المسكون	344	? اسرار القرآن	178	انباء الاذكياء بحياة الانبياء
الاختيار	479—484	الاشارات والتنبيهات	667	الانسان الكامل
اخوان الصفا	272	الاشباء والنظائر في الفروع	647 (?:), 658 III.	انشاء الدوائر الاحاطية.
الاداب الباقيه	977	الاشباء والنظائر النحوية	338	انماط اسماء الحسنی
554—556, 557 III, 1036 V.	136	اشرف الوسائل الى فهم الشمائل	1034 V.	انوار انوار النبي المختار
اداب البحث	662	اصطلاحات الصوفية	70—93, 1030 II.	انوار التنزيل واسرار التاویل
اداب الرشیدية	291	(أصول الدين وفروعه)	759, 760	انوار خلاصة الحساب
اداب الشريفية	887	الاطول	286	انوار لاعمال الابرار
اداب العضدية	434	*الاعتماد في الاعتقاد	156	*انوار المشكاة
? اداب المربيدين	695 I.	العلام باشارات اهل اليمام	893	انوار المصباح
الاذكار	277	? اعمال الاحتساب	1039 II.	انيس المتقين
? اذكار الانبياء	824—826	افضل القرى لقراء ام القرى	686	*انيس التفيس
الاربعين	580	الافق المبين	339	اوراد ابن العربي
الاربعين في اصول الدين	658 IV.	الالف	363, 364	اوراد شهاب الدين
اربعين مراتب		الف ليلة وليلة	368, 369 I.	اوراد الفتحية
اربعين النووى	842, 843, *844, *1044 IX.			

- 657 IV. ایام الشان 496 تأثیر الفلاک فى العالم
 497, 503, 582 I, 1042 IV. ایساغوجی 657 VII. تاج التراجم
 850 II, 851 الایضاح 994—996 تاج المصادر
 الایضاح بتکملة التنکیت علی ابن 273 *تاریخ مصطفی فتح الله الحموی
 198 الصلاح 721 تاریخ الملوك
 1046 X. ؟ باب التحیة 701 تاریخ الیمنی
 735 البارع فی احکام التجویم 699 I, III, 814 النائیة
 802 II, 828 I, 1044 XVI. بانت سعاد. 615 التبر المسبوک
 143 *بحار الانوار 97, 98 تبصیر الرحمان
 *475, 1024—1026 بحر الجواهر 264 تبیین الحقائق
 بحر الحقائق والمعانی فی تفسیر السبع 984 IV, 1042 II. التتمة
 68, 69 المثانی 460 تتمة الحواشی
 266—268 البحر الرائی 1039 IV, V. تتمة کتاب السنن
 1047 II. بحر الاهوت 331 التجرد (تجزید الكلام)
 1047 I. بحر المشاهدة 405—425, 471 XIV, XV, 593 II, 594 I.
 البحر المورود فی المؤایق والعبود 694 V. التجرد فی کلمة التوحید
 676 I. بدء الاماالی 331 التحریر
 828 II. بدء الخلق 736—740, 768 I, II. تحریر اقلیدیس
 715 بداية الذکرین 743 III. تحریر ظاهرات الفلاک
 694 III. البدور السافرة فی امور الآخرة 743 IV. تحریر القواعد المنطقیة فی شرح الرسالة
 176, *667 بدیع المیزان 503—506 الشمسیة
 574 بر ساعۃ 743 V. تحریر کتاب ابسقلاؤس فی المطالع
 341 (fol. 88v.) البردة 744 IV. تحریر کتاب ارسطروخس فی جرمی
 371 III d, 372 IV b, 799 II, 817—822, 1044 XV. الشیرین 744 VI. تحریر کتاب اقلیدیس فی الفقل والخفة
 البرهان فی علامات المهدی اخر 744 VI. تحریر کتاب اوطولوقس فی الطلوع
 1031 II. الزمان 743 IV. والغروب
 375 I. بستان الناظرین 744 I. تحریر کتاب ثاوندوسیوس فی الایام
 143 بصائر الدرجات 744 III. واللیالی (فی اللیل والنہار).
 1039 I. بغية الباحث 744 I. تحریر الكرة المتحركة
 722 البلدان 743 VI. تحریر الكرة والاسطوانة
 702 بیحة الاسرار 741 I, 742 تحریر المجسطی
 470 I. بیحة العلوم 744 II. تحریر المسکن
 173—175 بیحة المحافل 743 I. تحریر المعطیات
 962 بیحة المرضیة 743 I. تحریر العلوم
 1037 V. بیان معرفة شهوة الحرمة 743 VI. تحریر مقالة ارشمیدس فی تکسیر
 743 VI. الدائرة
 743 II. تحریر المناظر
 1050 XI. تحظیر القنکانی
 التحفۃ الجامعۃ لمفردات الطب
 النافعة
 779 تحفۃ السعدیة
 تحفۃ الغریب فی الكلام علی معنی
 967 اللیب
 714, 1044 V. تحفۃ المجاهدین
 280 تحفۃ المحتاج
 684 التحفۃ المرسلة علی النبی
 تحفۃ الناسین علی ارجوزة ابن
 770 II. الیاسمين
 658 V. التدبیرات الالہیة
 746, 747 التذکرة
 793 تذکرة اولی الالباب
 تذکرة العابد فی شرح مقدمة الزاهد
 470 II. ترجم تادیب وتحظیر القسان
 1050 I. والشمامسة
 815 ترجمان الاشواق
 979 II. التصیف فی علم التصیف
 538 الترغیب فی کشف رموز التہذیب
 939, 940 ترکیب الکافیة
 ترویح الارواح من علل الاشباح
 794, *1024 التریاق لاهل الاستحقاق
 697 III. *التسمیم شراب اهل النعیم
 1038 XXIV. تسهیل الفوائد وتمکیل المقاصد
 963, 964 تشریح الفلاک
 1043 VI. التصریح بعواض التلویح
 327 التصریح بعواض التلویح
 955, 987 II, 990 IV. التلویح
 471 IX. التعجب
 532 تعديل العلوم

657 VI.	*التعرف لمذهب التصوف	تهذيب المتنق.	345—348	الحسن الحسين
964	تعليق الفرائد	587 II, 588 I, III, IV, 589 I.	666 I.	حقيقة الحقائق
1028	(تفسير آية الكرسي)	الرسالات بالنبي	844 (fol. 64)	حكاية بيلول
99, 100	تفسير الجلالين	التوضيح في حل غوامض التنقية		حكاية دقيانوس واصحاب الكيف
114	*تفسير حسینی	319—324	844 (fol. 59 v.)	حكاية سليمان
359 I.	*تفسير زاهدی	التبییر	844 (fol. 50 v.)	حكاية السندباد البحري (fol. 31)
50	تفسير سورۃ یوسف وقصة یوسف	ثبت بهاهین بعض اشكال کتاب	844 (fol. 90)	حكایة العابدة وابنها مظلومین
107, 108.	تفسير علی بن ابرهیم	اوکلیدس XIV.	696 I.	الحكم العطائیة
	(تفسير علی مذهب الصوفیة)	جامع الجوامع	769 II.	الحكم على قرارات الكواكب
109—111.	109—112.	جامع الرموز	561 I.	الحكمة البالغة
113	(تفسير الفاتحة)	الجامع الصحيح للبخاری 117—131	498—501, 583 II, 593 I, 594 II.	حكمة العین
51	تفسير القشيری	الجامع الصحيح لمسلم 132	480, 481	حل مشكلات الاشارات
65—67	التفسیر الكبير	جامع القواعد 982 I.	336	الحل والعقد في العبادات
103	التفسیر المحمدی	الجامع للاشیاء 472	694 II.	حلیة البدال
94	التفسیر النیسابوری	الجامع المحمدی 195	340	حلیة البرار
824	*تفصیل النشاتین	جامع مفردات الادوية والغذية 790	805	*الحماسة
581 III, IV.	التفویم	الجامع الوجيز 271	1003, 1004	حیاة الحیوان
747	التكلمة	جدالوں فی معرفة مداخل البروج من التواریخ المشہورۃ الخ 1038 II.	623, 624	حالة الحقائق
770 I, III.	تلخیص اعمال الحساب	جلاً الخاطر 619—621	1044 IX.	خبر تودد
471 XIX.	تلخیص العيون والمحاسن	جوامع الكلم فی المواقف والحكم 673, 674	726—728 II.	خریدة العجائب
757	تلخیص المفتاح (فی الحساب)	الجوافر الخمسة 671, 672	276	خزانة الروایات
849—887	تلخیص المفتاح (فی المعانی والبيان)	الجوافر فی الحروف والاسماء والآفاق 349 I.	650	خصوص النعم فی شرح فصوص الحكم
716	الرجال	الجوافر المصیة فی حلیة خیر البریة 366	900	خلامة الاعراب فی شرح لب الباب
		*جوهرة الغواص 373 II.		خلامة الحساب
322—328	التلوعیح الى کشف حقائق التنقیة	الحاصل 292	758—763, *1043 XIV.	خلامة الفتاوی
384, 1033 II.	التمہید فی بیان التوحید	حاوى الحسان 1004	205	? خلامۃ المجاوبات
	التمہید فی تخریج الفروع علی قواعد	الحجب 693 II v.	686	خلامة المفاخری اختصار مناقب
329	الاصول	الحدود 771 I.	708 II.	عبد القادر الخ
699 II.	التمہید فی شرح قواعد التوحید	حرز الامانی ووجه الشجاعی 43, 44	958—962, 979 I.	خلامة النحو
147	تنبیه الغافلین	حرز الشمین 348	315	دائر الوصول فی علم الاصول
716	*التنقیح	حزب احمد بن عمر البندوان 365	101	الدر المنثور فی تفسیر الماثور
319—324	التنقیح (تنقیح الاصول)	حزب الاعظم 362, 1037 I.	1000	الدر النثیر
	تنقیح تنبیه المغترین لاعمال السالکین	حزب البحر 371 VI, 373 I, 1038 V b.		
679		الحسامی 293—297		
273, 274	تنویر الابصار			

- | | | |
|---|--|--|
| <p>341 * الدر النظيم</p> <p>981 III. الدر</p> <p>درر الغواص على فتاوى سيدى على</p> <p>676 II. الخواص</p> <p>الدراة البهية في وضع خطوط فصل الدائرة</p> <p>772 II. بالطرق الهندسية</p> <p>الدراة البهية نظم الاجرومية</p> <p>670 الدرة الفاخرة</p> <p>الدرة المكملة في فتوح مكة</p> <p>841 المجلة</p> <p>355 II. درود اكبر</p> <p>1045 VII. دستور القضاة</p> <p>238, 362, 525c. دعاء استخاراة</p> <p>دعاء استشفاع دوازدة امام</p> <p>371 XVII b. دعاء الجوشن الصغير</p> <p>371 III b. دعاء الجوشن الكبير</p> <p>371 V. دعاء السيف</p> <p>371 IV c. دعاء صباح</p> <p>371 X. دعاء العبرات</p> <p>371 VII. دعاء علوى مصرى</p> <p>الدعا في غيبة القائم من آل محمد</p> <p>371 XI d. دعاء قنوت</p> <p>371 XI e. الدعا لصاحب الامر</p> <p>371 IV b. دعاء المخمس</p> <p>دعاء مروي عن صاحب الزمان</p> <p>371 XI b. دعاء مولود النبي</p> <p>دفع العاهات في الصلوة على افضل</p> <p>356 المخلوقات</p> <p>690 دقائق الحقائق</p> <p>دلائل الحيرات</p> <p>350—356, 377 II, 378 I, 1048 IV. دليل ملا جلال دواني</p> <p>806 ديوان ابي تمام</p> <p>827 ديوان البرعى</p> | <p>829 III. ديوان الحاجرى</p> <p>829 عفيف الدين التلمسانى I.</p> <p>*ديوان على</p> <p>371 IV. ديوان المتنبى</p> <p>807, 1045 X. ديوان المجنون</p> <p>986 I. ديوان ناصر على</p> <p>1034 I. الذبح واصطياد</p> <p>473 ذخيرة الاسكندر</p> <p>231—238 العظمى</p> <p>525 c. ذكر الشعب البعض والسبعين</p> <p>1038 XIII b. ذكر وفاة الامام الغزالى</p> <p>288 I. رحمة الامة في اختلاف الائمة</p> <p>1035 I. رسالة في ابوى النبي</p> <p>696 رسالة ابى الفتوح</p> <p>رسالة في ثبات البارى تعالى وصفاته</p> <p>468 I. الحسنى</p> <p>رسالة في ثبات الجوهر المفارق</p> <p>581 VIII. رسالة في ثبات حدوث العالم</p> <p>1043 VII. رسالة ثبات الهيولى</p> <p>رسالة في ثبات واجب الوجود</p> <p>468 II, 1040 XIII. رسالة في اداب البحث</p> <p>590 II. رسالة في اداب المشيخة والمربيدين</p> <p>1038 XVIII. رسالة في اعتقاد اهل السنة والجماعة</p> <p>467 I. الرسالة الباقيه في تحقيق الحركة</p> <p>581 V. رسالة في برکار الدواائر العظام</p> <p>734 XVI. الرسالة البرهانية</p> <p>990 III. رساله در بيان عقاید اهل الحق</p> <p>458 II. رساله في بيان قراءة الامام نافع</p> <p>45 رساله في تحقيق كلمة التوحيد</p> <p>1040 XII. رساله في تحقيق المجموعات</p> | <p>586 VII. رساله في تحقيق الكليات</p> <p>586 VIII. رساله في تحقيق المخصوصات</p> <p>989, 990 I, II. رساله التصرفات</p> <p>533 رساله التصور والتصديق</p> <p>586 V, 1040 III. رساله في تقسيم الموجودات</p> <p>468 II, 1040 XIII. رساله الجديدة</p> <p>984 III. رساله في الجمل</p> <p>694 I. رساله في الحج</p> <p>586 IX. رساله الحرفية الشريفية</p> <p>585 I &—V. رساله الحنفية</p> <p>رساله في خصائص الساعات</p> <p>1039 VII. رساله الخضر</p> <p>668 رساله الخلوة</p> <p>657 II. رساله الرجعة</p> <p>143 رساله السمرقندى</p> <p>808 رساله السينية</p> <p>585 I a. رساله الشريفية في تقسيم العلم</p> <p>رساله الشريفية في علم اداب</p> <p>554—558 المناظرة</p> <p>رساله الشمسية في الحساب</p> <p>748—750 رساله الشمسية في القواعد المنطقية</p> <p>502—522, 584 I, 585, 590 III, 1040 VI, 1041 I. رساله شين العرب</p> <p>586 II. رساله العضدية في الوضع</p> <p>471 XII. رساله العقائد</p> <p>847 رساله في علم العروض</p> <p>رساله في العمل بالاستراتجى الخطى</p> <p>767 I. رساله في العمل بالربع المجيب</p> <p>الافقى الخ</p> <p>1038 V c. رساله في عمل ضلع المسبع المتساوی</p> <p>767 IV. الاخلاء في الدائرة</p> <p>653 II, 655, 656 رساله الغوث</p> |
|---|--|--|

659 I, II.	*رسالة القدس	342	زيارة نامة حضرت فاطمة	921—927	شرح ملا شرعة الاسلام
	الرسالة القدسية في اسرار النقطة	741 III.	زيج الغبيك	209	شريعة الشفاء
693 II ٦.	الحسية الخ	997, 1027 III.	السامي في السامي	475—477 I.	الشفاء بتعريف حقوق المصطفى
599	الرسالة القشيرية	833	السحر الحلال من ابداع المجال	81 II, 163—165	شمائل النبي
581 IV.	*رسالة القطرة الالهية	1039 III.	سراج القلوب	133—137	*شمس الانفاق في علم الحروف والآفان
	رسالة من كلام أبي يزيد البسطامى	239—248, 1045 VI.	السراجية	349 I.	الشمس البازغة
495 II.	الرسالة الكلامية	1010	*سرور آزاد	561 I, 562	شمس العلوم
755	رسالة كنه ما لا بد للمريد منه	669	سلاح الوفانية بغير الاسكندرية	998	? شمس المعارف
660	رسالة في كيفية تحاويل سنى العالم	755	سلم السماء	349 I.	الشمسية في القواعد المنطقية
769 I.	رسالة في كيفية السلوك	563—572, 589 II.	سلم العلوم	748—750	الشمسية في الحساب
657 I.	الرسالة اللدنية	696 III.	السمط المجيد الجامع لسلسل اهل	502—522, 584 I, 585, 590 III,	الشمسية في الميزان
612	الرسالة الطففية في وحدة الواجب	1039 IV, V.	التوحيد	1040 VI, 1041 I.	شيماء شباب الاخبار
1040 VII.	رسالة محمد اعظم شاه	372 II c.	*سنن ابى داود	575—579, 588 II, 982 III.	الشوارق اللامعة والسبحات الساطعة
471 XXIII.	رسالة المراج		سهم الليل	148	الصاح
190	رسالة في معرفة الصاع والمد والرطل		سواء السبيل الى اعراب حسبنا الله	471 XVII.	الشوادر المكية في مداحض حجج
1045 III.	الخ	978	ونعم الوكيل	471 I.	الخيالات المدنية
471 XVI.	رسالة ملا حسین	104, 105	سواطع الالهام	1027 IV.	صحیح البخاری
555 III.	*رسالة ملا شرف الدين	43 II.	سورة الفاتحة بقراءة الشادة	117—131	صحیح مسلم
554	رسالة منظومة در بحث	719	سياحة الخوري ايلياس الموصلى	132	الصحيفۃ الكاملۃ
586 V, VI, 1040 III.	رسالة في الوجود	1050 IX.	سیرة مار اليا الحديسي	334	صدر الشريعة
586 II.	الرسالة الوضعية	1038 VII.	سیرة النبی	221—233	الصرایح
474, 1043 IX.	*رسائل اخوان الصفا	43 I, 44	الشاطبية	1015—1022	الصراط المستقيم
980 II.	الرشاد في شرح الارشاد	945—954	الشافية	581 I, II.	الصراط المستقيم الى مستحقى التقديم
977	رفع السنة في نصب الزنة	343, 658 I, 1027 II.	شرح اسماء الله الحسنى	471 VIII.	صرف میر
172	روح الارواح	409—416	شرح الالفاظ التي تداولتها الصوفية	944 I, 985 III.	صفة النبی
	روض الرياحين في حكايات الصالحين	302—304	شرح الشرح	377 I, 378 III & 1045 II.	صلة الاستخارۃ
708 I.	روضة الابرار في سير النبی المختار	1034 IV.	شرح الصدور بشرح حال الموتى	181—184, *659	الصوات المحرقة
189	رياض الصالحين		والقبور	781, 782	صور الكواكب
167, 168	زاد الفقير	553, 588 III, IV.	شرح خساطة تهذيب المنطق	956, 957, 983 IV, 984 I.	الضريرى
1036 IV.	زاد المسافرين في اصول الدين	495 II.	*شرح العين		
471 XI.	الزبدة (شرح الشمة)	406	الشرح القديم		
577—579	الزهر الباشم من روض الاستاذ حاتم	693 I.	شرح مشكلات الفتوحات المکية		
683	الزواجر عن اقتراف الكبائر				

- | | | |
|---|---|---|
| <p>245 ضوء السراج</p> <p>891, 892 ضوء المصباح</p> <p>*669, 713 طبقات الاولى</p> <p>*707, 709 طبقات الفقهاء الشافعية</p> <p>713 طبقات الفقهاء الشافعيين</p> <p>طريق في استخراج خطين بين خطين</p> <p>767 V. فتوحات على نسبة</p> <p>591 II. طريقه مصافحة سعيدية</p> <p>426—432, 595 I. طوال الانوار</p> <p>813 طوق الحمامنة</p> <p>1036 VI. العبور عن دار الغرور</p> <p>285 العجائب في شرح اللباب</p> <p>1049 II. IV. عجائب السيدة مريم</p> <p>723—725 عجائب المخلوقات</p> <p>عجائب المقدور من اخبار تيمور</p> <p>711, 712</p> <p>1043 XIV. العروس</p> <p>471 XXI. عروة الوثقى</p> <p>955 العزي</p> <p>685 العشرة الكاملة</p> <p>693 II a. العظمة</p> <p>471 XXV. عقاید بیعقی</p> <p>العقائد العصدية</p> <p>455—460, 466 I, 596 II, 1036 I. العقائد النسفية</p> <p>385—403, 466 II, 592 I. العقد الفريد</p> <p>710 الرسولية</p> <p>658 X. عقيدة ابن العربي</p> <p>434—436, 465 I. العقيدة الحافظية</p> <p>381, 470 I, 1046 I. عقيدة السمرقندى</p> <p>470 VI, 1046 IV. العقيدة السنوسية</p> <p>472 العلل</p> <p>عمدة عقيدة اهل السنة والجماعة</p> <p>434—436, 465 I. عمدة القاري في شرح البخاري</p> | <p>202 I. عمدة اليقين</p> <p>219 العناية في شرح الهدایة</p> <p>1038 VIII. عنوان الحكم</p> <p>1038 X. عنوان الشرف</p> <p>1050 X. عنيات</p> <p>*619, 625—627 عوارف المعارف</p> <p>954 *العواصم</p> <p>981 I, 982 I, 983 I—III, العوامل</p> <p>984 II, 985 II, IV, V. 984 II, 985 II, IV, V.</p> <p>680—682 عين العلم</p> <p>146 عيون اخبار الرضا</p> <p>478 عيون الحكمة</p> <p>288 II. عيون المسائل المهمة</p> <p>129, 130 غاية التوضيح للجامع الصحيح</p> <p>490, 491 غاية النهاية</p> <p>94 غرائب القرآن ورثائب الفرقان</p> <p>162 غرر الحكم ودرر الكلم</p> <p>992 الغربيين</p> <p>غنية ارباب السمع في كشف القناع</p> <p>1038 XXIII. عن وجوه الاستعمال</p> <p>617, 618 غنية الطالبين</p> <p>359 I. غنية المتملى</p> <p>653 II, 655, 656 غوثية</p> <p>1044 III. فاتحة العلوم</p> <p>فائدة في معرفة وضع الوقف الرباعي</p> <p>1038 III f. الفتوى البزارية</p> <p>271 الفتوى العالمية</p> <p>235, 275 الفتوى العالمية</p> <p>210 فتاوى قاضي خان</p> <p>288 II. الفتوى النبوية</p> <p>125 فتح الباري</p> <p>الفتح المبين للسامري الذي يحب</p> <p>1044 VI. المسلمين</p> <p>الفتح المبين لشرح الاربعين</p> <p>169, 170 فتح الوهاب بشرح منهج الطالب</p> <p>281—283</p> <p>616 فتوح الغيب</p> | <p>628—644, *658 IX, X, 693 I. الفرائد في حل شرح العقائد</p> <p>657 V. الفرق السنت الباطلة</p> <p>1050 XVI. يصل في عمل السهام</p> <p>1050 XIV. فصل في معرفة ارتفاع رأس البروج</p> <p>الخ فصل في مقدمة ضلع المسبع</p> <p>734 XXI. فصوص الحكم</p> <p>645—654 الفصول</p> <p>471 XIII. (?) فصول شمس المعارف</p> <p>1038 XVI. فضائل الاعمال</p> <p>الفضائل الباهرة في محاسن مصر</p> <p>718 والقاهرة</p> <p>380 الفتنه الكبير</p> <p>208 الفتنه النافع</p> <p>980 I. الفواكه الجنية على متعممه الجروميه</p> <p>الفوائد البيانية في القواعد الحسابية</p> <p>771 II. الفوائد الشرفية للحضره الشريفه 6.</p> <p>921—927 الفوائد الخصائص</p> <p>471 I. الفوائد المدنية</p> <p>131 وفيaries البخاري الخ</p> <p>القاموس</p> <p>777—785 القانون</p> <p>791, 792, 1041 III. قانونچه</p> <p>202 II, 203 القدوري</p> <p>1—40 القران</p> <p>715 قصص الانبياء</p> <p>1050 VIII. قصة الاحد المعظم</p> <p>844 (fol. 70) قصة بشر وهند</p> <p>1039 VIII. قصة تزويج فاطمة</p> <p>1044 VIII. (قصة) تميم الداري</p> <p>1050 V a. قصة ثلث رجال</p> |
|---|---|---|

1044 XI.	(قصة السول والشمول)	الكبيرت الاحمرف الصلة على النبي	الكاف و الرقيم في شرح بسم الله الرحمن الرحيم
1044 IV.	قصة شكروتى فرماس	الازهر 373 II.	الكوكب الدرى في تحرير الفروع على قواعد العربية
844 (fol. 80)	قصة فتوحات مكة	كتاب ارشميدس فى قسمة شكل سماء	لامية الشرف
844 (fol. 91v.)	قصة القرنديلة	بسيطاماшиون (?)	لامية العجم
1050 II.	قصة مار زيعا	كتاب اقليدس 744 V.	لامية العرب
	قصة مار قرياقوس الشهيد وامه يولطى	*كتاب اوقيليس 734 XIV.	لب الباب في علم الاعراب
1050 VII.		كتاب في تدبیر الابدان في السفر 341 (fol. 94)	اللباب (شرح تلخيص اعمال الحساب)
844 (fol. 39)	قصة مارية والعباس	كتاب السجاوندى في النحو	اللباب (في الفروع)
	قصة مرى يوحنا صاحب انجيل الذهب 1050 VI.	كتاب في سنة الشمس بالارصاد I. 889, 981 III.	اللباب (في النحو)
844 (fol. 67v.)	قصة هلال المدنى	كتاب في القرسطون 767 VII.	باب الاخبار
1044 XII.	قصة وفاة النبي	كتاب مانلاس في الاشكال الكرينة 741 II.	طائف الاعلام في اشارات اهل الالهام
	قصة اليتيم وما جرى له مع النبي	كتاب في مساحة قطع المخروط 663	لقط المرجان في اخبار الجان
844 (fol. 77)		المكافئ 767 VI.	? الملمعة扭ورانية في الاوراد الربانية
1038 XIII a.	القصيدة الحميرية	كتاب من لا يحضره الفقيه 289	لوائح الانوار في طبقات السادة الاخيار
845	القصيدة الساوية	الكتاف 52—60, *826	713
803 I, 976	القصيدةطنطرانية	كشف الاسرار 314	لوامع البرق الموهن
827	قصيدة مخلعة	كشف البراهين 471 XI.	لوامع النجوم المستضيئه من شمس العلوم
	قصيدة في معرفة المقصور والممدوه	*كشف الران 659 I.	*لوائح الوجود في حضرة الشبود
1038 XX.		الكشف عن مجاوزة هذه الامة الالف 1031, 1038 XII.	1038 XXIV.
1044 XIII.	القصيدة المنفرجة	كشف الغين عن شرح حكمة العين 501	ماهية القلب
	قصيدة في المؤنثات السمعائية	*كشف اللغات 186	مائة عامل
982 II, 1008		كشف المراد في شرح تجريد الاعتقاد 983 I, 984 II, 987 III, V, 1042 I.	مائة الفوائد
503—506	قطبي	كشف اليقين في فضائل امير المؤمنين 471 XIV.	مائة كلمة لامير المؤمنين على 141—138
968	قطر الندا	الكتشكول 834—840	المبسوط
471 XX.	قواطع النصوص	الكافية في شرح المداية 220	*المجسطى الشاهى
	قوانين حكم الشراق الى كل الصوفية	كفاية المحتاج من الطالب الى معرفة المسائل الفلكية بالحساب I. 772	مجمع بحار الانوار
688, 1038 XIX.	بجميع الفاق	كمامة الزهر 813	مجمع البحرين
373 I.	*القول البديع	كنز الدقائق 255—270	مجمع البيان لعلوم القرآن 61—63
157	الكافش عن حقائق السنن	كنز العباد في شرح الاوراد 363, 364	مجمل اللغة
58	كافش الكشاف		مجموع الفرق الثالث والسبعين 469
144	الكافى		40
250—254	الكافى في شرح الوافى		
845	الكافى في علم العروض والقوافى		
901—940, 982 III, 986 II,	الكافية		
1040 I, II, XIV.			
774—776	كامل الصناعة		

- 968 مجیب الدنا
 482 المحاکمات
 278 المحرر
 1043 XIII. *المحلی
 206, 207 المحيط للسرخسی
 238 المختار (للفتوی)
 183 *المختار فی مناقب الاخیار
 705 المختار من وفیات العیان
 877—886 المختصر
 721 I. مختصر الدول
 202 II, 203 مختصر القدوری
 298—311 مختصر المنتهی
 مختصر المیزان
 575—579, 588 II, 982 III.
 234—237 مختصر الرقایة
 743, 745 المخروطات
 95, 96 مدارک التنزیل وحقائق التاویل
 769 IV. *المدخل الى علم النجوم
 733 المدخل فی الاحکام
 41 مذهب القراء فی الاستعاضة
 665, 1032 VI. مراتب الوجود
 706, 707 مرأة الجنان
 مرأة العارفین فی ملتمس (الامام)
 زین العابدین
 1032 III. مرأة العالم
 مرقاة المفاتیح بمشکاة المصابیح
 158—160 مروج الذهب
 829 III. مسارح الغزلان الحاجریة
 مسالک الحنفاء فی الكلام علی ابوی
 1035 II. المصطفی
 208 المستصفی
 المستطرف من کل فن مستظرف
 830—832 المسلم
 332, 333 مسئلة فی اختلاف منظر القمر
 734 XIX.
- 534 *المشارع والمطارات
 597 *مشاهد السرار القدسية
 المشرع المروی فی مناقب بنی علوی
 717 مشکاة الانوار
 658 VI. مشکاة الانوار ومرقة الاخبار ومرأة
 1031 I. الاسرار
 مشکاة الانوار ومصفاة الاسرار
 مشکاة البيان فی حقيقة وجود الانسان
 698 I. الخ
 مشکاة المصابیح
 149—151 مصابیح الدجی
 993 المصادر
 المصباح
 890—893, 986 III, 987 VI, 1042 III.
 936 (?) مصباح الراغب
 371 III b, XI, 372 II c. *مصباح المتہجد
 المصباح المنیر فی غریب الشر
 1002 الكبير
 مصطلاح اهل الاثر علی شرح نخبة
 الفکر
 مطالع الانظار فی شرح طوالع الانوار
 *426 III, 427—431 مطالع الانوار
 523—531, 586 I, III, 595 II, 596 I.
 مطالع المسرات بجلاء دلائل
 354 الخیرات
 852—876 المطول
 767 III. المعادلات
 290 معراج الدين ومناهج اليقین
 471 VI. معراج النیم
 773 المعالجة البقراطیة
 404 *المعالم
 145 معانی الاخبار
 572 معراج النیوم فی شرح سلم العلوم
 1037 VI. معربة طبائع النساء
- *معرفة مساحة الاشكال البسيطة
 والکریة
 المعلقات
 1043 II, III.
 798, 799 I, IV, 800,
 801 I, II, 802 I, 803 III.
 المغرب
 المغنى
 مغنى اللیب
 المغیث من مختلف الحديث
 مفاتیح الجنان ومصابیح الجنان
 مفاتیح الغیب
 (:) المفاھص
 مفتاح الحساب
 مفتاح الطب
 مفتاح العلوم
 المفتاح فی شرح معرفة الاسلام
 470 III, 1046 V.
 مفتاح الکنوز
 المقابلین الثاني
 المقاصد
 مقالة فی استخراج مسئلة عدیدة
 734 XX.
 مقالة فی اضواء الكواکب
 مقالة فی الجبر
 مقالة فی ... حساب الخطائین
 1043 XII.
 مقالة فی راشیکات الهند
 مقالة فی شکل بنی موسی.
 مقالة فی صورة الكسوف
 734 XIII, 767 II.
 مقالة فی الصو
 مقالة فی ضوء القمر
 مقالة فی قسمة الخط الذی استعمله
 ارشمیدس الخ
 مقالة فی المرايا المحرقة بالدائرة
 734 VI.
 مقالة فی المرايا المحرقة بالقطوع
 734 V.

مقالة في مساحة المجسم المكافئ	786	منهاج البيان	356	النجاة من العادات
734 XI.	181	* منهاج السنة	279	النجم الوهاج
مقالة مستقصاة في الاشكال البالية		منهاج الصلاح في اختصار المصباح	199—201, 1036 III.	نخبة الفكر
734 XII.	342, 371 X.		708 I.	نزهة العيون النواذير الخ
مقالة في مسئلة عدديّة مجسمة	279—284	منهاج الطالبيين	1043	* نزهة القلوب
734 XVII.	188	منهاج العمال في سنن القوال		* نزهة المشتاق في اختراق الانفاق
مقالة في المكان		منهاج الكرامة في معرفة الامامة	722 (fol. 109)	
734 VII.	471 III.			نزهة النظر في توضيح نخبة الفكر
مقالة في هيئة العالم		منهاج المریدین الى شرح منازل	199—201	
734 XV.	601	السائلین	657 III.	نسبة الخرقة
مقامات الحريري	281—283	منهاج الطلاب	1050 XIII.	نسخة الاصطراك
808—812	972, 973	المتهل الصافی		نشق الازهار في عجائب القطرار
المقايس	313	المونور في شرح الانوار	728 I.	
مقدمة الادب	357—359 I.	منية المصلى	277	نصاب الاحتساب
989, 990 I.	الموازین الدرية المبینة لعوائد الفرق	171		نصاب الاخبار
48, 49	677, 678	العلیة	1032 II.	النصوص
المقدمة الجزرية	597, 697 II.	المواقف (في التصوف)	1038 XIII a.	نصيحة التلميذ
1039 I.	438—454, *495 II, *533, *826,	المواقف (في الكلام)	615	نصيحة الملك
المقدمة الرحيبة	*1038 IX.			نظم البراهين في اصول الدين
470 II, 1046 II.	697 II.	مواقف الحق على بساط الحلق.	471 VI.	نعم المعيار والقياس لمعرفة مراتب
مقدمة الزاهد	374 III.	الموهاب السنیة	699 II.	الناس
1035 V.	374 III.	الموهاب المدنیة بالمنه المحمدیة	707	* فحفات الانس
مقدمة في تاريخ مصر	179, 180			فحفات اللاهوت في لعن الجبت
337	785	موجز القانون	471 X.	والطاغوت
المقصد الاقصى (الاسنى)	920	الموشح	1029	النقاية
؟ الملقط	1036 VII.	الموضع الفصیح	234—237	النقاية (مختصر الوقایة)
751—754, 768 III.	موعظة يهلول لهرون الرشید		653 I, 654	نقد النصوص
الملخص	844 (fol. 69v.)		653 I, 654	نقش النصوص
ملفوظ عبد القادر الجيلاني				نهاية الادراک في درایة الافلاک
774—776			769 III.	
الملکی			218	النهاية في شرح الهدایة
382, 383			999, 1000	النهاية في غریب الحديث
الملل والنحل				
1039 X.				
المناجاة لقاء الحوائج				
371 XVI.				
مناجاة النفس				
312—318				
المنار				
599—601				
منازل السائلین				
1038 XI.				
المناسک الوسيط				
666 III, 1038 XXI.				
المناظر الابدية				
471 V.				
مناهج اليقين في اصول الدين				
المناھل الصافیة... في حل مشكلات				
954				
معانی الشافية				
186, 187				
منبهات				
293—297				
المنتخب في اصول المذهب				
منتهى السول في شرح الفصول				
471 XIII.				
منه الغفار بشرح تنوير الابصار				
273, 274				
المنج المکیة				
824—826				
المنظومة الدمیاطیة				
374 III.	115	(ناسن القرآن ومنسوخة)	697 I.	نیج السعادة
	664	الناموس الاعظم	82	نوادر الابكار وشوارد الافکار
	658 VII.	نشر الالالی	316—318	نور الانوار
	477 II.	النجاة	106	نور القلقلین

*النور السافر في أخبار أهل القرن العاشر	180	هدى السارى	141, 142	وصايا أمير المؤمنين على
نور الهدایة	471 XXII.	الهمزية	235	وظيفة سلسلة عليه قادر به
الهادى للشادى	1027 I.	هياكل النور	703—705	وفيات الأعيان
الهدایة (هداية الحکمة)	487—496, 583 I, 584 II, 592 II.	المهیئة السنیة فی المہیئة السنیة IV.	221—237, 1030 I.	الوقایة
الهدایة (فی الفروع)	211—220, 426 II.	الوافی (فی الفروع)	46, 47	وقف السجاوندی
هدایه عقاید	471 XXIV.	الوافی (فی النحو)	803 II.	المیتیمة
هدایة النحو.	941—944, 981 II, 983 V.	الوافیة (شرح الكافية)	828 II.	يقول العبد
		وتربیة	497 II.	يكروزی
		الوردة الذکیة فی تختیمیس البردة	675	الیوائقیت والجواهر فی بیان عقائد
		الزکیة		الاکابر

AUTHORS' NAMES.

- 'Abdallah (Labib) b. 'Abd al-hakim b. Shams al-din Siyâlkûti, 113, 327, 457.
 'Abdallah b. 'Abd al-rahmân Ibn 'Akîl, 960.
 'Abdallah b. Ahmâd Ibn Baitâr Mâlikî, 790.
 'Abdallah (Muwaffaq al-dîn) b. Ahmâd Ibn Ȧudâmah Mukaddasî, 467 I.
 'Abdallah (Hâfiż al-dîn Abu'l-barakât) b. Ahmâd Nasafî, 95, 96, 208, 250-270, 312-318, 434-436, 465 I.
 'Abdallah b. Alawî Haddâd, 1037 II, III, IV.
 'Abdallah al-'Ârifîn (?), 1047 II.
 'Abdallah ('Afîf al-dîn) b. As'ad b. 'Alî Yâfi'i, 706-708.
 'Abdallah Fâkihi, 980 I.
 'Abdallah b. al-Haddâd (Ilâhdâd ?) 'Othmânî Tulanî, 574.
 'Abdallah (Abu Muhammâd) b. Hajjâj Yâsmînî (Ibn al-Yâsmîn), 765, 770 II.
 'Abdallah ('Imâd al-dîn) b. al-Khaddâm Baghdâdî, 771 II.
 'Abdallah b. Khidr b. Abu'l-mafâkhîr Tamîmî, 189.
 'Abdallah (Kîwâm al-dîn) b. (Najm al-dîn) Maḥmûd 46, 47.
 'Abdallah (Abu'l-Fâdîl) b. Maḥmûd b. Maudûd Mau-sili, 238.
 'Abdallah (Abu Ismâ'il) b. Muhammâd Anşârî Harawî, 599-601.
 'Abdallah (Najm al-dîn Abu Bakr) b. Muhammâd Asadî Râzî Dâyah, 68, 69.
 'Abdallah (Nâṣir al-dîn) b. 'Omar Baidâwî, 70-93, 426-432, 1030 II.
 'Abdallah (Najm al-dîn) b. Shihâb al-dîn Yazdî, 545-551, 553 II, 589 I.
 'Abdallah (Jamâl al-dîn) b. Yûsuf Ibn Hishâm, 966-968.
 'Abd 'Alî b. Jum'âb 'Arûsî Hawîzî, 106.
 'Abd al-'ali (Nizâm al-dîn) b. Muhammâd b. al-Husain Barjandi, 742, 754.
 'Abd al-awwal b. 'Abd al-ķaiyûm Mûsawi, 380.
 'Abd al-'azîz b. 'Alî b. Dâ'ûd Hawârî, 770 III.
 'Abd al-'azîz ('Izz al-dîn Abu 'Amr) b. Muhammâd Ibn Jamâ'ah Kinâni, 1038 VII.
 'Abd al-bâki b. Ghauth al-islâm Şiddîkî Jaunfûrî, 554-557, 572 a, 1036 V.
 'Abd al-ghaffâr (Najm al-dîn) b. 'Abd al-karîm Kaz-wînî, 285.
 'Abd al-ghafîr Lârî, 928-931, 1040 I.
 'Abd al-hakîm b. Shams al-dîn Siyâlkûti, 90, 91, 326, 327, 397, 398, 449, 450, 518, 519, 596, 876, 930, 931.
 'Abd al-hâkk b. 'Abd al-latîf Zubairî, 803 II.
 'Abd al-kâdir (Muhyî al-dîn Abu Muhammâd) b. Abu Sâlih Jîlî (Gilâni), 373 II, 616-622, 702 (fol. 156).
 'Abd al-ķâdir b. Junaid, 373 II.
 'Abd al-kâdir b. Shaikh al-'Aidarûs, 683.
 'Abd al-ķâhir Jurjâni, 981-985, 987 III, V, 1042 I, II.
 'Abd al-karîm (Abu'l-Kâsim) b. Hawâzin Kûshairî, 51, 343, 598.
 'Abd al-karîm b. Ibrâhim b. 'Abd al-karîm Jîlî (Gilâni) Baghdâdî, 664-667, 693 I, 1032 VI, 1038 XXI, XXIII.
 'Abd al-karîm (Abu'l-Kâsim) b. Muhammâd Râfi'i Kazwînî, 278, 1002.
 'Abd al-latîf Bakrî, 829 II.
 'Abd al-majîd b. 'Abdallah Ibn 'Abdân, 813.
 'Abd al-malîk (Abu Marwân) b. 'Abdallah Ibn Badrûn Hađramî, 813.
 'Abd al-mun'im (Shams al-dîn) b. Muhammâd Barku-mîn, 899, 900.
 'Abd al-nûr Âmidî, 730.
 'Abd al-rahîm (Abu'l-karam) b. 'Abdallah b. Shâkir b. Hâmid Ma'dâni, 1027 IV.
 'Abd al-rahîm (Wajîh al-dîn) b. Ahmâd Burî, 827.
 'Abd al-rahîm (Jamâl al-dîn Abu'l-Hasan) b. al-Hasan Kurashî Isnâ'i (Isnawî), 329, 330, 709.
 'Abd al-rahîm b. al-Husain Athâri 'Irâkî, 197, 198.
 'Abd al-rahmân b. 'Abd al-mâlik, 195.
 'Abd al-rahmân (Jalâl al-dîn) b. Abu Bakr Suyûtî, 82, 99, 100, 101, 176-178, 181, 188, 667, 962 I, 977, 1000, 1029, 1031 II, 1034 I, IV, 1035 II, IV, 1038 XII.
 'Abd al-rahmân ('Aqîd al-dîn) b. Ahmâd İji, 299-311, 438-445, 455-458, 466 I, 555-557, 586 II, 826, 1036 I, 1038 IX.
 'Abd al-rahmân b. Ahmâd Jâmi, 554, 647, 648, 653 I, 654, 670, 697 III, 921-935, 1040 I, II, XIV.
 'Abd al-rahmân b. 'Alî Makûdî, 961.
 'Abd al-rahmân b. 'Isâ Murshîdî Makkî, 979 II.
 'Abd al-rahmân b. Muhammâd Bakrain 'Irâkî 1038 XXIV.
 'Abd al-rahmân b. Muhammâd Bisâtî, 349 I (?).
 'Abd al-rahmân (Saiyid) b. Muhammâd Khwâjâ Khiđr Kanaujî al-Rasûldâr (?), 686.
 'Abd al-rahmân (Shaikh) b. Nazâr Muhammâd, 375 I.
 'Abd al-rahmân (Abu'l-Husain) b. 'Omar Şûfi, 731-733.
 'Abd al-rashîd Jaunfûrî, 558.
 'Abd al-rashîd (Shâh) Jaunfûrî, 649.
 'Abd al-razzâk (Kamâl al-dîn) Kâshânî, 600, 662, 663.
 'Abd al-şamad b. Husain b. Muhammâd, 1039 II.
 'Abd al-wahhâb (Abu'l-mawâhib) b. Ahmâd Sha'râni (Sha'râwi), 659 I, 669, 675-679, 713.
 'Abd al-wahhâb (Tâj al-dîn) b. 'Alî Subkî, 713.
 'Abd al-wahhâb ('Izz al-dîn) Zanjânî, 955, 987 II, 990 IV.

- 'Abd al-wâhid b. Muhammâd b. 'Abd al-wâhid Âmidî Tamîmî, 162.
 Abharî, *v.* Mufaddal b. 'Omar.
 'Abîd b. al-Abraş, 801 II *a.*
 Abu 'Amr 'Omari, 371 XI *d.*
 Abu Bakr 'Adanî (?) b. 'Abdallah al-'Aidarûs, 373 III.
 Abu Bakr b. Ishâk b. Ya'kûb Kalâbâdî, 657 VI.
 Abu Bakr b. Ramâdân b. Mûk, 1044 XV.
 Abu Bakr Sûlî, 806.
 Abu Bakr Wâlibî, 804.
 Abu Dâ'ûd Sajastâni, 1039 V *a.*
 Abu'l-Fadl Khaṭîb Kâzarûni, 83.
 Abu'l-faïd b. Mubârak (Fâidî), 104, 105.
 Abu'l-faraj (Gregorius), 721 I.
 Abu'l-fath Bustî, *v.* 'Alî b. Muhammâd.
 Abu'l-fath (Mir) Sa'îdi, 543, 553 I, 588 IV.
 Abu Hanîfah, 380.
 Abu'l-Hasan b. Ahmâd, 560.
 Abu'l-Hasan Bakrî, 841, 1034 V.
 Abu'l-Husain Şûfi, *v.* 'Abd al-rahmân b. 'Omar.
 Abu'l-Kâsim b. Abu Bakr Laithî Samarkandî, 873-875.
 Abu'l-Kâsim b. Flîruh b. Khalaf Ru'aînî Shâti'bî, 43 I, 44, 45 I.
 Abu'l-Laith Samarkandî, *v.* Naşr b. Muhammâd.
 Abu'l-makârim b. 'Abdallah b. Muhammâd, 236.
 Abu'l-mawâhib Shâdhilî, *v.* Muhammâd b. Ahmâd b. Muhammâd.
 Abu Naşr b. 'Irâk, *v.* Mansûr b. 'Alî.
 Abu Shukûr Sâlimî, *v.* Muhammâd b. 'Abd al-saiyid.
 Abu'l-su'ûd, *v.* Muhammâd b. Muhammâd 'Imâdî.
 Abu Tâlib b. Abu'l-fath Huseinî, 933 c.
 Abu Tammâm, *v.* Habîb b. Aus.
 Abu 'Ubayd Harawî, *v.* Ahmâd b. Muhammâd.
 Abu 'Ubayd Jûzjânî, 475.
 Abu Yazîd Bisâtîmî, 495.
 'Adî b. al-Riķâ', 803 II.
 'Aqûd al-dîn Îjî, *v.* 'Abd al-rahmân b. Ahmâd.
 'Afîf al-dîn Tilimsâni, *v.* Sulaimân b. 'Alî.
 Ahmâd b. al-'Abbâs (Muhammâd ?) al-Zâhid, 470 II, 1046 II.
 Ahmâd b. 'Abdallah, 191 II.
 Ahmâd (Taķî al-dîn Abu'l-'Abbâs) b. 'Abd al-ħâlim Ibn Taimiyah Harrâni, 467 II.
 Ahmâd b. 'Abd al-kâdir, 698 II.
 Ahmâd b. 'Abd al-rahmân, 362.
 Ahmâd (Mu'in al-dîn) b. 'Abd al-razzâk Tanṭarâni, 803 I, 976.
 Ahmâd (Muhadhdhab al-dîn) b. 'Abd al-Rîda, 290, 291.
 Ahmâd b. Ahmâd Samṭarâni, 1047 I.
 Ahmâd (Abu Ja'far) b. 'Alî Baihaķi Ja'farak, 994-996.
 Ahmâd (Şafi al-dîn) b. 'Alî Ibn Hajar (?), 186, 187.
 Ahmâd (Shihâb al-dîn Abu'l-Fadl) b. 'Alî Ibn Hajar 'Asklâni, 125, 198-201, 1036 III.
 Ahmâd (Muzaffar al-dîn) b. 'Alî Ibn al-Sâ'âti, 249.
 Ahmâd Allah (Molla), 562.
 Ahmâd (Shihâb al-dîn) b. 'Arabshâh, 711, 712.
 Ahmâd (Sharaf al-dîn Abu'l-'Abbâs) Bûni, 338, 349 I (?), 378 V (?).
 Ahmâd (Abu'l-Husain) b. Fâris b. Zakariyâ Kazwîni, 991.
 Ahmâd (Fakhr al-dîn) b. al-Hasan (*alias* al-Husain) Jârabardî, 949, 950, 1033 I.
- Ahmâd (Abu'l-Taiyib) b. al-Husain al-Mutanabbi', 807, 1045 X.
 Ahmâd (Shihâb al-dîn) b. Husein Ibn al-'Ulaiyif, 1038 XI *b.*
 Ahmâd (Shihâb al-dîn) b. Jamâl Fâkihi, 968.
 Ahmâd Jandî (Sharaf al-dîn b. 'Omar b. 'Othmân ?), 399 I, 1040 VI (?).
 Ahmâd b. Mahmûd Harawî Maulânâzâdah, 494, 495 II.
 Ahmâd (Abu Sa'id) b. Muhammâd b. 'Abd al-jâlîl Sîzî, 734 XIV.
 Ahmâd (Tâj al-dîn Abu'l-Fadl) b. Muhammâd b. 'Abd al-kârim Ibn 'Atâ Allah Iskandâri, 696 I.
 Ahmâd (Shihâb al-dîn) b. Muhammâd b. 'Abd al-nâbî Madâni, 667, 696 III.
 Ahmâd (Shihâb al-dîn) b. Muhammâd b. 'Abd al-salâm, 470 II.
 Ahmâd (Shihâb al-dîn) b. Muhammâd b. 'Alî Faiyûmî, 1002.
 Ahmâd b. Muhammâd Ghazzâli, 694 V.
 Ahmâd (Shihâb al-dîn) b. Muhammâd Ibn al-Hâ'im, 770 IV.
 Ahmâd (Shihâb al-dîn) b. Muhammâd Ibn Hajar Hai-thamî Makkî, 136, 169, 170, 181-185, 280, 659 II, 824-826.
 Ahmâd (Abu 'Ubaid) b. Muhammâd Harawî, 992.
 Ahmad (Abu'l-'Abbâs) b. Muhammâd b. 'Isâ Burnusî Zarrûk, 374 III, 597, 1037 III, IV.
 Ahmâd (Abu Bakr) b. Muhammâd b. Ishâk Ibn al-Fâkih Hamadâni, 722.
 Ahmâd (Shihâb al-dîn Abu'l-'Abbâs) b. Muhammâd Kastalâni, 127, 128, 179, 180.
 Ahmâd (Shams al-dîn) b. Muhammâd Ibn Khallikân, 703-705.
 Ahmâd (Abu'l-Husain) b. Muhammâd Kudûri, 202 II, 203.
 Ahmâd (Abu'l-Fadl) b. Muhammâd Maidâni, 997, 1027 I, III.
 Ahmâd (Abu'l-'Abbâs) b. Muhammâd b. 'Othmân Azdî Ibn al-Bannâ Marrâkushî, 770 I, III.
 Ahmâd (Abu'l-Hasan) b. Muhammâd Tabâri, 773.
 Ahmâd b. Muhammâd al-Zâhid, *v.* Ahmâd b. al-'Abbâs.
 Ahmâd b. Müsa Khayâli, 390-398, 399 II.
 Ahmâd b. 'Omar Bâ Muzâhim, 1038 II *c.*
 Ahmâd b. 'Omar al-Hinduwân, 365.
 Ahmâd (Shihâb al-dîn) b. Shams al-dîn b. 'Omar Zâwûli Daulatâbâdî Hindi, 987, 974-976.
 Ahmâd b. Sulaimân, 1043.
 Ahmâd b. Sulaimân (Gujaratî ?), 553 VIII, 588 III.
 Ahmâd (Shams al-dîn) b. Sulaimân Ibn Kamâl Pâshâ (Kamâlpâshâzâdah), 1035 I.
 Ahmâd b. Zuhairah Makkî, 718.
 Akhî Chalabî, *v.* Yûsuf b. Junaid.
 'Alâ al-dîn (Molla), 400.
 'Alâ al-dîn Manglûri, 577-579.
 'Alâm Allah b. 'Abd al-razzâk Makkî, 190.
 'Alawî b. 'Abdallah Burûm (?), 601, 679.
 Alexander, 478.
 'Alî ('Alâ al-dîn) b. al-'Abbâs Majûsi, 774-776.
 'Alî b. 'Abd al-'âli, 471 X.
 'Alî (Burhân al-dîn Abu'l-Hasan) b. Abu Bakr b. 'Abd al-jâlîl Marghînâni, 211-220, 426 II.
 'Alî ('Alâ al-dîn) b. Abu'l-Hazm Kurashî Ibn al-Nafîs, 785.

- 'Alī (Abū'l-Ḥasan) b. Abū'l-rijāl Shaibānī Maḡribī, 735.
 'Alī b. Abū Ṭālib, 138–142, 162, 336, 355 II, 371 II, III a, IV, V, XV, XVI, 377 I, 378 III b, 658 VII, 910, 1045 II.
 'Alī (Zain al-dīn) b. Aḥmad b. 'Alī Umarī Ḥanbali, 97, 98.
 'Alī b. Aḥmad Ghūrī, 363, 364.
 'Alī b. Aḥmad Ibnu Ḥazm Andalusī, 1043 XIII.
 'Alī (Saiyid) 'Ajāmī, 528.
 'Alī Ḡilānī, 781–784.
 'Alī (Saiyid) Hamadānī b. Shihāb al-dīn, 368, 369 I, 693 II b.
 'Alī b. al-Hasan Khazraji, 710.
 'Alī (Abū'l-faraj) b. al-Ḥusain (al-Hasan ?) b. Hindū, 1041 IV.
 'Alī (Abū'l-Hasan) b. al-Ḥusain Mas'ūdī, 700.
 'Alī b. Husām al-dīn Muṭṭaki Hindī, 188, 673, 674, 696 II, 1031 II.
 'Alī ('Alā al-dīn) b. Ibrāhīm Dimishkī Ibnu al-'Aṭṭār, 288 II.
 'Alī b. Ibrāhīm b. Ḥashim Kummī, 50.
 'Alī (Shams al-dīn) Khalkhālī, 763.
 'Alī Kurdi, 687.
 'Alī (Abū'l-fath) b. Muḥammad Bustī, 1038 VIII, XII.
 'Alī (Hamīd al-dīn Abū'l-Hasan) b. Muḥammad b. Ibrāhīm Darīrī Kuhunduzī, 956, 957, 983 IV, 984 I.
 'Alī b. Muḥammad (Saiyid Sharīf) Jurjānī, 60, 239 II, 240 II, 244, 305–309, 407, 408, 438–454, 507–520, 522, 525–530, 554–558, 584 I, 585, 586 I, V (?), IX, 587 I, 590 III, 593 I, 595, 596 I, 746, 747, 861–864, 1032 III, 1036 V, 1040 III (?), VI, 1041 II, 1045 VI, VIII.
 'Alī b. Muḥammad Kurashī Kalṣādī, 770 II.
 'Alī ('Alā al-dīn) b. Muḥammad Kūshī, 409–425, 471 XV.
 'Alī (Raḍī al-dīn Abū'l-Kāsim) b. Mūsa b. Ja'far Tā'ūsī, 341.
 'Alī (Najm al-dīn Abū'l-Hasan) b. 'Omar Kātibī Kazwīnī, 498–500, 502–506, 583 II, 594 II.
 'Alī (Sirāj al-dīn Abu Muḥammad) b. 'Othmān Ūshī, 171, 828 II.
 'Alī Rida, 342, 371 XI c, XII.
 'Alī (Abū'l-Hasan) Shādhili, 371 VI, 373 I, 1038 V b.
 'Alī b. Sultān Muḥammad Kārī Harawī, 49, 158–160, 200, 348, 362, 1037 I.
 'Alī (Nūr al-dīn Abū'l-Hasan) b. Yūsuf Lakhmī, 702.
 'Alī Zain al-'abidin, 334, 371 III b, XVI.
 'Alīm Allah, 555–557.
 Apollonius (Pergaeus), 745.
 Archimedes, 743 VI, 1043 X.
 Aristarchus, 744 IV.
 Aristotle, 473.
 Arslan (Shaikh) Dimishkī, 555 (fol. 48).
 al-A'sha, 801 II c.
 Athīr al-dīn Abhārī, v. Muṣaddaq b. 'Omar.
 'Aṭṭār, 649.
 Autolycus, 743 IV, 744 I.
 Baghawī, v. al-Husain b. Mas'ūd.
 Bahā al-dīn 'Āmilī, v. Muḥammad b. Ḥusain.
 Bahā al-dīn Ḥārithī, 471 XVII.
 Baidāwī, v. 'Abdallāh b. 'Omar.
 Bākīr Dāmād, v. Muḥammad b. Muḥammad.
- Balīnūs (Balīnās), 472.
 Banū Mūsa (Muḥammad, al-Hasan, Aḥmad), 734 VIII, 1043 II, III.
 Bâstujā'isi (Molla) ?, 572 b.
 Birūnī, v. Muḥammad b. Aḥmad.
 Bukhārī, v. Muḥammad b. Ismā'il.
 Bûnī, v. Aḥmad.
 Burhān al-sharī'ah, v. Maḥmūd b. 'Ubaidallah.
 Bûshīrī, v. Muḥammad b. Sa'īd.
 Clavius, 764.
 Damīrī, v. Muḥammad b. Mūsa.
 Darīrī, v. 'Alī b. Muḥammad b. Ibrāhīm.
 Darwīsh, 58.
 Dâ'ud (Molla Kara), 516, 517.
 Dâ'ud b. 'Omar Sūrī Antākī, 793.
 Dâ'ud (Shaikh) Shādhili, 669.
 Daulatābādī, v. Aḥmad b. Shams al-dīn.
 Dawwānī, v. Muḥammad b. As'ad.
 Dāyah, v. 'Abdallah b. Muḥammad Asādī.
 Dimyāṭī (Nūr al-dīn), 374 III.
 Euclid, 734 XIV, 736–740, 743 I, II, III, 744 V, VI, 768 I, II.
 Eutocius, 743 VI.
 Fādīl b. al-'Ārif Dahlawī Safidānī Madānī, 366.
 Fādīl Rūmī, 533 III.
 al-Fādīl (Abu 'Alī) b. al-Hasan b. al-Fādīl Tabarsī, 61–64, 166.
 Fāidī, v. Abu'l-fāid b. Mu'bārak.
 Faiyūmī, v. Aḥmad b. Muḥammad b. 'Alī.
 Fakhr al-dīn Rāzī, v. Muḥammad b. 'Omar.
 Fakhr al-dīn b. Shaikh Hasan, 471 XVII.
 Fākihī, v. Aḥmad b. Jamāl; v. 'Abdallah.
 Faṣīḥ al-dīn, 751.
 Fath Allah (Shāh) Shīrwānī, 553 IV.
 Firūzābādī, v. Muḥammad b. Ya'kūb.
 Ghazzālī, v. Muḥammad b. Muḥammad.
 Habib Allah Shīrāzī Bāghandī Mīrzā Jān, 310, 311, 421–423, 483, 529, 531, 572 c, 587 I, 593, 1028.
 Habib (Abu Tammām) b. Aus Tā'i, 805, 806.
 Hājīrī, v. Īsa b. Sanjar.
 Hajjāj b. Ṭarkhān Iskandarī, 1038 XIII b.
 Harīrī, v. al-Kāsim b. 'Alī.
 al-Hasan 'Askarī, 371 XI a.
 Hasān Chalabī b. Muḥammad Shāh Fanārī, 325, 446, 447, 867–872.
 al-Hasan (Abu 'Alī) b. al-Hasan b. al-Haitham Baṣrī, 734 III–IX, XI–XIII, XV–XXI, 767 II.
 al-Hasan (Fakhr al-dīn Abū'l-mahāsin) b. Maṇṣūr b. Maḥmūd Ūzjandī (Kādīkhān), 210.
 Hasan (Rukn al-dīn) b. Muḥammad Astarābādī Ḥasanī, 917–919, 951.
 al-Hasan b. Muḥammad Kummī Nīzām Nīzābūrī, 94, 748–750.
 Hasan (Jamāl al-dīn Abu Mansūr) b. Yūsuf Ibnu al-Mutahhar Hillī, 342, 371 X, 437, 471 II–VII, XIV.
 Hātim (Saiyid) b. Aḥmad al-Ahdal Ḥusainī, 683.
 Hermes, 472, 473.
 Hibat Allah Ḥusainī Shāh Mīr, 553 V.
 Humām al-dīn Gulkānī, 432.
 Husain (Abu 'Alī) b. 'Abdallah b. Sīnā, 475–484, 496, 771 I, 777–785, 1024.
 Husain b. 'Abd al-ṣamad, 471 XVI.
 Husain (Saiyid) b. al-Ahdal, 826.

INDEX.

- al-Husain (Abu 'Ali) b. Ahmad Zauzani, 801 I, 802 I, 803 III, 993.
 al-Husain (Husâm al-dîn) b. 'Ali Sighnâkî, 218.
 al-Husain b. 'Ali Tughrâ', 801 III.
 Husain (Jamâl al-dîn) b. al-Hasan, 969.
 Husain b. Ibrâhîm Tankâbitî (?), 1043 VII.
 Husain Kâshîfî, 114.
 Husain (Aghâ) Khafârî (?), 423.
 al-Husain (Abu Muhammad) b. Mas'ûd Baghawî al-Farrâ', 149-151.
 Husain b. Muhammad Astarâbâdî, 1041 III.
 al-Husain (Sharaf al-din) b. Muhammad Taiyibî, 59, 157.
 Husain (Kamâl al-dîn) b. Mu'in al-dîn Maibudhî, 487-492, 583 I.
 Husain Pâshâ b. 'Ali Pâshâ, 844 (foll. 65 v.-67).
 Husain (Hâjjî) Yazdî, 762.
 Hypsicles, 743 V.
 Ibn 'Abdân, v. 'Abd al-majîd b. 'Abdallah.
 Ibn 'Abdûs, 180.
 Ibn Abu'l-shimâl, 844 (fol. 93).
 Ibn Abu'l-shukr, v. Muhammad ; v. Yahya b. Muhammad.
 Ibn 'Akîl, v. 'Abdallah b. 'Abd al-rahmân.
 Ibn 'Arabi, v. Muhammad b. 'Ali.
 Ibn 'Atâ Allah Iskandarî, v. Ahmad b. Muhammad b. 'Abd al-kârim.
 Ibn al-Athîr Jazari, v. Mubârak b. Abu'l-karam.
 Ibn Bâbawaih, v. Muhammad b. 'Ali.
 Ibn Badrûn, v. 'Abd al-malîk b. 'Abdallah.
 Ibn Baitâr, v. 'Abdallah b. Ahmad.
 Ibn al-Bannâ, v. Ahmad b. Muhammad b. 'Othmân.
 Ibn al-Bazzâzî, v. Muhammad b. Muhammad Kardarî.
 Ibn Duraid, v. Muhammad b. Hasan.
 Ibn al-Fâkih Hamadâuî, v. Ahmad b. Muhammad b. Ishâk.
 Ibn Ghâlib (?), v. Ahmad b. Husain Ibn al-'Ulaiyif.
 Ibn al-Hâ'îm, v. Ahmad b. Muhammad.
 Ibn Hajar (?), 186, 187.
 Ibn Hajar 'Askalâni, v. Ahmad b. 'Ali.
 Ibn Hajar Haithami, v. Ahmad b. Muhammad.
 Ibn Hâjîb, v. 'Othmân b. 'Omar.
 Ibn Hishâm, v. 'Abdallah b. Yûsuf.
 Ibn al-Humâm, v. Muhammad b. 'Abd al-wâhid.
 Ibn Jazari, v. Muhammad b. Muhammad.
 Ibn Jazlah, v. Yahya b. 'Isa.
 Ibn Kaisân, v. Muhammad b. Ahmad.
 Ibn Kammûnah, v. Sa'd b. Mansûr.
 Ibn Khallikân, v. Ahmad b. Muhammad.
 Ibn al-Khashshâb, 341.
 Ibn Kudâmah, v. 'Abdallah b. Ahmad.
 Ibn Mâlik, v. Muhammad b. 'Abdallah.
 Ibn al-Mukîrî, v. Ismâ'il b. Abu Bakr.
 Ibn al-Mu'tahhar Hillî, v. Hasan b. Yûsuf.
 Ibn al-Nafis, v. 'Ali b. Abu'l-Hazm.
 Ibn Najîm, v. Zain al-'Âbidîn b. Ibrâhîm.
 Ibn al-Sâ'ati, v. Ahmad b. 'Ali.
 Ibn Sa'd al-din, 794.
 Ibn al-Šalâh, v. 'Othmân Shahrâzûrî.
 Ibn Sinâ, v. Husain b. 'Abdallah.
 Ibn Taimiyah, v. Ahmad b. 'Abd al-halîm.
 Ibn al-Wardî, v. 'Omar.
 Ibn al-Yâsmîn, v. 'Abdallah b. Hajjâj.
- Ibrâhîm ('Isâm al-dîn) b. Muhammad b. 'Arabshâh Isfarâ'înî, 84, 521, 887, 932-935.
 Ibrâhîm b. Muhammad b. Ibrâhîm Halabî, 359 I.
 Ibrâhîm (Burhân al-dîn) b. 'Omar Ja'bâri, 829 II.
 Ibrâhîm b. Sinân b. Thâbit b. Kurrah, 767 VI.
 Idrîsî, v. Muhammad b. Muhammad.
 Ilâhdâd (Miyân), 937.
 Îlyâs b. Hanna Mausili, 719.
 'Imâd al-dîn, 553 VII, 588 IV.
 'Imâd b. Yahya b. 'Ali Fârisî, 513-515.
 Imâm al-dîn b. Luft Allah, 761.
 'Irâkî, v. 'Abd al-rahîm b. al-Husain Athârî.
 'Isa (Husâm al-dîn) b. Sanjar b. Bahrâm Hâjîrî Irbilî, 829 III.
 'Isâm al-dîn Isfarâ'înî, v. Ibrâhîm b. Muhammad.
 Isfahâni, v. Mahmûd b. 'Abd al-rahmân.
 Ishâk b. Hunain, 743 I, VI.
 Ishâk b. Muhammad Zabidî, 469.
 Ismâ'il (Sharaf al-dîn) b. Abu Bakr Yamanî Ibn al-Mukîrî, 1038 X.
 Ismâ'il (Abu Naşr) b. Hammâd Jauharî, 1015, 1027 IV.
 Ismâ'il (Kamâl al-dîn) Karamânî (Kara Kamâl), 396.
 Ismâ'il (Abu Hâshîm) b. Muhammad (Saiyid) Hîmyârî, 371 XII.
 'Ismat Allah b. A'zam b. 'Abd al-rasûl, 759, 760.
 Isnâ'i, v. 'Abd al-rahîm b. al-Hasan.
 'Iyâd b. Mûsa Yaḥsabî, 81 II, 163-165.
 Ja'bâri, v. Ibrâhîm b. 'Omar.
 Ja'far Sâdîk, 694 IV, 958.
 Jaghminî, v. Mahmûd b. Muhammad b. 'Omar.
 Jalâl al-dîn, v. 'Abd al-rahmân b. Abu Bakr Suyûtî ; v. Muhammad b. Ahmad Mahallî ; v. Muhammad b. As'ad Dawwâni.
 Jâmi, v. 'Abd al-rahmân b. Ahmad.
 Jamshîd (Ghiyâth al-dîn) b. Mas'ûd b. Mahmûd Kâshî (Kâshânî), 755, 756 II, 757.
 Jârabardî, v. Ahmad b. al-Hasan.
 Jauharî, v. Ismâ'il b. Hammâd.
 Jazûli, v. Muhammad b. Sulaimân.
 Jîwan (Shaikh) Ahmad b. Abu Sa'id b. 'Abdallah b. 'Abd al-râzzâk b. Khâssah Hindî, 316-318.
 Juggan (?) Hindî, 276.
 Jurjâni, v. 'Abd al-kâhir ; v. 'Ali b. Muhammad.
 Ka'b b. Zuhair, 802 II, 828 I, 1044 XVI.
 Kâdikhân, v. al-Hasan b. Mansûr.
 Kâdîzâdah Rûmî, v. Mûsa b. Mahmûd.
 Kaf'ami, 371 III b, 372 II c.
 Kalîm Allah b. Nûr Allah, 685.
 Kamâlpâshâzâdah, v. Ahmad b. Sulaimân.
 al-Kâsim (Abu Muhammad) b. 'Ali Harrîrî, 808-812, 847.
 Kâtîb Kâzwînî, v. 'Ali b. 'Omar.
 Kazwînî, v. Muhammad b. 'Abd al-rahmân ; v. Zakâriyâ b. Muhammad.
 Khalid (Zain al-din) b. 'Abdallah Azharî, 822.
 Khâlid b. Safwân Faiyâd, 1043 XIV.
 Khalil b. Muhammad b. Raðawî Karamânî, 513.
 al-Khâzin (Abu Ja'far), 1043 II.
 Khuwârazmî, 751.
 Kindî, 743 V.
 Kisâ'i, v. Muhammad b. 'Abdallah.
 Kudûrî, v. Ahmad b. Muhammad.
 Kul Ahmad b. Muhammad b. Khidr, 399 II.
 Kushairî, v. 'Abd al-kârim b. Hawâzin.

- Kuşta b. Lüka Ba'l-bakkî, 341 (fol. 94), 743 V, 744 II, 1043 XII.
- Kuṭb al-dīn Rāzî, v. Muḥammad b. Muḥammad.
- Kuṭb al-dīn Shīrāzî, v. Maḥmūd b. Maṣ'ûd.
- Luṭf Allah b. Aḥmad, the geometrician, 761.
- Luṭf Allah b. Muḥammad b. al-Ghiyâth, 954.
- Lutfi (Molla), 586 V (?), 1040 VII (?).
- Maḥmūd (Shams al-dīn Abu'l-thanâ) b. 'Abd al-rahmân Iṣfahâni, 406–408, 426 III, 427–431, 595 I.
- Maḥmūd (Shams al-dīn Abu'l-alâ) b. Abu Bakr b. Abu'l-alâ Kalâbâdi, 245.
- Maḥmūd (Sirâj al-dīn Abu'l-thanâ) b. Abu Bakr Ur-mawî, 523, 524.
- Maḥmūd (Badr al-dīn Abu Muḥammad) b. Aḥmad 'Ainî, 126, 265.
- Maḥmūd (Abu'l-Kâsim) b. Aḥmad Fâriyâbi, 623, 624.
- Maḥmūd Āmulî, 780.
- Maḥmûd Fâruki Jaunfûri, 561, 562.
- Maḥmûd (Saiyid) Kâdirî, 356.
- Maḥmûd (Kuṭb al-dīn) b. Maṣ'ûd b. Muṣlih Shîrâzî, 498, 769 III, 779, 1043 (end).
- Maḥmûd (Sharaf al-dīn) b. Muḥammad b. 'Omar Jaghmîni, 751–753, 768 III, 791, 792; 1041 III.
- Maḥmûd b. Ni'mat Allah Bukhâri, 556, 559.
- Maḥmûd (Abu'l-Kâsim) b. 'Omar Zamakhshâri, 52–60, 989, 990 I, II.
- Maḥmûd (Sultân) b. Subuktigün Ghaznawî, 191, 373 III.
- Maḥmûd Tâhir Ghazzâli, 469.
- Maḥmûd b. Tâhir b. al-Muẓaffar Sanjarî, 196.
- Maḥmûd (Burhân al-shari'ah) b. 'Ubaydallah b. Tâj al-shari'ah Maḥbûbi, 220–230.
- Maibudhî, v. Ḥusain b. Mu'īn al-dīn.
- Maidâni, v. Aḥmad b. Muḥammad.
- Majnûn 'Amîri, 804.
- Majûsi, v. 'Alî b. al-'Abbâs.
- Mansûr (Abu Naṣr) b. 'Alî b. 'Irâk, 734 II.
- Marghinâni, v. 'Alî b. Abu Bakr b. 'Abd al-jalîl.
- Maṣ'ûd (Sa'd al-dīn) b. 'Omar Taftâzâni, 302–304, 322–328, 385–403, 426 II, 461–464, 466 II, 534–553, 582 III, 587 II, 588 I, III, IV, 589 I, 590 I, 592 I, 847–849, 852–886, 980 II, 990 IV.
- Maṣ'ûd (Kamâl al-dīn) Rûmî Sharwâni, 448, 590 II.
- Maṣ'ûdî, v. 'Alî b. al-Ḥusain.
- Maulânâzâdah, v. Aḥmad b. Maḥmûd Harawî.
- Maulânâzâdah Khuttâ'i ('Othmân ?), 878, 886.
- Menelaus, 741 II.
- Mîr Sadr al-dīn, v. Muḥammad b. Ibrâhîm Ḥusainî Shîrâzî.
- Mîr Zâhid, v. Muḥammad Zâhid.
- Mîrak Jankî, v. Muḥammad b. Mubârak Shâh Bukhâri.
- Mîrzâ Jân, v. Ḥabîb Allah Shîrâzî.
- Miskîn (Molla), v. Muḥammad Harawî.
- Mubârak (Kâdi), 453.
- Mubârak (Majd al-dīn Abu'l-sa'âdât) b. Abu'l-karam Ibn al-Athîr Jazâri, 183, 999, 1000.
- Mufaddal (Athîr al-dīn) b. 'Omar Abhâri (Abahrî), 487–497, 503, 582 I, 583 I, 584 II, 592 II, 1042 IV.
- al-Mufid, v. Muḥammad b. Muḥammad b. al-Nu'mân.
- Muḥammad (Abu Hâmid), 699 II.
- Muḥammad (Afḍal al-dīn), 1043 XI.
- Muḥammad (Abu'l-Hasan) b. 'Abdallah Kisâ'i, 715.
- Muḥammad (Jamâl al-dīn Abu 'Abdallah) b. 'Abdallah Ibn Mâlik Tâ'i Jaiyâni, 958–964, 979 I.
- Muḥammad (Walî al-dîn Abu 'Abdallah) b. 'Abdallah Tabrizî, 152–161.
- Muḥammad (Shams al-dîn) b. 'Abdallah Timurtâshi, 273, 274.
- Muḥammad b. 'Abd al-'azîz Kâlikûti, 1044 VI.
- Muḥammad b. 'Abd al-jabbâr Nufâri (Nafzî ?), 597, 697 II.
- Muḥammad (Abu Naṣr) b. 'Abd al-jabbâr 'Utbî, 701.
- Muḥammad b. 'Abd al-ķâdir b. Muḥammad Damîri, 1004.
- Muḥammad (Abu'l-fath) b. 'Abd al-kârim Shahraştâni, 382, 383.
- Muḥammad b. 'Abd al-rahîm b. Muḥammad 'Omâri Mîlânî, 1033 I.
- Muḥammad (Jalâl al-dîn) b. 'Abd al-rahmân Kazwîni Khaṭîb Dimishk, 849–887.
- Muḥammad b. 'Abd al-rasûl Barzanjî Shahrazûri Mandâni, 978.
- Muḥammad (Abu Shukûr) b. 'Abd al-saiyid b. Shu'aib Sâlimî, 384, 1033 II.
- Muḥammad (Abu 'Abdallah) b. 'Abd al-wâhid Ibn al-Humâm, 331, 1036 IV.
- Muḥammad (Jamâl al-dîn) b. Abu Bakr Bâ 'Alawî Shillî, 717.
- Muḥammad (Shams al-dîn) b. Abu Bakr Dimishkî Hanbalî Ibn Kaiyim al-Jauziyah, 172.
- Muḥammad (Rukn al-islâm) b. Abu Bakr Imâmzâdah Samarqandî, 209.
- Muḥammad (Shams al-dîn) b. Abu Bakr Khâbišî, 920.
- Muḥammad (Badr al-dîn) b. Abu Bakr b. 'Omar Makhdûmî (Makhzûmî ?) Damâminî, 964, 967, 972, 973.
- Muḥammad b. Abu Bakr b. Rashîd Baghdâdi, 816.
- Muḥammad b. Abu'l-Hasan Bakrî Śiddîkî, 373 I, II.
- Muḥammad (Kamâl al-dîn) b. Abu Sharîf Muḳaddâsî, 401.
- Muḥammad b. Abu'l-shukr Maghribî, 741 II.
- Muḥammad (Shihâb al-dîn) b. Aḥmad Abshîhi, 830–832.
- Muḥammad (Shams al-a'imma Abu Bakr) b. Aḥmad b. Abu Sahl Sarakhsî, 204.
- Muḥammad (Jamâl al-dîn) b. Aḥmad Bâ Faḍl Sa'dî Haḍramî, 1038 V c.
- Muḥammad (Fakhr al-dîn Abu'l-alâ) b. Aḥmad Bihishtî Isfarâ'i, 246–248.
- Muḥammad (Abu'l-rahîm) b. Aḥmad Birûni, 1043 I.
- Muḥammad b. Aḥmad Farghâni, 814.
- Muḥammad (Abu'l-Hasan) b. Aḥmad Kaisân, 800.
- Muḥammad b. Aḥmad Khafârî (Hafârî ?), 416 II, 747.
- Muḥammad (Jalâl al-dîn) b. Aḥmad Mahallî, 99, 100.
- Muḥammad (Abu'l-mawâhib) b. Aḥmad b. Muḥammad Tûnisî Shâdhili Wâfa'i, 669, 688, 1038 XIX.
- Muḥammad b. Aḥmad b. Naṣîr . . . 103.
- Muḥammad (Burhân al-dîn Abu'l-Faḍl) b. Aḥmad b. Taifûr Sajâwandî, 46, 47, 889, 981 III.
- Muḥammad (Abu'l-ma'âli) 'Alî b. Abu Tâlib b. 'Abd-allâh Zâhidî Jilâni, 1045 IX.
- Muḥammad b. 'Alî 'Alawî Misrî, 371 VII.
- Muḥammad (Abu Ja'far) b. 'Alî Ibn Bâbawâih Kummî, 145, 146, 289, 844 (fol. 64).
- Muḥammad b. 'Alî b. Ibrâhîm Ibn Abu Jumhûr Aḥsâwi, 471 XI, XII, XVIII.
- Muḥammad 'Alî Mubârakî Muḥammadî Jaunfûri, 572.
- Muḥammad b. 'Alî b. Muḥammad b. 'Alî . . . Mâlikî Azharî, 772 II.

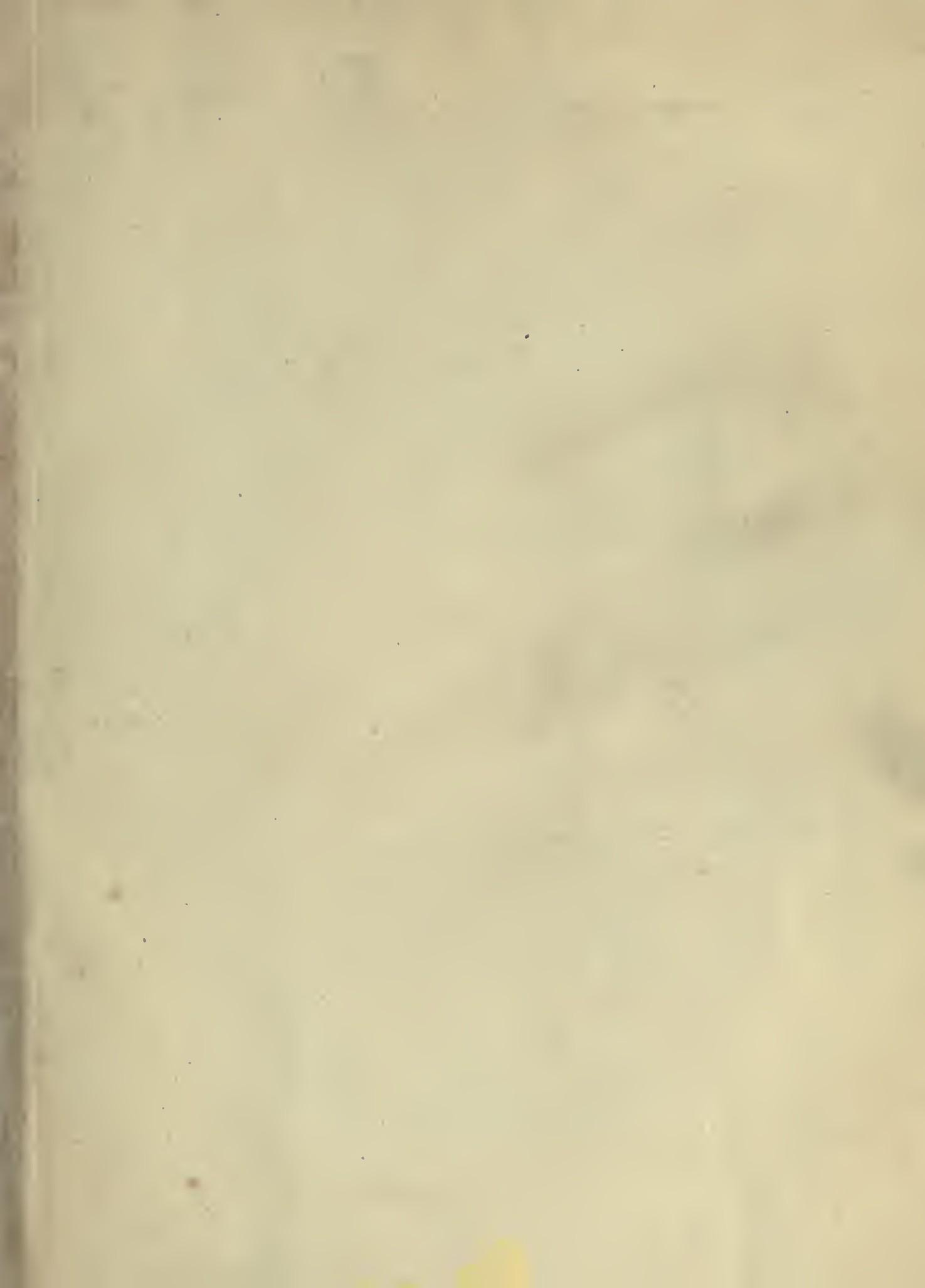
- Muhammad (Muhyi al-din Abu 'Abdallah) b. 'Ali b. Muhammad b. 'Arabi Tâ'i Andalusi (Ibn 'Arabi), 339, 597, 628-660, 693, 694 II, 695 I, 698 II, 815.
- Muhammad (Najîb al-din Abu Hâmid) b. 'Ali Samar-kandi, 787-789.
- Muhammad Amîn (Shams al-din) Hüsainî Bukhârî Amîr Bâdishâh, 81 I.
- Muhammad (Jalâl al-din) b. As'ad Siddîki Dawwâni, 417-423, 455-460, 466 I, 468 II, 485, 509, 539-546, 559, 581 VIII, 587 II, 593 II, 594 I, 596 II, 1032 I, 1036 I, 1040 IV, XII, XIII.
- Muhammad (Badr al-din) b. As'ad Tustarî, 433.
- Muhammad (Shams al-din) b. Ashraf Hüsainî Samar-kandi, 486.
- Muhammad (Mîrzâ) Astarâbâdî, 289, 716.
- Muhammad b. Ayâs, 728 I.
- Muhammad 'Azîm Muhammadi b. Kifâyat Allah Kûfâ-mawi (?), 571.
- Muhammad b. Dâ'u'd Ibn Ajurrûm Şinhâjî, 965, 987 IV.
- Muhammad b. Faâl Allah Hindî Burhânpu'rî, 684.
- Muhammad (Shams al-din) b. Hamzah Fanârî, 497 II.
- Muhammad Hanafî Tabrizî (?), 585, 1040 VI.
- Muhammad (Mu'in al-din) Harawî Miskîn, 269, 270.
- Muhammad b. al-Hasan 'Alamî, 490, 491.
- Muhammad (Rađî al-din) b. al-Hasan Astarâbâdî, 912-916, 952, 953.
- Muhammad (Abu Bakr) b. Hasan Ibn Duraid Azdî, 1038 XX.
- Muhammad b. al-Hasan al-Hurr, 143.
- Muhammad (Abu Ja'far) b. al-Hasan al-Saffâr Kummi, 143.
- Muhammad (Abu Ja'far) b. al-Hasan Tûsi, 336, 342, 371 III c, XI, 471 XIII, XIX (?).
- Muhammad (Tâj al-din Abu'l-fadâ'il) b. al-Hasan Ur-mawi, 292.
- Muhammad Hâshim Hasani, 501.
- Muhammad (Bahâ al-din) b. Hüsain 'Âmilî, 758-763, 834-840, 1043 V, VI, end.
- Muhammad (Fakhr al-din) b. Hüsain Hasani (*alias* Hüsainî) Astarâbâdî, 492.
- Muhammad (Sadr al-din Abu Naşr) b. Ibrâhim Hüsainî Shirâzî, 424, 425, 468 I, 496.
- Muhammad (Abu 'Abdallah) b. Ibrâhim b. Mâlik . . . b. 'Abbâd Nafzî Rundî, 696 I.
- Muhammad (Saiyid) b. Ibrâhim Murtada, 954.
- Muhammad (Kamâl al-din) Imâm al-Kâmiliyyah, 668.
- Muhammad b. 'Irâk, 373 II.
- Muhammad (Abu 'Isâ) b. 'Isâ b. Saurah Tirmidî, 133-137.
- Muhammad (Sadr al-din) b. Ishâk b. Yûsuf Rûmî Kûnavî, 1032 II.
- Muhammad (Abu 'Abdallah) b. Ismâ'il Ju'fi Bukhârî, 117-131.
- Muhammad b. Ismâ'il Yamani Ibn Abu'l-şaif, 1038 XV d.
- Muhammad 'Îsmat Allah b. Mahmûd Ni'mat Allah Bukhârî, 989, 990 II.
- Muhammad b. 'Izz al-din Mufti, 936.
- Muhammad b. Jamâl al-din b. Ramaḍân Shîrvânî, 86-89.
- Muhammad b. Kânişauh b. Şâdiķ, 833.
- Muhammad Kâshif, 1040 II.
- Muhammad Kâshif Hanafi, 1036 VII.
- Muhammad b. Khâlid, the geometrician, 473.
- Muhammad b. al-Khalil Kâzarûnî, 801 III.
- Muhammad (Abu'l-mu'ayyad) b. Khaṭîr al-din al-Ghauth, 671, 672.
- Muhammad (Shams al-din) Kuhistâni, 237, 1040 XIV.
- Muhammad al-Mahdi b. Ahmâd b. 'Ali b. Yûsuf Fâsi, 354.
- Muhammad (Akmal al-din) b. Mahmûd b. Ahmâd Bâ-barti, 219.
- Muhammad (Kuṭb al-din) b. Mas'ûd b. Mahmûd Sîrâfi Fâli, 895-897.
- Muhammad Mubârak b. Muhammad Dâ'im Adhamî Fâruki Kûfâmawi (?), 567-570.
- Muhammad (Shams al-din) b. Mubârak Shâh Bukhârî Mîrak Jankî, 493, 498-501, 583 II, 584 II, 592 II, 593 I, 594 II.
- Muhammad (Mu'in al-din Abu 'Abdallah) b. Mubârak Shâh Harawî, 315.
- Muhammad (Abu 'Abdallah) b. Muhammad b. 'Abdallah b. Idrîs (Sharîf Idrîsi), 722.
- Muhammad (Badr al-din Abu 'Abdallah) b. Muhammad b. 'Abdallah b. Mâlik, 959.
- Muhammad (Sirâj al-din) b. Muhammad b. 'Abd ar-rashid Sajâwandî, 239-248, 1045 VI.
- Muhammad (Tâj al-din) b. Muhammad b. Ahmâd b. al-Saif Isfârâ'îni Fâdîl, 891, 892, 894-898.
- Muhammad b. Muhammad Bâkir Dâmâd Hüsainî, 580, 581.
- Muhammad (Abu Hâmid) b. Muhammad Ghazzâli, 114, 337, 602-615, 1038 XIII, XV a.
- Muhammad (Abu'l-su'ûd) b. Muhammad 'Imâli, 102.
- Muhammad (Shams al-din Abu'l-khair) b. Muhammad Ibn Jazâri, 48, 49, 345-348.
- Muhammad (Hâfiż al-din) b. Muhammad Kardari Ibn al-Bazzâzî, 271.
- Muhammad b. ('Afîf al-din) Muhammad b. (Nûr al-din) Muhammad Hasani Hüsainî, 1031 I.
- Muhammad (Abu 'Abdallah) b. Muhammad b. al-Nû'mân al-Mufid, 471 XIX.
- Muhammad (Husâm al-din) b. Muhammad b. 'Omar Akhsîkatî, 293-297.
- Muhammad (Kuṭb al-din) b. Muhammad Râzî Tahtâni, 482, 483, 503-521, 524-527, 531, 533, 584 I, 585 I, II, 586 I, III, VII, 595 II, 1041 I.
- Muhammad (Shams al-din) b. Muhammad Ru'aînî Makkî al-Hâttâb, 980 I.
- Muhammad (Rađî al-din) b. Muhammad Sarakhsî, 206, 207.
- Muhammad (Badr al-din) b. Muhammad Sibît Mâridînî, 1039 I.
- Muhammad (Naşîr al-din Abu Ja'far) b. Muhammad Tûsi, 371 XVII b, 379 I, 405-416, 471 XIV, 480-483, 581 VIII, 736-740, 741 I, 742-747, 767 I, 768 I, II, 1043 IV.
- Muhammad (Shams al-din) b. Muhammad b. Ya'kûb Tûnisî, 374 IV.
- Muhammad (Kamâl al-din) b. Mûsa Damîrî, 279, 801 III, 1003, 1004.
- Muhammad b. 'Omar b. Ibrâhim Tilimsâni, 470 VI.
- Muhammad (Abu'l-Fadl) b. 'Omar b. Khâlid Jamâl Kurashî, 1015-1022.
- Muhammad (Fakhr al-din Abu'l-Fadl) b. 'Omar Râzî, 65, 66, 292, 404, 478, 479, 482.

- Muhammad b. 'Othmân b. 'Omar Balkhî, 970-975.
 Muhammad Şâdiķ b. Darwîsh Muhammâd, 982 I.
 Muhammad (Sharaf al-dîn Abu 'Abdallah) b. Sa'îd Bûşîrî, 799 II, 817-826.
 Muhammad (Abu 'Abdallah) b. Salâmah Kuđâ'î, 148.
 Muhammad Samarkandî, 43 II.
 Muhammad (Şâdr al-dîn) Sâwi, 845.
 Muhammad b. Sharif Hüsseinî, 980 II.
 Muhammad Shirin, 658 VII, 1032 V.
 Muhammad (Abu 'Abdallah) b. Sulaimân Jazûlî, 350-356, 377 II, 378 I, 1048 IV.
 Muhammad (Muhyî al-dîn) b. Sulaimân Kâfiyâjî, 538.
 Muhammad Tâhir Hindî, 1023.
 Muhammad b. Taifûr Sajâwandî, v. Muhammad b. Aḥmad b. Taifûr.
 Muhammad b. Talhah Kurashî, 661.
 Muhammad b. Usâmah, 335.
 Muhammad Ya'kûb Bambânî, 1036 VI.
 Muhammad (Majd al-dîn Abu Tâhir) b. Ya'kûb Firûzâbâdî, 467 III, 1005-1014.
 Muhammad (Abu Ja'far) b. Ya'kûb Kulnî, 144.
 Muhammad b. Yûsuf Harawî, 1024-1026.
 Muhammad (Nâṣir al-dîn Abu'l-Kâsim) b. Yûsuf Samar-kandî Madanî, 208.
 Muhammad b. Yûsuf Sanûsî, 470 VI, 1046 IV.
 Muhammad Zâhid b. Muhammâd Aslam Hâsanî Harawî (Mir Zâhid), 451-453, 533, 544.
 Muhammad (Abu Bakr) b. Zakariyâ Râzî, 341 (fol. 88v.)
 Muhibb Allah b. 'Abd al-shâkûr Bahârî Muhibbâbâdî, 332, 333, 563-572, 581 IV, IX, 589 II.
 Mûsa b. Aḥmad b. Khallikân, 705.
 Mûsa Kâzîm, 371 III c.
 Mûsa b. Maḥmûd (*alias* Muhammâd) Kâdîzâdah Rûmî, 751-754, 768 III.
 Muslim b. al-Hâjjâjâ Kushairî Nisâbûrî, 132.
 Muṣṭafa Fâth Allah Hâmaŵî, 273.
 Mu'tamad Khân Rustam b. Diyânat Khân Kubâd Hâritî Badakhshî, 764.
 Mutanabbi', v. Aḥmad b. al-Husain.
 Muṭarrizî, v. Nâṣir b. 'Abd al-saiyid.
 al-Mutawakkil b. Hârûn Thâkañî, 334.
 al-Muẓaffar (Sharaf al-dîn) b. Muhammâd Tûsî, 767 III.
 al-Nâbighah, 801 II b.
 Nâfi', 45 I.
 Nafis b. Iwaq Karmânî, 785, 787-789.
 Nasâfî, v. 'Abdallah b. Aḥmad; v. 'Omar b. Muhammâd.
 Nashâwan b. Sa'îd Hîmyârî, 998, 1038 XIII a.
 Nâṣir (Abu'l-fatâl) b. 'Abd al-saiyid Muṭarrizî, 890-893, 986 III, 987 VI, 1001, 1042 III.
 Nâṣir 'Ali, 986 I.
 Naṣîr al-dîn Tûsî, v. Muhammâd b. Muhammâd.
 Naṣr (Abu'l-Laith) b. Muhammâd b. İbrâhîm Samar-kandî, 147, 381, 470 I, 1046 I.
 Nawawî v. Yahya b. Sharaf.
 Niżâm (Shaikh), 275.
 Niżâm al-dîn (Molla), 332, 333.
 Niżâm al-dîn b. Aḥmad Ardabîlî, 962 II.
 Niżâm al-dîn b. 'Ali Badakhshî, 402.
 Niżâm Nisâbûrî, v. al-Hasan b. Muhammâd Kummi.
 Nûr Allah b. Sharif Hüsseynî Shûshtarî, 471 XV.
 'Omar b. 'Abd al-wâhhâb 'Urdî, 697 I.
 'Omar b. al-Fârid, 699 I, III, 814, 829 II.
 'Omar (Abu'l-fath) b. İbrâhîm Khaiyâmî, 734 X.
- 'Omar b. Muhammâd 'Ârif Nahrwâlî, 131.
 'Omar b. Muhammâd Dimishkî, 829 III.
 'Omar b. Muhammâd b. Iwaq Sha'mî, 277.
 'Omar (Najm al-dîn Abu Hafṣ) b. Muhammâd Nasâfî, 384 (end), 385-389, 466 II, 592 I.
 'Omar (Shihâb al-dîn Abu Hafṣ) b. Muhammâd Snhra-wardî, 363, 364 (?), 625-627, 1038 XIV, XV b.
 'Omar (Sîrâj al-dîn) b. al-Wardî, 726, 727, 728 II.
 'Othmân (Fakhr al-dîn) b. 'Ali Zaila'i, 264.
 'Othmân b. İbrâhîm Şîddîkî, 129, 130.
 'Othmân (Jamâl al-dîn Abu 'Amr) b. 'Omar Ibn Hâjîb, 298-301, 901-940, 945-954, 982 II, III, 986 II, 1008.
 'Othmân (Abu 'Amr) b. Sa'îd Dâni, 41, 42.
 'Othmân (Abu 'Amr) Shahrazûrî Ibn al-Şâlîh, 198.
 Ptolemy, 741 I, 742, 1050 IX.
 Rabî'ah 'Adâwiyyah, 702.
 Radî al-dîn (Saiyid), 371 IV a.
 Radî al-dîn Astarâbâdî, v. Muhammâd b. al-Hasan.
 Râfi'i, v. 'Abd al-karîm b. Muhammâd.
 Râghib İsfahânî, 824.
 Râzî, v. Muhammâd b. 'Omar (Fakhr al-dîn); v. Muhammâd b. Zakariyâ (Abu Bakr).
 Rukn al-dîn Astarâbâdî, v. Hasan b. Muhammâd.
 Sa'd b. 'Abdallah, 143.
 Sa'd Allah b. 'Îsâ (Sa'dî Chalabi), 85.
 Sa'd ('Izz al-daulah) b. Mansûr İbn Kammûnah, 484.
 Sadid al-dîn Kâshgharî, 357-359 I.
 Sâdîk (Molla), 454.
 Sadr b. Rashîd b. Sadr Tabrizî Kâdi Khwâjah, 1045 VII.
 Sadr al-shari'ah, v. Ubaidallah b. Mas'ûd.
 Safi al-dîn Hillî, 954.
 Sa'id (Najm al-dîn) 'Ajami, 938.
 Saiyid Hîmyârî, v. Ismâ'il b. Muhammâd.
 Saiyid Sharif, v. 'Ali b. Muhammâd.
 Sajâwandî, v. Muhammâd b. Aḥmad b. Taifûr; v. Muhammâd b. Muhammâd b. 'Abd al-rashîd.
 Sakhâwî, 373 I.
 Sâkhîyûs, 472.
 Sakkâkî, v. Yûsuf b. Muhammâd.
 Sanûsî, v. Muhammâd b. Yûsuf.
 Sarakhshî, v. Muhammâd b. Aḥmad b. Abu Sahl; v. Muhammâd b. Muhammâd.
 Shâdhili, v. 'Ali.
 Shahristânî, v. Muhammâd b. 'Abd al-karîm.
 Shams al-dîn Mişri, 990 III.
 al-Shanfara, 801 IV, 954.
 Shâti'bî, v. Abu'l-Kâsim b. Firrûh.
 Shumunnî, 235.
 Sîbî Mâridînî, v. Muhammâd b. Muhammâd.
 Sirâj al-dîn Üshî, v. 'Ali b. 'Othmân.
 Siyâlkûtî, v. 'Abd al-hâkim b. Shams al-dîn; v. 'Abdallah b. 'Abd al-hâkim.
 Suhrâwardi, v. 'Omar b. Muhammâd; v. Yahya b. Habash.
 Sulaimân ('Afîf al-dîn) b. 'Ali Tilimsânî, 597, 829 I.
 Sultân b. Saif Ya'rûbî, 725.
 Suyûtî, v. 'Abd al-rahmân b. Abu Bakr.
 Tabârî, v. Aḥmad b. Muhammâd.
 Tabarsî, v. al-Fadl b. al-Hasan.
 Tabrizî, v. Yahya b. 'Ali.
 Taftâzânî, v. Mas'ûd b. 'Omar.

INDEX.

- Tâhir (Iftikhâr al-dîn) b. Aḥmad b. ‘Abd al-rashîd
Bukhârî, 205.
- Tâj al-dîn Isfarâ’în, *v.* Muḥammad b. Muḥammad b.
Aḥmad.
- Tâj al-dîn Rakâlî (?), 202 I.
- Tâj al-dîn b. Zakariyâ ‘Othmânî Nakshbandî Hindî,
1032 III, 1038 XVII, XVIII.
- Tanṭarânî, *v.* Aḥmad b. ‘Abd al-razzâk.
- Thâbit b. Kurrah Harrânî, 734 I, 743 I, IV, VI, 744 I,
VI, 767 VII.
- Theodosius, 744 II, III.
- Tirmidhî, *v.* Muḥammad b. ‘Īsa.
- Tughrâ’î, *v.* al-Ḥusain b. ‘Alî.
- Tûsî, *v.* Muḥammad b. al-Ḥasan; *v.* Muḥammad b. Muḥammad.
- ‘Ubaidallah b. ‘Abd al-kâfi b. ‘Abd al-majîd ‘Ubaidî,
845.
- ‘Ubaidallah (Sadr al-shari‘ah) b. Mas’ûd b. Tâj al-
shari‘ah Maḥbûbî, 221–237, 319–324, 532, 1030 I.
- ‘Ubaidallah (Burhân al-dîn) b. Muḥammad ‘Ubaidâlî
‘Ubrî, 426 III.
- Ulugh Beg, 741 III.
- Urmawî, *v.* Maḥmûd b. Abu Bakr.
- ‘Utbî, *v.* Muḥammad b. ‘Abd al-jabbâr.
- Waijan (Abu Sahl) b. Rustam Kûhi, 743 VI, 767
IV, V.
- Wajîh al-dîn (Shâh), 1030.
- Wajîh b. Naṣr Allah b. ‘Imâd ‘Alawî, 976.
- Yâfi‘î, *v.* ‘Abdallah b. As‘ad.
- Yahya (‘Imâd al-dîn Abu Zakariyâ) b. Abu Bakr ‘Amîrî,
173–175.
- Yahya (Sharaf al-dîn) b. Abu'l-khair Anṣârî ‘Imrîṭî,
965.
- Yahya (‘Imâd al-dîn) b. Ahmad Kâshânî, 851.
- Yahya (Abu Naṣr) b. ‘Alî Kummî, 769 IV, V.
- Yahya (Abu Zakariyâ) b. ‘Alî Tabrizî, 801 II, 802 II.
- Yahya b. Bakr ‘Alawî, 795.
- Yahya (Shihâb al-dîn) b. Ḥabash Suhrawardî, 485,
534, 1032 I.
- Yahya b. ‘Īsa b. Jazlah, 786.
- Yahya (Muhyî al-dîn) b. Muḥammad b. Abu'l-shukr
Maghribî, 769 I, II.
- Yahya (Muhyî al-dîn Abu Zakariyâ) b. Sharaf Nawawî
(Nawâwî), 167–170, 279, 280, 284, 288 II, 340,
1038 XI a, XV c.
- Yahya b. Yûsuf Sirâmî (?) Miṣrî, 865, 866.
- Ya‘kûb b. Saīyid ‘Alî Rûmî, 209.
- Yazîd b. Mu‘âwiyah, 1043 VIII.
- Yûsuf b. ‘Abd al-rahmân, 371 XI c.
- Yûsuf (Jamâl al-dîn) b. Ibrâhîm Ardabîlî, 286.
- Yûsuf b. Ibrâhîm Kurdi, 687.
- Yûsuf b. Jamâl ‘Alawî, 900.
- Yûsuf (Akhi) b. Junaid Tuqâtî (Akhi Chalabî) 231–
233.
- Yûsuf (Molla) b. Muḥammad Jân Karabâghî, 459.
- Yûsuf (Sirâj al-dîn Abu Ya‘kûb) b. Muḥammad Sakkâkî,
846–848.
- Yûsuf (Abu'l-Fadl) b. Muḥammad Tauzârî Ibn al-
Nahwî, 1044 XIII.
- Zain b. ‘Abdallah b. Shaikh b. ‘Abdallah al-‘Aidarûs,
1038 VI.
- Zain al-‘âbidîn b. Ibrâhîm Miṣrî Ibn Najîm, 266–268,
272.
- Zain al-dîn (Shaikh), 714, 1044 V.
- Zakariyâ (Abu Yahya) b. Muḥammad Anṣârî, 281–283.
- Zakariyâ b. Muḥammad b. Maḥmûd Kazwînî, 723–725.
- Zamakhsharî, *v.* Maḥmûd b. ‘Omar.
- Zanjâni, *v.* ‘Abd al-wahhâb.
- Zarrûk, *v.* Aḥmad b. Muḥammad b. ‘Īsa.
- Zauzanî, *v.* al-Ḥusain b. Aḥmad.

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